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A NEW
HISTORY
OF
Ecclesiastical Writers :
Containing an ACCOUNT of the
LIVES and *WRITINGS*
OF THE
PRIMITIVE FATHERS;
A
Judicious Abridgment,
AND A
Catalogue of all their WORKS;
WITH
Censures Determining the GENUINE and SPURIOUS:
And a JUDGMENT upon their
STYLE and *DOCTRINE*:
Also their various Editions.
Together with
A Compendious HISTORY of the COUNCILS.

Written in *FRENCH*
By *Lewis Ellies du PIN*, Doctor of the *SORBON*.

VOLUME the SIXTH,
Containing the AUTHORS that Flourished in the SEVENTH
and EIGHTH CENTURIES.

LONDON:
Printed for *Abel Small*, at the *Unicorn* in *Pater-Noster-Row*, and *Tim. Child*,
at the *White-Heart* in *St. Paul's Church-yard*. MDCXCVIII.

Religion f270
Rare Book 1696

D9.34n9
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BIBLIOTHECA PATRUM:

OR, A

NEW HISTORY

OF

Ecclesiastical Writers.

TOME V.

CONTAINING

An Account of the LIVES and WRITINGS of the *Primitive FATHERS*, that Flourished in the *Seventh and Eighth Centuries of Christianity*, with *Censures* upon all their *BOOKS*, determining which are *Genuine*, and which *Spurious*.

S. ISIDORE of Sevil.

ST. Isidore, the Son of Severianus, and Grand-child of Theodorick, King of Italy, was born at Sevil: He succeeded his Brother S. Leander, in the Bishoprick of that City, about the Year 595. He held a Council in 623, and died in 636, having goverped the Church of Sevil forty Years. This Bishop was a Man of great Reading, and profound Learning, and has written upon divers Subjects. His Works may be divided into five Classes. The first comprehending those which concern Arts or Sciences. The second his Commentaries upon the Scripture. The third his Dogmatical Tracts. The fourth his Treatises of Church-Discipline. And the last his Works of Morality, or Piety.

The Book of Etymologies, or of Origins, is the largest of those of the first Class: He wrote it at the Request of Braulio, Bishop of * Saragosa; who divided it into Twenty Books, and made up what Isidore had not finish'd. This Work is an Epitome of all Arts and Sciences; he explains the Terms, lays down the Principles, and shews what is most in use in each of them. What relates to Ecclesiastical Matters, is as follows. In the sixth Book he maketh a

Catalogue of the Books of the Old and New Testament: In which he places, in the fourth Classis of the (a) Canonical Books of the Old Testament, Ecclesi-

[(a) Canonical Books—Tobit, Ecclesiasticus.] As the Jews never acknowledged these Books to be Canonical, so neither did the Primitive Church of

Christ. S. Cyprian, (or rather Rufinus) in his Tract *De Expos. Symb.* having reckon'd up the Books in Order, which made up the Canon in his Time, and omitting those which were accounted Apocryphal, says, *Hæc sunt, &c.* These are the Books which are received into the Canon by the Church; the other Books (meaning Tobit. &c.) are not Canonical. The same Catalogue of Canonical Writers, do Origen, in *Eusebius Hist. Eccles.* l. 6. c. 25. and the Council of Laodicea, c. 59. give us: So that there can be no doubt, but for the first Four hundred Years, and more, the Canon was exactly the same that we now have. Indeed, the Apocryphal Books were read in the Churches of the purer Ages, to the Novices and Catechumens (as were also Clemens and Ignatius's Epistles, and Hermes's Book called Pastor,) yea, and some of the later Fathers, as S. Jerom, Ausin, and Innocent, give them very honourable Titles, calling them *Sacred, Divine, Canonical*; but then they mean not by Canonical, as the Church of Rome doth, *Canones Fidei*, a perfect Rule, both for Faith and Manners, but *Canones Morum* in *Macr. Hist.* profitable to Instruction, and to inform Men in the History of the Jewish Church: And so far is this Doctrine of S. Isidore Orthodox, in the Judgment of the Church of England, our Mother, Art. 6.

S. Isidore of Sevil. *asticus, the Book of Wisdom, Judith, Tobit, and the two Books of the Maccabees. He distinguisheth Three Sences of the Scripture, the Historical, Moral, and Allegorical. He speaks of the Authors of the Canonical Books, and of those that have composed Harmonies of the Gospels. He reckons up but four General Councils. He makes a Paschal Cycle. In fine, he treats of the principal Festivals of the Jews and Christians, and of the Administration of the Sacrament. He saith, it is called a Sacrifice, because it is made Sacred by a My-*

Conc. Trid. sess. 7. c. 8. *[(b) A Sacrament—communicating Holiness.] The Sacraments may in a pious and good sense be said to communicate sanctifying Grace, and Holiness; not Ex opere operato, as the Church of Rome teacheth; but Ex opere operantis, being Moral Instruments of conferring and conveying the Grace of God to the Souls of all worthy Partakers of them, God being pleased by and with them, to work spiritual Graces and Endowments in us: Non propter virtutem Sacramentorum quæsumus, sed propter vim fidei in Christo, qua illis Communicamus. Not through any Virtue in the Sacraments, which we receive, but through Faith in the Receiver.]*

tical Prayer, in Remembrance of the Passion of our Lord. He defineth (b) a Sacrament, the Sign of an Holy Thing, communicating Holiness. He places in that Rank Baptism, Chrism, and the Eucharist, which are, saith he, Sacraments, because under the Veil of Corporeal Things, the Divine Vertue does secretly operate Salvation. To the Unction he joyns the Laying on of Hands, which brings down the Holy Ghost. He speaks of Exorcism. He makes the Apostles Authors of the Creed: Which he thinks to have been called a Symbol, because it is the Badge whereby Christians know one another. He speaks of Prayer, of Fasting, and of Penance; which, he says, is a voluntary Punishment for ones Sins. He defines Satisfaction, the Exclusion of the Causes and Occasions of Sin, and the Cessation of Sinning. He calls Reconciliation the End of Penance. He distinguisheth two sorts

of Exomologesis, or Confession, the one of Praise, the other of Sins; and saith, both the one and the other are chiefly made to God. Lastly, He makes mention of the Rogations, or Litanies.

In the seventh Book he treats of the Names and Attributes of God: Chap. 1. Of the Son of God, of his Qualities, of his Metaphorical and Natural Names. Chap. 2. Of the Holy Ghost. Chap. 3. Of the Trinity, and of the Appellative and Relative Names of the Persons. Chap. 4. Of Angels, and their different Orders. Chap. 5. He explains also the Names of the Persons mention'd in the Bible; he gives the Definition of the Patriarchs, the Prophets, the Apostles, the Martyrs, the Clerks and Monks.

In the Eighth Book he speaks of the Church, of Heresie, of the Number of the Sybils, &c.

The Three Books of the Differences of Names, or of the proper Signification of Words, written by the same Author, are a Grammatical Work; and the Book of the Nature of Things, to [King] Sisibut, a Physical Treatise, of which we have nothing here to say.

*To this Classis of S. Isidore's Works, may be added his Historical Tracts; which are a Chronological Abridgment, from the beginning of the World, down to * Heraclius's Empire. An History of the Goths, from the 176th Year of Christ, to the Year 610. with an Epitomy of the History of the Vandals and Sueves. The Treatise of Ecclesiastical Writers, which we have defended in the Preface of the preceding Volume, and the Treatise of the Life and Death of certain Saints.*

The Treatises that S. Isidore writ upon the Bible, which may make up the Second Classis of his Works, are these: Some Prolegomena's, wherein he treats of the Authors of the Books of the Old and New Testament, some Annotations upon the Pentateuch, upon Joshua, upon the Books of Kings, and upon Ezra, wherein he maketh some Remarks Literal or Moral, which are often grounded upon Names, which he explains according to his Fancy, or upon Observations of little solidity; a Book of Allegories on the Ostateuch, which is a compendious Collection of Allegorical Expositions made by the Fathers before him; and a Commentary upon the Song of Solomon, which he expounds of the Church, and of Jesus Christ, with great perspicuity and brevity.

[Florentina, Dr. Cave.] Of the Dogmatical Tracts of S. Isidore, we have none remaining, but two Books against the Jews, written to his Sister * Florentia; in which he hath gathered some Passages of the Holy Scripture to prove our Religion. The first of these two Books is upon the Passion, the Resurrection, the Reign of Christ, and upon the Judgment. The second is upon the Calling of the Gentiles, and the establishing of the Church: The Proofs he brings are solid, and his Reflections judicious.*

Among his Books of Discipline, that of the [Ecclesiastical or Divine] Offices is the most considerable. It is divided into Two Books: In the first he treats of the Parts and Ceremonies of Divine Service; he confesses, in the Primitive Church, Prayers were read with a plain turn of the Voice, more like pronouncing than singing: He distinguisheth two sorts of Hymns, those of the Scripture, of which the Holy Ghost is the Author, and those of Mens Composition. He saith, S. Hilarius was the first that made any of them, and that after him S. Ambrose did also compose some, which have been recited in the Church of Milan, and from thence passed down to the other Western Churches. And further says, That S. Ambrose first establish'd the Use of Anthems; and that Responses were invented in Italy. He distinguisheth seven Parts in

in the (c) Mass, or the Canon, which he believes was (d) establish'd by S. Peter. 1. The Admonition to the People, to stir them up to pray. 2. The Prayer to God, that he would receive the Prayers and Oblations of his People. 3. A Prayer for the Living, who offered the Sacrifice, and (e) for the Dead. 4. The Prayer for Peace. 5. The Prayer for the sanctifying of the Bread and Wine. 6. The Confirmation of the Sacrament. 7. The Lord's Prayer. The *Nicene Creed* was also recited, and at last they blessed the People. Then he observeth, That the Communion must be taken Fasting, and that the Sacrifice was offered for the Dead. He speaks of the Office of the third, the sixth, the ninth Hour; of *Vespers, Compline, Vigils, Mattins*, of the principal Festivals of the Year, of *Lent-Fast*, of the Fast on the Twenty-second of September, of the Fasts on November the first, and January the first; of the Fasts on *Fridays* and *Saturdays* in some Churches. He observes, That altho' the Custom of the Church was not to fast from *Easter* to *Whitsunday*, some Monks nevertheless did fast in that Interval out of Devotion. Lastly, he owns, That Churches have different Uses and Practices in many things.

S. Isidore of Sevil.

[(c) Mass, or Canon.] The Word *Missæ*, or *Mass*, is an old Latin Word, and signifies generally the whole Service of the Church, but more especially the Holy Sacrament of Christ's Body and Blood. It was called *Missæ*, or *Demissio*, because no Man was suffered to remain in the Church, that could not, or would not receive the Sacrament; and therefore such Persons as had a Mind to see and hear, but not receive, were all, without exception, dismissed by the Deacon, after the Sermon was ended, with these Words: *Ite, missæ est: Go, ye are dismissed.* And if any delayed, they were urged to depart, by the Deacons, and Exorcists, saying aloud, *Si quis non communicet, det locum: Whosoever will not receive, let him go out.* The Roman Church puts a different Sense upon this word *Mass*; understanding by it, That Solemn Service, wherein they do pretend to offer unto God the Body and Blood of his Son, as a propitiatory Sacrifice for the Sins both of the Quick and Dead. *Isidore*

Ambr. lib. 5. Epist. 33. Hilar. in Psal. 65.

here takes it in the first Sense, calling it, *Ordo Precum*, i. e. The Form of Prayers: But M. Du Pin, by joyning it with the word *Canon*, (a word of a much later use, and which signifies in the Roman Church, the Rule, or Form, of celebrating their Mass) seems to bring it over to the latter; but against the Sense of S. Isidore of Sevil.

(d) Establish'd by S. Peter.] But erroneously; for in the Apostle's time the Holy Sacrament was celebrated without any Ceremonies, or Prayers, save that at the Consecration of the Elements, the Priest repeated the Lord's Prayer over them. And this S. Jerom says, was done by the Institution of Christ himself. *Dominus docuit Apostolos ut Orationem Dominicam dicerent super Sacrificio Corporis.* And Innocent III. himself tells us, That S. Peter celebrated the Sacrament at Antioch, with three Prayers only: *Primus B. Petrus Apostolus Missam Antiochia dicitur celebrasse in qua tres tantum Orationes, in primordio nascentis Ecclesie dicebantur.* So that it is absurd to think, S. Peter the Author of so long an Office.] *Hieron. cont. Pelag. l. 3.*

[(e) Prayers in the Sacrament--for the Dead.] It is evident from some very ancient Records of the Church, That it was a Custom among the Christians, *Ab Antiquo*, to pray for the Souls of the Faithful, departed in the dreadful Mysteries. Whether it were decreed by the Apostles themselves, as S. Chrysostom plainly tells us it was, in his Comment on the *Philippians*, may be a very great doubt; but it is certain it was in use about 200 Years after Christ. This is proved from *Tertullian*, *De Monog.* c. 10. who thus speaks, Let the faithful Widow pray for the Soul of her Husband, &c. And to the same Effect in *Coron. Mil.* c. 3. So also S. Cyprian, *Ep.* 66. *Euseb. de Vit. Constant.* l. 4. c. 7. And *Epiphanius*, *Her.* 3, &c. And this we find practised by many of the most eminent Fathers of the Church. *Nazianzen* prayed for his Brother *Cæsarius*, *Ambrose* for the Emperors *Valentinian* and *Theodosius*; and S. *Austin* for his Mother *Monica*. But all the Prayers made for the Dead, by the first Christians, contained no other Petitions for them, than what are very warrantable and pious, and which our Liturgy seems, in a great Measure, to Authorize, viz. That God would hasten his Kingdom, and speedily give them a Consummation of Bliss, not imputing to them their Sins in the Day of Judgment; to which they joyned a thankful Remembrance of their virtuous and holy Examples, which they begged Grace to imitate. These, with the Alms to the Poor, which generally accompanied them, were the *Oblationes pro Mortuis*, spoken of by the Fathers. The *Romish* Church hath abused this Custom, by praying for Persons who died in their Sins, whom they supposed to be detained in their feigned Purgatory; which is both contrary to the Doctrine and Practice of the Primitive Church: For they acknowledged no such place as Purgatory, nor Remission of Sins after Death.] *Chrys. Hom. 3. in Epist. ad Philip. Nazianz. Orat. 7. in Cas. Ambr. de ob. Val. & Theod. Aug. Confes. l. 9. c. 13. Liturg. in Eur. of the Dead. S. Chrys. Hom. 32. Ephrem. lib. de pan. c. 2.*

The Sacrament--a Sacrifice.] The Sacrament was called a Sacrifice by the Primitive Fathers, not because Christ is really sacrificed for the Sins of the Quick and Dead in those Mysteries, as the *Romish* Church now useth the Word; but because, 1. It is a Commemoration of Christ's Spiritual Sacrifice. *Annunciantes mortem Filii Dei, celebramus.* saith S. Chrysostom, *in cruentum Sacrificium.* 2. Because in the Sacrament we offer the Spiritual Sacrifices of Prayers and Praises. 3. Because the Faithful, at this Sacrament, offered their Souls and Bodies a living and acceptable Sacrifice to God. 4. Because, at these Mysteries, the richer Christians brought an Oblation of Bread and Wine, and other Gifts, which were partly spent in this Service, and partly distributed to the Poor for their Relief. Thus the Fathers used the word Sacrifice figuratively, which now is understood properly, but contrary to this place of *Isidore*.] *S. Chrys. Hom. 17. in Epist. ad Hebr. Iren. l. 4. c. 33. Aug. de Civ. Dei, l. 10. Cyprian. Serm. 1. de Elem. Aug. Ep. 122.*

The second Book of Offices is concerning Ecclesiastical Persons. He says, All that are Ordained to serve the Church, are called * Clerks, because S. *Matthias*, who was the first Ordained by the Apostles, was chosen by Lot; or because all Clerks are also called by Lot to the Lord's Inheritance: Or else, lastly, because the Lord is their Lot and Portion. He puts them in mind, That they ought to live retired from the World, to abstain from worldly Pleasures, not to go to the publick Shews, nor to publick Feasts; to follow their Employ-

[* Κληρονομία, from Κληρος, a Lot.]

S. Isidore
of Sevil.

[* Without
an Head, or
Governor.]

ment without engaging themselves in Secular Affairs; nor to put Money to Usury; to take no Presents for performing the Functions of their Ministry; to be wife and modest in their Carriage, and reserved in their Talk; nor to keep Company with Women; to be sober, chaste, and constant in Prayer. He distinguisheth two sorts of Clerks; some living under the Governance of their Bishop; and others, called * *Acephali*, which can neither pais for Laicks, nor Ecclesiasticks. He taketh notice, That all Clerks had a (e) *Tonsure*, and that the Crown of

[(e) *Tonsure*, and that the Crown of their Head was all shaved.] *Tonsure*, or cutting the Hair short, was in the purest times of the Church imposed upon the Clergy, as being indecent for them to wear their Hair long, according to the Fashion of those times. The fourth Council of Carthage, which was held, A. C. 398. decreed, *Can. 44.* That no Clergy-man should wear a long Hair, or Beard. *Clericus nec comam nutriat, nec barbam*; but on the other side, Rasure, or making the Crown of the Head bald, by Shaving, was accounted a detestable Ceremony, and much condemned by the Fathers, *Clemens Alex. Optatus Mel. Jerom, Epiphanius, &c.* in the *Donatists*, and other Hereticks, as being forbidden in the Law of God, *Ezek. 44. 20.* and an Heathenish Ceremony, derived from the Priests of *Isis* and *Serapis*, *Jerom*, in *Ezek. 44.* Wherefore, it ought to be looked upon as a corrupt Ceremony, first received by Hereticks, but after got into the Church, among other profane Usages, in this superstitious Age.]

Clem. A.
Pæd. l. 1.
c. 11. Opt.
cont. Parm.
lib. 2.
Jerom. Com.
in Ezek. 44.
And so
Cone. Tolet.

their Head was all shaved, and had only a little Circle of Hair round about the Head, in form of a Crown. Having spoken of Clerks in general, he speaks of all the Orders in particular. As to the Bishops, which he calls *Sacerdotes*, he says, They are Ordained by the Laying on of Hands: That a Man must be 32 Years old to be a Bishop, and ought to have always lived single, or to have had but one Wife: That in their Ordination they give them a Staff and a Ring: That they ought to make choice of a Learned and Vertuous Man, and free from Crimes: That a Bishop ought to take Care of the Poor, and use Hospitality towards Strangers. He does not forget the *Chorepiscopi*, whom he calls the Bishops Deputies. He says, They may Ordain Readers, Exorcists, and Sub-Deacons; but that they cannot Ordain Presbyters nor Deacons. He extols the Dignity of Presbyters, by saying, They partake in the Dispensation of the Mysteries with the Bishops: That they preside over Churches as they do: That they consecrate the Body and Blood of Christ, and preach the Word of God, as they do; but that Ordination is reserved to the Bishops, to maintain the Authority and Splendour of the Priesthood, and to prevent Divisions. Deacons are the Dispensers of the Mysteries consecrated by the Presbyters; they give the

Cup to the Laity, who may not take it from the Altar. Sub-Deacons do also handle the Sacred Vessels; also it was decreed, That they also should be bound to Continency. The other Persons of the Clergy are the Readers, the Singers, the Exorcists, the Door-keepers. There are many kinds of Monks. The *Cenobites* are they that live in common; the *Hermites*, they that withdraw into Deserts; the *Anchorites* they that shut up themselves in Cells: These are the several sorts of good Monks. S. Isidore describes and commends the Life of the *Cenobites*, then he speaks of Penitents; they cut their Hair, they wear Hair-cloth, they strew Ashes upon their Heads, to put them in Mind that they are but Dust, and shall return to Dust. By Penance, Remission of Sins committed after Baptism, tho' never so great, is obtained. Clerks do it before God, others before the Bishop. True Penance consists in the Amendment of Life. Afterwards he commends Virgins, and gives them some wholesome Advices; as also Widows, and those that are married, and likewise Catechumens. He gives an Account of the Exorcisms, and the Salt [used in them.]

Then he passed to other Points, and expounds the Creed, which he believes to have been composed by the Apostles in common, before they dispersed themselves to preach the Gospel. He treats of Baptism, and distinguisheth it into three sorts; the Baptism of Water, the Baptism of Blood, and the Baptism of Tears. He observes, That the Sacrament of Baptism, that it may be valid, must be conferred in the Name, and by the Invocation of the three Persons of the Trinity: That it is God that baptizeth, and not Man, and therefore that it matters not, whether it be conferred by an Heretic: That Original Sin in Infants is remitted in Baptism; so, that if they should die without it, they should be excluded from the Kingdom of Heaven: That Bishops and Presbyters are the Ministers of that Sacrament: That the Holy (f) Christ is given after

[[(f) *Chrism*.] *Chrism*, or *Unction*, was an ancient Rite used in the Jewish Church, to denote the conferring of Gifts and Graces on the Persons Anointed, and thence derived to the Christian Church. Our Saviour, and his Apostles, used it in working their miraculous Cures of the Sick, *James 5. 14. Mar. 6. 14.* And after Miracles ceased in the Church, it was continued in the Administration of Baptism, to signify (say the Fathers) that the Persons baptized are cut off from the wild Olive, and engrafted into Christ the true Olive-tree, and made Partakers of its Fruits and Benefits: Or to shew, that they were become Champions for Christ, and like the Heathen *Athleta*, were anointed for their Spiritual Warfare; or rather, to denote their Admission to the great Privileges of Christianity, to be a chosen Generation, a Royal Priesthood, an holy Nation (as the Apostle speaks, *1 Pet. 2. 9.*) to which all Persons were designed by *Chrism*. The same Ceremony was used by the Church in Confirmation, and to the Sick in the beginning of their Sickness, to strengthen and recover them, but not as it is in the Church of Rome, as a Sacramental *Viaticum* for Persons dying.]

Ambr. de
Sacr. l. 1. c. 2.
Dion. Aroop.
de Hier.
Eccl. c. 2.

Baptism, to render the Persons baptized, the Anointed of Jesus Christ. And Lastly, That the Bishop lays his Hands upon them, that they may receive the Holy Ghost: That Men do not give it, but pray to God to give it; and that the Bishop only may administer that Sacrament.

We

We have a few Letters of S. *Isidore*; the first and second contain nothing remarkable: The third to *Helladius*, is concerning Discipline. There he shews, That a Presbyter fallen into the Sin of the Flesh, is to be deposted, and put to Penance, without any hope of being restored. He reaches the same Doctrine in his Book of Offices; which shews the falsity of another Letter fathered upon him, directed to *Massanus*, the Author whereof goes about to expound the Canon of the Council of *Ancyra*, about the Deposition of Clerks fallen into the Sin of the Flesh, and to prove it should be understood of those only who do not do Penance, pretending that those that do it, ought to be restored; which Doctrine is so contrary to that of *Isidore*, that there is no doubt, but that Letter is the Fiction of some Imposter, and perhaps of the famous *Isidore Mercator*.

I pass the same Judgment on the fourth Letter, directed to *Claudius*, wherein the Question of the Procession of the Holy Ghost is handled against the *Greeks*; on the fifth, directed to *Redemptus*, in which the Question of unleaven'd, and leaven'd Bread is debated, against the same Persons; and on the last to *Eugenius of Toledo*, about the Authority of the Pope. It is visible, these Letters were written in the time of the Quarrel between the *Greeks* and *Latins*, which was not begun in the Life of *Isidore of Sevil*.

Lastly, We will joyn to the Works of Discipline, the Rule of the Monks, composed by S. *Isidore*, accommodated to the use of his Country, and proportion'd to the Strength of the weaker sort.

S. *Isidore's* Learning did not hinder him from being eminent in Works of Piety, of which he hath left us these, viz. Two Books of *Synonyma's*, or Soliloquies, and a Treatise of the Contempt of the World, which are Discourses suppos'd to be had in a Man, between his Soul and his Reason, and contain Advices, Instructions, Christian Meditations, Prayers, and Sentences of Piety and Remorse. Some Body hath made a Collection of some of these Sentences, and entituled it, *The Rule of good Living*. To which is added, a Piece, entituled, *The Lamentations of Repentance*, with a long and good Prayer about Amendment of Life, and another shorter against Temptations.

But the most considerable of the Moral Works of S. *Isidore*, is his Collection of Sentences out of S. *Gregory's* [Morals], divided into three Books. The first contains some Christian Considerations about the Doctrine of the Creed. The second about Vertues. The third about Temptations, and the Remedies whereby we may be healed and sanctified.

The Book of the Combat between Vices and Vertues, attributed to S. *Austin*, to S. *Leo*, to S. *Ambrose*, and at last to S. *Isidore*, is none of theirs, but belongs to *Ambrose Auspert*, Abbot of S. *Vincent of Benevent*, as is observ'd in his Life, tho' *Sigebert* ascribeth to *Isidore* a Book bearing the same Title.

By what we have said of the Works of *Isidore*, it is plain enough, that this Bishop was well read; but he had not so much Fineness of Wit, and Elevation of Mind; there is nothing commendable in his Style, but the Clearness of it; he is neither Eloquent, nor Polite; his own Opinions are often false, and he does not always make a good choice, when he borrows of others. He contents himself with a superficial Knowledge, and does not search the bottom of Matters. His Remarks are but trivial, and often mistaken: Nevertheless, he was esteem'd, in his Age, a Prodigy of Learning, and an Oracle. The Fathers of the eighth Council of *Toledo*, gives this illustrious Testimony of his Knowledge: 'The excellent Doctor of our Age, *Isidore*, the greatest Ornament of the Catholick Church, the last of the Fathers, with regard to the Times, but such as may, for his Learning, be compar'd to the first, the most learned Man of past Ages. Altho' this Commendation be Hyperbolical, yet it must be confess'd, *Isidore* was a Man of Desert, and that *Braulio* was in the right, in saying: God seem'd to have given him to *Spain*, and rais'd him up in that time, to make the Monuments of the Ancients known, and to hinder Men from falling into extream Barbarity and Rusticity.

The Works of this Father have been printed at *Madrid*, in 1599; at *Paris*, by *Sonnus*, by the Care of *La Bigne*, in 1580; in 1601, by Father *Du Breuil*, a *Benedictine* Monk, of the Abby of S. *German*; who having Revised them, made a larger Edition of them, printed by *Sonnus*. That Edition was Re-printed at *Antwerp*, in 1617. [in Fol.] Besides that, there are many Tracts printed severally. The Origins have been printed at *Basil*, in 1577. [in Fol.] with some Annotations of *Vulcanius*, and in different Collections, [as at *Venice*, in 1483, in Fol. and at *Paris*, in 1509.] His Offices were printed in the *Bibliotheca Patrum*, and in some Collections of Books of Ecclesiastical Rites, [at *Rome*, in 1591, in Fol. and at *Paris*, in 1610.] His Chronicle and Histories were printed at *Frankfort*, in 1605, and 1606; at *Hamburg*, in 1611; at *Amsterdam*, in 1596. [in Octavo] with *Vulcanius's* Notes. His Allegories at * *Hagenau*, in 1529. [Quarto.] [* *Hagenau*] His Books against the *Jews*, at *Venice*, in 1584. The three Books of Sentences, entituled, *De Summo Bono: Of the Sovereign Good*, at *Paris* in 1538. [at *Turin*, in 1593, Quarto, with *Loaysa's* Notes.] Father *Labbe*, in his *Bibliotheca* of MSS. hath published a History of the *Goths* and *Vandals*, larger than that printed among the Works of *Isidore*. The Book of the Ecclesiastical Writers was printed in divers Collections of Authors, which have treated of those Matters [at *Antwerp*, in 1639, Fol. at *Frankfort* in 1603; and with Notes at *Colen*, in 1580. Octavo.]

B R A U L I O, Bishop of *Saragosa*.

Braulio,
Bishop of
Saragosa.

Braulio, Bishop of *Saragosa*, Friend to *Isidore of Sevil*, wrote two Letters to him, and made an Encomium upon that Father, containing the Catalogue of his Works ; wherein he tells us, That he not only hath set in order, but finished his Treatise of Origins. He wrote also the Life of *Emilianus*, a *Spanish* Hermit, vulgarly called *S. Milan*. Moreover, the Life of *S. Leocadia* is attributed to him. He was present in the fourth, fifth, and sixth Councils of *Toledo*, and died in 646, after he had been Bishop 20 Years.

[His Epistles, and Encomium, are extant in *S. Isidore's* Works ; and his Life of *Emilianus*, in *Mabillon's Sac. Ben.* 1. page 205.]

S. C O L U M B A N U S.

S. Colum-
banus.

ST. Columbanus, a Monk of the Monastery of *Benchor*, in *Ireland*, went into *France*, towards the Year 590, with twelve Monks of his Monastery, and withdrew himself into the Solitude of *Vosge*, near *Besancon*, where he founded the Monasteries of *Luxeuil*, and of *Fontaines*. After he had governed them twenty Years, he was banished by King *Theodorick*, upon the Motion of Queen *Brunchaut*. After which he retired into *Switzerland*, then belonging to the Kingdom of *Theodebert* ; where he preached the Gospel to some *Pagans*, remaining in that Country : But *Theodebert* being overcome, and taken Prisoner by *Theodorick*, Columbanus was forced to fly into *Italy*, in the Year 613 ; where he founded the Monastery of *Bobio*, and died there in 615.

The Author of this Saint's Life, and *Sigebert* of *Gembours*, say, he was a great Student, and a witty Man : That, in his Youth, he composed a Commentary on the Book of *Psalms*, which was elegantly written ; and that he had published many other Works, useful for Prayers and Instruction : They say, the Title of the Commentary on the *Psalms*, is found in an old Catalogue of the Library of *S. Gal* ; but the Work itself is not there. In the Monastery of *Luxeuil*, there is a Manuscript Commentary on the *Psalms*, the Author of which is not known. Some would have it pass for that of *S. Columbanus* ; but it hath not yet been printed, and we know nothing of it, but from him who hath collected the Works of that Father.

There are yet extant some of the Poetical Works of *S. Columbanus*, of which *Sigebert* maketh mention. The first of them is a Letter to *Hunaldus*, upon the Shortness of Life, and the Vanity of worldly Goods. The Preface of which begins with the Letters of the Name of *S. Columbanus*, and of him he writes to ; so that taking all the first Letters of each Verse, one finds *Columbanus Hunaldo*. The second is a Letter in short Verses, written to *Sedolius* ; in the end whereof he taketh notice, That he was come to the 18th Olympiad ; that is, that he was 72 Years old at least. The third is an Epigram upon Women. The fourth is a Poem in Hexameters, entituled, *Monasticon*, containing several Precepts of Morality. The last is in Prose, upon the Vanity and Misery of this Life.

But these Works are not comparable to his Rule, which is found in the Collection of *Benedictus Anianus*. It is full of Wisdom and Instruction : For there he does not content himself to prescribe Rules only, but shews the Excellency and Usefulness of them, and grounds them upon Testimonies of Scripture, or upon some Principle of Morality. He lays down, for the Foundation of his Rule, the Love of God, and of our Neighbour, as a general Precept, whereupon all the other are superstructed. Then he commends Obedience and Silence. He appoints, That Monks shall eat in the Evening, and shall feed on such plain Meat, as may sustain them, without hurt to their Health. He will have them to eat every Day, that they may be able to labour, to pray, and to read daily. He orders them to be content with things absolutely necessary, which are very few ; to flee from Wealth and Vanity ; to be chaste in their Thoughts, as well as in their Actions. That which he appoints concerning the Office which was then called the *Course*, is somewhat obscure. Yet this he seems to prescribe : That they shall meet together three times in the Night, and three times in the Day, to pray ; that in the Office of the Day, at each Hour they shall say three *Psalms* at each Office, and some other Prayers ; that the Night-Office is to be lengthened or shortened, according to the length or shortness of the Nights ; that from *October* to *February*, they must say in the ordinary Office of the Night, 36 *Psalms*, and 12 *Anthems*, at three several times, and in the rest of the Year 24 *Psalms* only, with 8 *Anthems* ; but for the *Saturday* and *Sunday* Night, the Office is made up of 75 *Psalms*, and 25 *Anthems* in Winter ; which number is to be augmented, or lessened, according as the Nights increase, or decrease. He observes, some other Monks perform the Night-Office at four times, and sing both in Winter and Summer, 12 *Psalms* in the usual Service,

and

and 36 in the Service of the *Saturday* and *Sunday* Nights ; but he does not approve of that Practice, as being too tiresome in Summer, when the Nights are short. Then he recommends to his *S. Columbanus* Monks that Spirit of Discretion, that can discern betwixt Good and Evil ; and that Mortification of Spirit, consisting in doing nothing according to Self-will : These are all the Articles of that Rule which were found in the Collection of *Benedictus Anianus*. There is another added to it, of the Perfection of a Monk, from a Manuscript of the Monastery of *Bobio* ; but it is evident, that is not the same Author's, but is a Note of some other Monk. Some have thought that we had but one part of *S. Columbanus's* Rule, because that in the Harmony of the Rules there is one Article of it cited, which is said to be the 33d of that Abbot's Rule ; but this is an Error in the Quotation, and it must be taken out of some other Author. After this Rule, follows his *Penitential*, containing a Decree of what Penance is to be imposed on Monks taken in a Fault, how light soever it may be. It is there supposed, that they must confess it, and then are prescribed Penances for each of those Faults. Some very light ones are punished somewhat severely ; one may judge of it by the following Instances, He that shall not say (*Amen*) at Table, shall have six Lashes ; he that shall talk in the Refectory, as many ; he that shall not forbear Coughing at the beginning of a *Psalm*. shall also be treated after the same manner ; and he likewise that shall touch the Chalice with his Teeth, or shall smile in the time of Divine Service ; they that have spoken roughly, and frowardly, shall receive fifty Lashes, as well as they that have answered again to their Superiour. There are other Penances enjoyned besides Whipping ; as Fasting, Silence, Separation from the Table, Humiliation. These Penances seem to be more rational, and fitter to correct Men than Whipping ; and yet they are not the most common and usual.

There was found in the Manuscript of *Bobio*, with *S. Columbanus's* Rule and *Penitential*, some *Spiritual Instructions* fathered upon this Saint, agreeable enough to the *Stile* of his Rule. They contain some Exhortations to Piety, and a Spiritual Life, fit for Monks ; the Titles whereof are as follows : 1. *Of the Trinity*. 2. *Of the Mortification of Vices, and the Acquisition of Vertues*. 3. *Of the Contempt of the World, and the Love of heavenly Things*. 4. *That we ought to work and labour in this Life. to rest in the next.* 5. *That this Life should not be called Vita, but Via.* 6. *That this Life is like a Shadow.* 7. *Of the Blindness of those who serve the Flesh, and neglect the Spirit.* 8. *That we ought to tend to our heavenly Country, the End of this present Life.* 9. *Of the last Judgment.* 10. *Of the Means of fleeing from the dreadful Wrath of him who is to judge us.* 11. *Of the Love of God, and of our Neighbour.* 12. *Of Remorse, and of the Vigilancy wherewith we ought to wait for the coming of the final Judgment.* 13. *That we must have recourse to Christ, the Fountain of Life.* 14. *Several Advices for the Spiritual Life.* The 15th, which was not in the *Bobio* Manuscripts, is, *Of the Fervency wherewith we ought to serve God.* There is mention made there of Grace, according to *S. Austin's* Principles, but it does not seem to be of the same *Stile* with the rest. The 16th was not in the said *Bobio* Manuscript neither ; but it hath more of *S. Columbanus's* *Stile*. It is very short, and is entituled, *What is that which is, and which shall be ?* In it he compares this Life with that which is to come. The 17th Instruction, is, *A Discourse of Faustus Bishop of Riez, to some Monks.*

After the Thirteenth Instruction, in the *Bobio* Manuscript, there is a small Tract of the Eight principal Vices, which are, Gluttony, Fornication, Covetousness, Wrath, Sorrow, Idleness, Vain-glory, and Pride, and sets down, in a few Words, some Remedies against these Vices.

Some produce also some Letters of *S. Columbanus*, taken out of another Manuscript of *Bobio*, of the Truth of which Letters there can be no doubt. The first is directed to *Boniface* Bishop of *Rome*, the Third or Fourth of that Name. *S. Columbanus* says, in that Letter, he had already written to the Pope, *S. Gregory*, concerning the Difference between his own Church and that of *Rome*, about the Day on which *Easter* ought to be celebrated, and intreats *Boniface*, to let him keep to the Custom he had, of celebrating that Festival, as the Ancients of his Country did, tho' he now lived in *France*. He propounds the Example of *S. Polycarp*, and of *Anicetus*, to shew that Men may differ in their Practice about the keeping of *Easter*, without any Breach of Unity and Peace, and annexes the Canon of the first Council of *Constantinople* ; whereby it is order'd, That Christian People living among barbarous Nations, shall live after their Customs : Which is an Argument, that *S. Columbanus* was not unacquainted with Ecclesiastical History, and the Canons of the Church. The next Letter is to a Council of *French* Bishops, assembled upon his Account. It is written with a great deal of Wisdom and Elegancy, is very Witty, Judicious, and Learned. He thanks them, at first, for having met together about his Concerns, and intimates to them, That he could wish they would meet oftner ; and that, according to the Canons, they would hold Councils once or twice in the Year, to put a stop to the Divisions and Disorders of their Time. He prays to God, That their Meeting may be for the Church's Good ; and that they would not only treat of the Celebration of *Easter*, but moreover make all necessary Provisions to restore the Discipline to its former State. He does earnestly press their own Duty upon them, and gives them Lessons of Humility and Charitableness ; and then, coming to the Matter in Hand, he sets forth the Difference between the *French* and the *English* Bishops, about the Time of the Celebration of *Easter*. He observes, That the *Western* Churches were not agreed upon the Day of that Festival.

S. Columbanus.

Festival: That many always kept it from the Fourteenth Day of the Moon to the Twentieth; so that when the Fourteenth fell on a *Saturday*, they kept the Feast of the Resurrection on the very next Day; whereas the *French* and *Italian* Bishops, put off the Celebration of it to the *Sunday* following. He says, That he hath justified the ancient Custom of the *Western* Churches, in the Writing he sends them, in three other Tracts, directed to Pope *Gregory*, and in a Book sent to *Arigius*, one of the Bishops of the Council. But without engaging in that Dispute, he only prays the Bishops, to give him leave to observe a Custom, of which he is not the Author, and which is practised in the Country from whence he comes; and intreats them, that they would let him live in Peace, and in Silence, in his Solitude, near the Bones of Seventeen of his Brethren, as he hath lived these twelve Years, that he may continue praying for them. He tells them, That it were better done of them to comfort poor old Men and Strangers, than to trouble and molest them. He adds, That he durst not go to the Council, for fear he should be forced to engage in the Dispute; but that he cannot forbear declaring sincerely to them, That he gives more Credit to the Tradition of his Country, to the ancient Cycle of Fourcore and four Years, to that of *Anatolius*, to *Eusebius*, and *S. Hierom*, than to *Victorius's* Testimony, a new Author, who hath written very obscurely: Nevertheless, he would not have them to think, that he says this out of a contentious Spirit; he desires only, that every one might keep his own Custom, and follow his own Tradition. Then he exhorts them to the Practice of Humility and Charity. He makes a Comparison of the Monks and Bishops, and says, *S. Hierom* advises these to imitate the Apostles, and those to follow the Holy Fathers; because Clerks and Monks have very different Practices and Obligations: That every one is to follow his Calling, and perform his Duty. He prays to God, That through his free Grace he would cause his Commandments to be kept by all. In the end, he does beseech them to pray to God for him, and his Fellows, as they pray for them, and not to look upon them as Strangers, seeing all Christians are Members of one Body.

It is not known what this Council is, it must have been held towards the Year 600, because it is Twelve Years after *S. Columbanus's* coming into *France*, a little before *S. Gregory's* Death: Some believe it to be the Council held at *Challon* upon the River *Soane*, in the Year 603; in which *Arigius* Bishop of *Lyons* presided: But perhaps it might be some other Council: For this was assembled about the Business of *Desiderius*, Bishop of *Vienna*. This Letter is written before the foregoing.

S. Columbanus's Letter has lately been attributed to *S. Gregory*, who is mention'd in the two preceding Letters: There he does very confidently set down the Authorities he depends upon, to shew that *Easter* should always be celebrated by the Twentieth of the Moon in *March*, before the Equinox, and treats the Cycle of *Victorius* with a great deal of Contempt: And does also refute Pope *Victor's* Opinion, That *Easter* is not to be kept at the same Time with the Jews. He exhorts the Pope to alter his Opinion and Practice about that; and then asks him, Whether he should communicate with those who are ordain'd Bishops, contrary to the Constitution and Canons, by Simony, or having committed some Crimes in the Time they were Deacons? In fine, he consults him what is to be done with Monks, who depart from their Monasteries, without their *Abbot's* Leave, renouncing their Vows. He lets him know, he would gladly have come to *Rome* to see him. He commends his Pastoral, and prays him to send him some of his Works, and chiefly those upon *Ezekiel*. He acquaints him, That he hath perused the six Books of *S. Hierom* on that Prophet, but that that Father hath not explain'd half of it.

S. Columbanus's fourth Letter is written to Pope *Boniface IV.* of that Name, upon the Motion of *Agilulphus* King of *Lombardy*. By this Letter it appears, That that Prince assisted the Defenders of the Three Chapters, and that he had perswaded *S. Columbanus*, that there was some cause to suspect the Church of *Rome* of Error: That the Pope himself was consenting to it, or at least permitted it: That *Vigilius* died an Heretick: And that the Fifth Council ought to be rejected. *S. Columbanus* entertaining these Opinions, writes a vehement Letter to *Boniface*; wherein he exhorts him to watch over his Flock, and condemns *Vigilius's* want of Vigilancy. He saith, he died an Heretick, and wonders they should put his Name in the List of Catholic Bishops. He exhorts the Pope to clear both himself and his Church, from the Suspicion of Heresie, by calling a Council, to make an exact Exposition of the Catholic Faith, and to condemn all those that swerved from it. He believes, that the Fifth Council approved *Eutyches's* Error, and confounds the two Natures; and yet he says, at his coming into *Italy*, they wrote to him, That Communion with *Rome* ought to be shun'd, because they there held *Nestorius's* Heresie: Which shews, he was not rightly informed of the Fact he wrote of. It had been better for him to have only exhorted the Pope, as he does, to endeavour to suppress the Schism and Division in *Italy*, about the Business of the Three Chapters, by tolerating those that defended them.

'Tis said, that *S. Columbanus* had written some Letters to King *Theodorick*, but we have none of them. *Jonas* speaks also of a Letter directed to *Clotharius*; but it is lost, as well as his Book against the *Arians*, mention'd in the same Author, his great Treatise of *Easter*, Two Letters to *S. Gregory*, and his writing to *Arigius* upon the same Subject. They say, moreover, he had made a Commentary upon the Gospels; but it is not mention'd in ancient Authors. They ascribe yet to him a little Treatise of Penances for Monks, Clerks and Laicks; but

but it does not seem to me to be his. Father *Fleming*, an *Irish Franciscan*, hath collected the Works of this Father, and printed them at *Louvain*, in the Year 1667. since which they have been printed in the last Edition of the *Bibliotheca Patrum* at *Lyons*, with the Works of Two other *Irish Writers*.

S. Columbanus.

The First of which is a Tract of *S. Aleran*, or *Ereran*, containing a Mystical and Moral Interpretation of the Names recited in the Genealogy of Christ, which are applied to our Lord's Qualities or Precepts. This *Aleran*, surnamed the *Wise*, was a *Presbyter*; it is said, he also wrote the Life of *S. Patrick*. There is another *Ereran*, an *Irish Abbot*, who wrote a Monastical Rule.

The Second Tract added to *S. Columbanus's* Works in this Edition, is a very large Penitential of one *Cumianus* or *Cuminus*, an *Abbot*, in which there are several remarkable Things, and amongst others, That there are twelve principal Means of obtaining Pardon of our Sins grounded upon Testimonies of the Holy Scripture, viz. 1. Baptism, 2. Charity, 3. Almsgiving, 4. Tears, 5. Confession, 6. Mortification of the Flesh and Spirit, 7. Change of Manners, 8. Intercessions of the Just, 9. Faith, 10. Converting of others, 11. Forgiving of Enemies, and 12. Martyrdom. That (e) Confession of Secret Sins, and even of Thoughts and Desires, was in Use in that Time; that great Crimes were also subjected to long Penances, that lesser Faults were punished with many Days of Penance; that eating of strangled Beasts and of Blood, was as yet forbidden; that the Fast of *Lent* was commanded; that all kind of Pollutions were punish'd with Penances; that the (f) Celibacy of Superior Clerks, and of profess'd Monks, was commanded; that it was forbidden, to marry on Sunday; that it was wish'd, that married Persons would abstain from the Use of Marriage three Days before Receiving the Communion; that Men were put to Penance for Bigamy and Usury also; yea, and even those that did not use Hospitality, nor give Alms; that Clerks that did not give their Superfluities to the Poor were Excommunicated; that whosoever did Communicate with an Heretick was Excommunicated; that those that had been ordained by Hereticks were re-ordained; that those were re-baptiz'd that had been baptiz'd by such Hereticks as had erroneous Opinions about the Trinity; that they put those to Penance, that let the Sacramental Bread or the Cup fall to the Ground, or were guilty of any other Irreverence, at the Receiving of the Sacrament, out of Negligence or by Accident; that among the *Greeks* they received the Communion every Sunday, and that those that did not Receive for Three Sundays together were excommunicated; but that among the *Latins* every one had liberty to communicate or not to communicate; that the * Sacrifice of the Mass was offer'd for the Dead, and that they did even fast for them; that Women might receive the Sacrament with a Black Veil on; that Bishops were permitted to give Confirmation in a Campaign; that a Priest might in one Day say two Masses at the same Altar; that, in Case of Necessity, Confession may be made to God; that the most usual Penances were Fasting, Separation from the Church, entrance into Religious Orders.

[(e) Confession of secret Sins and Thoughts. — was in use.] Confession of Sins, private and publick, to God, is absolutely necessary to obtain Pardon of them, and where we have done any Wrongs or Injuries to Men, we must acknowledge them, and make Restitution, endeavour Reconciliation. And if still there remain any Doubts and Scruples in our Consciences, it is convenient to discover our Grievs, to the Ministers of God's Word, that we may receive from them Ghostly Counsel and Advice. In these Cases, no doubt, the Confession of Secret Sins, Thoughts and Desires was ever in use in the Church: But as to that Auricular and Sacramental Confession, which seems to be insinuated in the Words of this Father; as it was not in use in the First Ages of the Church, so can it pretend to no other Ground for the Use of it, than the *Lateran Council* under *Innocent the Third*, anno 1215. or the Council of *Tyent*, which is of much later date. Confession of secret Sins was ever approved and used, never generally imposed nor made necessary to Absolution till Popery prevailed.]

Cyprian, Serm. de laps. Terrul. de penitentia. Origen in Ps. 37.

[(f) Celibacy of Clerks — commanded.] Altho' the Holy Scriptures of the Old and New Testament do no where disallow the Marriage of Priests, but give them an equal Liberty, in that kind, with the Laity, insomuch that all the Apostles (except *S. John*) were married Men, as also the greatest part of the Clergy of the first Times: eccles. l. 9. c. 38. But yet some there were of the most eminent Bishops and most zealous Christians, who having imbibed the Philosophers Opinions and Prejudices against Marriage, as an Estate in it self unclean, and so troublesome, that it was utterly inconsistent with an Holy and Speculative Life, did ever retain such an Antipathy against it, especially in the Clergy, that they were ever inveigh-

* vide p. 5. (e). *Athan. epist. ad Dracon. Socr. hist. eccles. l. 9. c. 38. Turcellian. Jerom. Ambrose.*

ing against them that were marri'd, insomuch that they brought it into a general Dislike. At length a Decree was made against Priest's Marriage, in the Council of *Eliberis*, anno 305. Can. 33. And the like was attempted in the first Council of *Nice*, but was suppressed by the Authority of *Papennutius*: And not long after the Canon made at *Eliberis* was as it were reversed by the Council of *Ancyra*, Can. 9. Indeed Pope *Syrictus*, anno 380. and *Innocent*, enforced the same Prohibition in the West, and were seconded by the Second Council of *Carthage*, but were opposed by the Synods of *Agatha* and *Tyron*: So that tho' the Celibacy of the Clergy was commanded and practised in some Churches, especially in the West (to which this Author refers himself) yet it was never universally imposed nor received, especially in the East, till *Gregory VII's* Time, anno 1074. and then was thought to be establish'd by no Law Ecclesiastical or Divine, and was opposed by the Clergy, unanimously, as a Doctrine of Devils, as *S. Paul*, 1 Tim. 3. 4. and all good Men esteem it.]

CUMIANUS or CUMINUS.

Cumianus, or Cuminus
 [*Epistolarum Hibernicarum Sylloge.]
 THERE are many CUMINUS's in Ireland. This probably is he of whom there is still extant a Letter to *Segenius*, Abbot of *Hi*, publish'd by Bishop *Usher*, in his *Collection of Letters of Irish Men, wherein he would persuade the Irish, That they ought to leave their Custom of keeping *Easter*, and conform to that of the Roman Church. The Author of the Penitential is of the same Opinion; and therefore may be believed to be the same Man, but it is not known who nor whence he was. Some believe 'tis *Cuminus*, Abbot of *Hi*; but it is not likely, seeing the Letter is written to *Segenius*, who was Abbot of *Hi*, many Years before this *Cuminus* took Possession of it. I should rather think 'tis *Cuminus*, surnam'd *Fada*, that is, the long. Son to King *Fiachma*, who also is supposed to be Author of an Hymn, which begins with these Words; *Celebra Jūda festa Christi gaudia*. He was born, if one may believe the Annals of that Country, in the Year 592. and died 662. the Letter now mention'd was written about 634.

HESYCHIUS.

Hesy chius
 [*A City in Dalmatia.]
 AUTHORS are much divided about this Author's Age and Profession, whose chief Work is a Commentary upon *Leviticus*. Cardinal *Perron* ascribed it to *Hesy chius*, Bishop of **Salone*, who lived under the Empire of *Honorius*, in the Time of Pope *Zozimus*, and of *St. Austin*, because there is a Letter of that Pope directed to this *Hesy chius* Bishop of *Salone*, and a Letter of that Bishop of *S. Austin*. *Trithemius* and *Sixtus Senensis* did believe, that this we now speak of, was a Disciple of *S. Gregory Nazianzen*. *Bellarmin*, *Possevin* and *Muraus* ascribe the Works, bearing *Hesy chius*'s Name, to *Hesy chius*, Patriarch of *Jerusalem*, to whom the Fourth Letter of the First Book of *St. Gregory*'s Letters is directed. The most common Opinion is, That this *Hesy chius* was a Priest only, and of *Jerusalem* (but some place him in the Fifth, others in the Seventh Century, which is plain) for, 1. The Author discovers himself to be so, in the Preface and Book which he wrote at *Jerusalem*(a). And, 2. In an old Manuscript of the King's Library, it is observed in the Title, that this *Hesy chius* was of *Jerusalem*; and the Title of the Letter, which is instead of a Preface, shews he was but a Priest. It is worded thus: *To the Deacon Euty chius, Ily chius, a Sinner, Servant of Jesus Christ and Presbyter*: Notwithstanding which, he might possibly have been afterwards raised to the dignity of Patriarch of *Jerusalem*; but there are no other Proofs of it, but the Authority of some Manuscripts, and some new Authors, in the Title of which he is called by the Name of Bishop; which is not very convincing: And *Photius*, who made some Extracts of this Author's Sermons, calls him no other than Presbyter. As for the Time in which he liv'd, there's no question but he is much later than the Bishop of *Salone*, seeing he writes against the *Euty chius* and *Nestorians*: Nay, he seems to have lived after *S. Gregory*, because he maketh use of *S. Hierom*'s Translation; but he was before the Ninth Century, because his Commentary is quoted by *Amalarinus*, l. 14. of Divine Offices, c. 36. and by *Rabanus*, in his Preface upon *Leviticus*, as well as by *Freculphus* and *Srabo*; yea, and before the Eighth, if he be the same which *Photius* quoteth, as very likely he is: Which makes me think, he lived in the End of the Sixth or in the Beginning of the Seventh Century: It is true, there was one *Hesy chius*, Priest of *Jerusalem*, in the Fifth Century, in the Time of *S. Cyril*, mentioned in *Euthymius*'s Life, and in *Theophanes*'s Chronicle; but this does not seem to be so ancient, for in *S. Cyril*'s Time, *S. Hierom*'s Translation was not used in the Church. I know, it may be answer'd, that that Quotation is none of that Author's, but the Translator's, because we have not the Greek Original of that Work: But I am persuaded, it was written in *Latin* by its Author, who does carefully mark the Differences between the Vulgar Edition and that of the *Septuagint*, and likewise of the Translations of *Aquila* and *Theodotion*, and sometimes quotes the Greek Terms of those Translations, which he renders into *Latin*. This Commentary is clear and plain, he gives the literal Sense, adding now and then to that Explication, some short Allegorical or Moral Reflections. It is divided into Seven Books. It hath often been observ'd, That this Author speaks of a Practice of the Church of his Time: That they burnt the remainder of the Oblation after the Celebration of the Mysteries, and the Communion of the Faithful.

(a) Which he wrote at *Jerusalem*.] These are his Words in the Preface: *Deprecare ut fiat oblatio verbi mei acceptabilis, non solum in Jerusalem, sed et in omni terra*. And in the Sixth Book, *Quod manifestat Templum, et civitas hac Jerusalem*. And in the Seventh Book, *Cognoscis autem ea quae ipsis Judaeis eveniunt, ex Josephi historia, quorum plurima etiam nunc nostris ad cernendum adjacent visibus*.

In the *Bibliotheca Patrum* there are Two Homilies in Greek and Latin, upon the Virgin, bearing the Name of *Hefychius*, Presbyter of *Jerusalem*.

Hefychius.

Combefis attributes, moreover, to this Author, the second Sermon of *S. Gregory of Nyssa*, upon Christ's Resurrection; and he proves his Opinion, 1. By the Authority of a Manuscript of the King's Library, where this Sermon is found under *Hefychius's* Name, Priest of *Jerusalem*. 2. Because it seems to be of a meaner, more close and dogmatical Style than that of *Gregory of Nyssa*. Lastly, because it sets down an Opinion directly opposite to that which is brought in the first Sermon on the same subject, bearing also the Name of *S. Gregory of Nyssa*; for the Authors of this supposes, That Christ rose from the Dead on Saturday in the Evening, and gives that Sense to *S. Matthew's* Words, *Vespere autem Sabbatis*: Whereas the Author of the second Sermon supposes, That he rose on Sunday Morning, and shews these Words (*Vespere autem, Sabbatis, or Sabbatum*) are to be understood thus, *When the Week was past*. But if this Homily be *Hefychius's*, it is not his of whom we speak, but his who lived in the Beginning of the Fifth Century. To the End of that Homily *Combefis* hath added the Fragment of a Place of *Hefychius's* Harmony of the Gospels, touching the Hour of Christ's Death. *Cotelerius* hath made an Abridgment of it in the beginning of his Third Volume Of the Monuments of the Greek Church. This Work contains the solutions of several Difficulties about the seeming Contradictions of the Evangelists.

Hoeschelius hath published, with *Adrian's* Introduction, The Titles of the Chapters of the Twelve lesser Prophets, and of *Isaiah*, bearing the Name of *Hefychius* also. This Work might also be his, who lived in the Fifth Century.

The Treatise of Temperance and Vertue, dedicated to *Theodulus*, which contains Two hundred Maxims of the Spiritual Life, is the same *Hefychius's*, for in the Thirty first Maxim of the first hundred, it is observed, That the Author dwelt in a Monastery, and lived under the Conduct of a Superior.

It is probable likewise that *Hefychius's* Church-History, a Fragment whereof is quoted about *Theodorus Mopsuestenus*, in the Fifth Council, Collection V. p. 470. and in *Justinian's* Edict, belongs to the Monk of the Fifth Century.

Lastly, we may attribute to this in Two Sermons, of which *Photius* recites some Fragments in the 269th. and 275th. Volumes of his *Bibliotheca*: The one is taken out of a Sermon upon *S. Andrew*, and the other out of a Sermon upon *S. James*, the Lord's Brother: I say the first is taken out of a Sermon upon *S. Andrew*, tho' in *Photius's* Title there is the Name of *S. Thomas*, because the Extract contains really a Commendation of *S. Andrew*, and there is now extant a Latin Translation of that whole Discourse on *S. Andrew*, in which *Photius's* Extracts are found. He says, in that Sermon, that *S. Andrew* is the first of the Apostles, the first Pillar of the Church, even before *S. Peter*, the Foundation of the Foundation it self. In the Sermon upon *S. James*, he says also almost the same Things of that Apostle, calling him, The Prince of Bishops, the Head or Chief of the Apostles, the Top of the Heads themselves, the most shining Lamp, the brightest Star. Thus they alwas extol the Saints, of whom they speak, above the others. *Cotelerius* tells us, in his Notes, He had collected many other Manuscript Pieces of this *Hefychius*, which he would have publish'd, if he could have hoped for a Life long enough.

There was another *Hefychius*, Presbyter of *Constantinople*, mention'd also by *Photius* in the 51st. Volume of his *Bibliotheca*. 'I have read, says he, Four Discourses of *Hefychius's*, Presbyter of *Constantinople*, upon the Brazen Serpent; The Style of them is full of Ostentation, and calculated to stir up the Passions. He brings in the People of *Israel* speaking to *Moses*, and that Prophet making Speeches to the People. He relates also some Discourses of God to the People, and to *Moses*, and the Answers of *Moses* and the People, in the Form of Prayers or Excuses. These Speeches take up the greatest part of his Work, which maketh up a large Volume. That Author was Catholick, as far as one can judge by his Work.

We have none of those Discourses now nor any Tract of that Author, but the loss of these Declamations is not very considerable.

EUSEBIUS, Bishop of Thessalonica.

Eusebius of Thessalonica.
 [* Called Aphotarto-docta.]

THIS Bishop having sent to S. Gregory, his Reader *Theodorus*, with some Writings, he gave them to a Monk, named *Andrew*, whom he had formerly been acquainted with, who was shut up in a Monastery of *Rome*: This Monk who was of the * Sect of those who believed Christ's Flesh was always incorruptible, falsified them so, that it seemed as if this Bishop had advanced some heretical Propositions: But S. Gregory knowing the Genius of that Monk, because he had made some Greek Sermons under his Name, discover'd that Fraud, and wrote about it to *Eusebius of Thessalonica*, as it appears by the 69th Letter of the Ninth Book of that Pope's Letters. *Photius* tells us, That same Monk had written a Letter to *Eusebius*, and pray'd him, for God's sake, to read it; and that *Eusebius* having read it, wrote him an Answer, in which he shews him at first, That he knew not how to write, and that he continually committed many Faults; wherein he was so much the more to blame because he forsook his Profession, and disturbed the Privacy which he had embraced, to carry on a Business which he was not at all fit for: He then attacks his Error, and shews first, against him, That the Word *Corruption* is not only apply'd to Sin, but the Holy Fathers used it to signify the Dissolution of Bodies. 2. He reproved him, for having maintained, That Christ's Body became incorruptible at the Moment of its Union to the God-head, an Opinion which was indeed *Julian's* (Bishop of *Halicarnassus*, turn'd out of his See by *Justinian*, for rejecting the Council of *Chalcedon*) tho' *Andrew* pretended to write in that Letter against the Errors of *Severus* and *Julian*. The 3d. Error he charged that Monk with, was of having said, That *Adam's* Body, before his Fall, was not created mortal and corruptible, whereas he should have said, That Man in his Nature was mortal and subject to Pain, but should by Grace have been preserv'd from Death and Sickness, had he not fallen. The 4th. Proposition he found Fault with, in *Andrew's* Letter, was, That he had written, That the World was incorruptible: He did also confute some more of *Andrew's* Propositions in that Writing, and exhorted him to a retraction. But this Monk, instead of following that Advice, made presently another Book, to defend his Errors, against which *Eusebius* wrote ten Books; wherein he shew'd, That *Andrew*, out of an intolerable Boldness, had gone about to make a new Exposition of Faith, whereas he should have kept to those made by the Councils; and that he had adulterated and mis-quoted many Passages of the Fathers. Then he confuted the four principal Errors, he had condemn'd in his first Writing. He shewed the different Senses the Word *Corruption* is capable of, and how many ways it hath been taken. He cited several Places of the Fathers, for the confuting of those Errors, and laid open the Falsifications of the Places quoted by *Andrew*. He shewed, That Christ was subject to natural, tho' not to vicious Passions, during his abode on the Earth, and that after his Resurrection he is become immortal and impassible. He did not matter the Name of *Phthartolatre*, that is, worshipper of *Corruption*, which *Andrew* gave to the Catholics, and omitted nothing that was necessary to maintain the Doctrine of the Church, and to render that of his Adversary ridiculous. His Style was plain and clear, pure enough, and did not want Judgment. There is nothing of him now extant. This is gathered out of the 162d. Volume of *Photius's Bibliotheca*.

BONIFACE IV.

Boniface IV.
 [*Or Ethelbert.]

BONIFACE IV. held the Roman See from 607. to 614. *Bede* says, That in that Pope's Time, *Mellitus* Bishop of *London* came to *Rome*, in the Eighth Year of the Emperor *Phocas*, and that he was present at a Council, which this Pope held at *Rome*, in the Year 610. in February; in which they made some Constitutions for the Church of *England*. *Hollstenius* hath published a pretended Decree of this Council, wherein it declares, That Monks may be Bishops, and perform the Sacerdotal Functions; and a Letter of this Pope to * *Athelbert* a King of *England*, in which he declares all those excommunicated that shall hinder the Execution of the Decree now mention'd, even the King's, *Athelbert's*, Successors. These two Monuments seem very suspicious to me. The Style of them is altogether barbarous, and they are fill'd with impertinent and frivolous Reasons: For instance, he says, It is evident that the State and Profession of Monks maketh them fit to be Ministers of the Word of God, seeing they are call'd Angels, and Angels are Ministers; which Reasoning is frivolous: But the reason he gives why they are call'd Angels, is yet more ridiculous. Monks, saith he, are cover'd, like Cherubims, with six Wings, the Cowle that covers their Head, maketh two, the Tunick's Arms make other two, and we may confidently say, the two extreams of the Habit, which covers the Body, are two Wings more. Thus you have the Cherubim's six Wings: This is some Monk's Fancy, rather than the Work of a Council of Bishops or of a Patriarch.

The

The Letter of Pope *Deusdedit*, *Boniface* the IV's. Successor, directed to *Gordian* Bishop of *Sevil*, is a Monument evidently false. *Isidore* was Bishop of *Sevil* from the Year 600. to the Year 636 and *Deusdedit* held the Holy See in that interval. Thus the very Title does evince the Falsity of that Letter, it being evident that under *Deusdedit*'s Pontificate, there was no *Gordian* Bishop of *Sevil*. The Author of the Letter declares, That according to the Decrees of the Holy See, married Persons, which accidentally stood together Sureties for their Children at the Font, ought to be put asunder, and may be married again; which is a gross Error, authorized by no ancient Constitution. In fine, the Style of this Letter is the same with the Pope's other Letters, forg'd by *Isidore*.

Boniface
IV.

JOHN PHILOPONUS.

JOHN, surnam'd *Philoponus*, that is, Laborious, a Grammarian of *Alexandria*, of the Sect of the *Trutheites*, flourish'd in the beginning of the Seventh Century, and compos'd several

John Phi-
loponus.

The first is a writting against *Jamblichus* the Philosopher's Treatise of Idols. That Philosopher had undertaken in that Treatise, to shew, That Idols had something heavenly in them, and that the Deity dwelt there; which he prov'd both from the wonderful Fabrick of Images, and the incredible things ascribed to them. *Philoponus* had refuted the two Parts of that Work with a great deal of Elegancy and Strength. *Phorius* speaks of that work in the 216th. Volume of his *Bibliotheca*.

He wrote moreover a Treatise of the six Days Work against *Theodorus Mopsuestenus*, dedicated to *Sergius* Patriarch of *Constantinople*; wherein he endeavours to demonstrate, That *Moses* hath related the History of the Creation of the World more plainly and conformably to the Phenomena of Nature than any thing *Plato* said of it. *Phorius* mentions that Treatise in the 43d. Volume of his *Bibliotheca*, and there is an Extract of it found in the 240th Volume. It is divided into four Books, publish'd by *Corderius*, and printed at *Vienna*, in the Year 1630. in Quarto, together with a Tract of the same Author about *Easter*, whereof there is no mention made in *Phorius*, who speaks of three Works more of the same Author. The first is a Treatise of the Resurrection, wherein he rejected the Resurrection of the Body. The second is a Writing against the * Fourth Council, divided into four Parts; in which he maintains, That the Bishops of that Assembly approv'd *Nestorius*'s Doctrine. And another Treatise against the Catechetical Discourse of *Joannes Scholasticus* Bishop of *Constantinople*, concerning the Holy and Consubstantial Trinity, preach'd under the Empire of *Justin junior*. He hath also written several other Philosophical Treatises upon *Aristotle*'s Books, printed in several Places, and a Treatise against *Proclus*'s Opinion of the Eternity of the World.

[* The Council of Chalcedon.]
[† His Analytica, De generatione, De corruptione, De anima, De generatione animalium, De meteoris, Physicorum Acroamatica. Printed at Venice in Gr. in 1535, 1551.]

This Author was as pure, pleasing and elegant in his Style, as impious in his Doctrine, and weak in his Reasonings. One may see by his Treatise of *Easter*, that in his Time the Greeks used Leaven'd Bread in the Eucharist.

THEODOSIUS, CONON, EUGENIUS, THEMISTIUS and THEODORUS.

PHILOPONUS's Treatise of the Resurrection was confuted by *Theodosius* the Monk, by *Conon*, *Eugenius* and *Themistius*. These three last made a Book, entituled, *An Invektive*, in which they treated him as a Man unworthy the Name of a Christian, tho' they agreed with him in not receiving the Council of *Chalcedon*. This *Themistius* seems to be that Heretick whose Fragments are found quoted in the sixth Council, who was of the Sect of the *Agnoetæ*, and had written an Apology for *S. Theophrastus*; against which, another Monk, named *Theodorus*, of the Sect of * those, who said the Deity had suffer'd, writ a Book; in which he did refute the four Arguments urg'd by *Themistius*, to prove that Christ was subject to Ignorance. *Themistius* wrote an Answer to that Work to which *Theodorus* oppos'd three other Books. *Phorius* saith, They did both of them write indifferent, clear and strong. See the 23d, 24th, and 108th. Volumes of his *Bibliotheca*, for we have not now these Works.

Theodosius,
Conon,
Eugenius,
Themistius,
Theodorus.
[* Theopaschitæ.]

N I C I A S.

Nicias. **H**ERE is another Adversary of *Philoponus*; he was call'd *Nicias*, and was a Monk: He composed a Book against the Seven Articles of *Philoponus*, mention'd in his Book, entituled, *The Arbitrator*, or, *Judge*. His Style was plain and concise, his Answers satisfactory, and all to the purpose. He had also made a Treatise against *Severus*, and two Books against the Pagans. See *Photius* in the 50th. Volume of his *Bibliotheca*.

A N T I O C H U S.

Antiochus. **A**NTIOCHUS, a Monk of the Monastery of *S. Sabas* in *Palestina*, liv'd in the beginning of the Seventh Century, when *Jerusalem* was taken by *Chosroes* King of *Persia*, and *Palestine* pillaged by the *Saracens*. He had made a Book, entitul'd, *A Pandect of the Holy Scripture*, because it is made up of 190 Moral Discourses; containing Precepts and Maxims upon the principal Duties of a Christian, grounded upon Places of the Holy Scripture. In the 130th. he maketh the Catalogue of Heresies related by *S. Epiphanius*, to which he adds the Names of the Authors of Heresies, who appeared since. In the End there is a long Prayer, entituled *Exomologesis*, to beg of God that he would turn away his Wrath from his People. The Preface speaks of the taking of *Jerusalem*, and with what Cruelties the *Saracens* used the Monks of *Palestina*. This Treatise is in *Greek* and *Latin*, in the first Addition to the *Bibliotheca Patrum*, and in *Latin* alone, in the last *Bibliotheca*, in which they have put the 81st. Discourse, a second Time, under another Title.

J O H N, Bishop of Thessalonica.

John of Thessalonica. **T**HIS Bishop, who is quoted in the 7th. Council, hath left us an Homily upon those Women that carried the Perfumes to imbalm Christ's Corpse. In that Homily he maketh divers Remarks, to set forth the Circumstances of our Lord's Resurrection: These are some of them. He saith, those Women came the night between the *Saturday* and *Sunday* to Christ's Tomb; That *Mary* the Mother of *James*, was the Mother of Christ, so called, because she was Mother-in-Law to *James*, the Lord's Brother, that is, *Joseph's* Son by a former Wife; That she that accompanied her, was *Mary Magdalen*; That they found Christ risen; That the hour of his Resurrection is uncertain; That *Mary Magdalen* went a second time to Christ's Tomb, with other Women, very early; That she returned thither twice more; That the four Evangelists speak of four different Journeys of the Women to the Tomb; That there are five or six *Maries*; *Mary Magdalen*, out of whom Christ had cast seven Devils; *Mary*, the Mother of *James*, which is the Virgin-Mother of God, Mother-in-Law to *James* the Greater; *Mary* the Mother of *James* the Lesser, and of *Joses*; *Mary*, the Wife of *Cleophas*, the Virgin's Sister; and *Mary*, *Martha's* and *Lazarus's* Sister. The distinction of these *Maries* may have some ground; but the four Journeys to Christ's Tomb, are a conjecture without probability. This Homily had already been published in *Greek* by *Sir H. Savil*, among the supposititious Homilies of *S. Chrysostom*; and *Combes* had published it with a Translation out of a Manuscript, in which it is attributed to *John*, Bishop of *Thessalonica*. He had found out one more, upon the Virgin's Assumption, little differing from the Writing attributed to *Melito*, but he did not judge it worth publishing. In the 7th. Council, A.D. 4. are found some Fragments of *John of Thessalonica's* Dialogues, the first whereof was between a *Gentile* and a *Catholic*, and a second between a *Jew* and a *Christian*. In the 1st. he proves against the *Gentile*, That Angels and Souls may be painted, as being corporeal; and in the 2d. he shews, That the (b) Pictures of Christ and of the Martyrs, which were in use among Christians, are not Idols.

[(b) Pictures of Christ and of the Martyrs, which were in use among Christians, are not Idols.] The Charge of Idolatry, being so great a Crime, so stupid a Sin,

Conc. Nic. 2. An. 788. and so strictly forbidden in Holy Scripture, hath always been denied by the rankest Image-worshippers among Christians, and that with such seeming detestation. The Fathers of the 2d. Council of *Nice*, *Conc. Const. sub Copron. An. 754.* who were strenuous Patrons of Image-worship against the *Iconoclasts* of that time, did yet disclaim that Charge lately laid upon them by a Council at *Constantinople*, tho' the Reasons brought to clear themselves of

of it are very weak and frivolous, as the most learned Bishop of Worcester hath sufficiently evinced. Nor doth the Church of Rome, tho' as gross Idolaters as the Heathens themselves, seem to bear any Impeachment more grievous than of Idolatry. And then 'tis no wonder, that this Writer, who perhaps was guilty of the same Sin, should assert, That the Pictures, then in use among Christians, were no Idols. And indeed, as they were used by the Church at first from the year 380, to S. Gregory the Great's time, viz. To represent the History of the Bible to the illiterate and ignorant Laity, or to adorn the Church withal, we do not account them Idols; tho' as the Christians for the first 300 years, and more, would not endure any Pictures in their Churches, witness that zealous Fact of Epiphanius in the Church of *Antioch*; so it may reasonably be thought, it was the Foundation of that Image-worship, which soon followed in the more superstitious Ages. And if the Christians, of whom this Bishop speaks, made no other use of them, we acknowledge, That they are not Idols. But if the Pictures of Christ and his Martyrs were worshipped by those Christians of whom he speaks, according to the custom of those times, it will be impossible to excuse them from Idolatry, notwithstanding the distinctions made by the Image-worshippers, between Image and an Idol; for in Holy Scripture, every Image being bowed down to and worshipped, tho' but with a relative Worship, is thereby made an Idol.]

Still. Idol.
c. 1. p. 68.
Sect. 9. *Gre.*
Ang. de
cons. Evang.
l. 1. c. 10.
Basil. Orat.
in S. Maria.
Epiph. ad
Joan. Hiero-
sol. inter
Op. Hieron.
Isa. 44. 9,
10, 13.

GREGORY of ANTIOCH.

GREGORY Bishop of *Antioch*, who sat in that See from the year 572, to the year 608. made a Discourse upon the same Subject; but it is less Dogmatical, and contains nothing but *Protopopœia*'s of *Joseph* to *Pilate*, and of *Pilate* to the *Jews*; some Reflections of Death speaking to her self, and Complaints of the Women upon Christ's death; some Discourses of the Angel with the *Jews* and Women, and of Jesus Christ with those Women.

Gregory of
Antioch.

JOHN, ARAUSIUS, HELLADIUS, JUSTUS, NONNITUS and CONANTIUS, Bishops of Spain.

JOHN, an Abbot, and afterwards Bishop of *Saragosa*, *Braulio*'s Brother, flourished towards the year 620. *Ildephonsus* assures us, That he was well read in the Holy Scripture, and that he laboured to instruct by his Discourses more than by his Writings; That nevertheless he had elegantly written some Prayers to be sung in Divine Service, and also a Table to find out *Easter-day* every year. We have nothing now of this Author.

John, A-
rausius, &c.
Bishops of
Spain.

The same *Ildephonsus* ranks among Ecclesiastical Authors, *Arausius* Bishop of *Toledo*, and his Successor *Helladius*; but seeing he confesseth, they have writ nothing, it was needless to encrease the number of Authors with them. This last, had for his Disciple and Successor, one named *Justus*, a witty and worthy Man, who had written a Letter to *Richilan*, Abbot of the Monastery of *Agali*, in which he shewed him, That he ought not to leave his Flock. These three Bishops governed the Church of *Toledo* from the year 606, to 634, or 635. This last signed the Council of *Toledo*, held under *Sisenand* in the year 633. and was but 3 years Bishop.

S. *Ildephonsus* puts also in the rank of Ecclesiastical Authors *Nonnitus*, Bishop of *Gironde*, who lived in the same time, but he speaks of none of his Works.

He speaks, lastly, of *Conantius*, Bishop of *Palenxo*, as of a Man as Prudent and Grave, as Eloquent and Learned; and he saith, he applied himself to regulate the Order of Divine Service; That he had made Hymns to new Tunes, and a Book of Prayers taken out of the *Psalms*. We have not now those Works.

BONIFACE V.

Boniface V. **B**E D E mentions three Letters of this Pope about the Conversion of the English. The 1st. is directed to *Justus*, who from Bishop of *Rochester* became Arch bishop of *Canterbury*, wherein he grants him the Pall, and congratulates him for King *Adelrad's* Conversion. The 2^d. is directed to * *Edwin* an English King. wherein he exhorts him to leave Idolatry, to worship the true God, and embrace Christ's Religion. The 3^d. is to Queen † *Edelburgh*, whom he congratulateth upon her Conversion, and exhorts her to endeavour that of the King her Husband.

[* King of Northumberland.]
[Wife of K. Edwin.]

MODESTUS, Bishop of Jerusalem.

Modestus Bishop of Jerusalem. **W**E have no other Monument of this Author, who flourished towards the year 620. but an Extract of one of his Sermons mention'd by *Photius* in the 275th. Volume of his *Bibliotheca*. The first is taken out of a Sermon upon the Women of the Gospel, which carried Balm to anoint Christ. He tells us there, That *Mary Magdalen*, out of whom Christ cast seven Devils, was a Virgin, and that she suffered Martyrdom at *Ephesus*, whither she went to *S. John* the Evangelist, after the Virgin's death. Which shews how far they were then from the Opinion which hath obtained since, That *Mary Magdalen* is the same with the Woman that was a Sinner. [Luke, 7. 37.] The 2^d. Sermon of *Modestus*, mentioned in *Photius*, was a Sermon upon the death of the Virgin the Mother of God, which he calls, *A Dormitory Sermon, after the manner of the Ancients*. *Photius* speaks of no Extract of it; he only taketh notice, 'tis a long Discourse, containing nothing necessary, and nothing like the former. The 3^d. Sermon is upon the Festival of the meeting [of Christ and *Simeon*] or the presentation of Jesus Christ in the Temple. *Photius* sets down an Extract of it, in which, the Vertues of *Anna*, and the Virgin's Purification, are discoursed of Figuratively and Rhetorically.

GEORGE of Alexandria.

George of Alexandria. **I**T is thought, That *George*, the Author of *S. Chrysostom's* Life, was the Bishop of *Alexandria*, who succeeded *S. John* the Alms-giver in the year 620, and held that See till 630. This Life is a great deal larger than that of *Palladius*, but less faithful, and full of many Untruths. His Style, in the judgment of the learned *Photius*, is very plain, and somewhat flat. He offends against the Laws of Grammar, and is not exact in the construing of Words. It is needless to make the Extract of this Life, because what it contains more than is in *Palladius*, and the other ancient Historians, is either false or doubtful. He hath often misrepresented the Matters of Fact, which he relates upon trust from other Authors. He alledges many of them contrary to the Testimonies of *S. Chrysostom*, and the Authors of his time. He hath counterfeited many Letters, and falsely attributed them to the Emperors *Arcadius* and *Honorius*, and Pope *Innocent*. He confidently asserts, contrary to the truth of History, That this Pope excommunicated the Emperor *Honorius* and Empress *Eudoxia*. He hath reported an infinite number of things evidently false. *Photius*, who made a long Extract of this Life, confesses himself, That he hath said many things contrary to the Truth of History; but he thinks the Reader may pick out that which is true and useful, and pass by the rest. Methinks it were better and fitter to fetch things out of the Originals, than to mispend ones time to read them in those ill Copiers and Plagiaries. This Work was published in Greek by Sir *H. Savil*, in the last Volume of *S. Chrysostom's* Works, printed at *Eaton*; together with the Life of the same Father by other later Authors, who copied out this Man's Fictions, and added others to them, after the manner of the modern Greeks.

HONORIUS.

Pope *Honorius*, whose Name became so famous, by reason of his Condemnation in the sixth Council, was raised to the Pontificate the thirteenth of *May*, 626, and died *October* 11. 638. Besides the two *Letters* he hath written to *Sergius*, upon the *Question* of the two *Wills* in *Christ*, which will be spoken of in the *Acts* of the fifth Council, where they are inserted, we have some others upon particular Matters: The first is directed to the *Exarch Isacius*, to whom he complains, That certain *Bishops* advised a Lord to forsake *Adaluade*, the lawful King of the *Lombards*, to side with the Tyrant *Arioualde*; and he desires him, after having restored *Adaluade*, to send those *Bishops* to *Rome* to him, that he may punish them for their *Disloyalty*. We learn of *Paul* the *Deacon*, That *Adaluade* was turned out by the *Lombards*, because he had lost his *Senses*, and that *Arioualde* was put in his room.

Honorius.

The second *Letter* of *Honorius*, is directed to the *Bishops* of the *Provinces* of *Venice*, and *Istria*. He recommends to them *Primogenius*, whom he had *Consecrated* to be *Arch-Bishop* of *Grado*; and prays them, to admit him into the place of him who had been deprived of that *Church*.

The three next *Letters* are concerning the *Question* of the two *Wills* in *Christ*.

The fifth and sixth are taken out of *Beda*: Therein he congratulates *Edwin* King of *Northumberland*, for his *Conversion*; he exhorts him to *Perseverance* in the *Faith*, and *Piety*; he recommends *S. Gregory's* Works to him for his *reading*, and tells him, he sends two *Palls* to both the *Metropolitans* of his *Kingdom*.

The sixth ought to be directed to those two *Metropolitans*, named *Honorius*, and *Paulinus*, the one *Arch-Bishop* of *Canterbury*, the other of *York*. He exhorts them to discharge the *Duties* of their *Ministry* worthily, and grants to them, That when either of the *Bishops* of those two *Sees* shall happen to die, the *Survivor* may *Ordain* another in his room.

Honorius's two last *Letters* are taken out of the *Collection* of *Canons* of *Cardinal Deusdedit*. In the first directed to the *Bishops* of *Epirus*, he tells them, That he sends them the *Pall* for *Hypatius*, whom they had *Ordained* *Bishop* of *Nicopolis*; but because he had been suspected of having had a hand in his *Predecessor, Sotericus's* *Death*, his *Will* is, That when the *Time* of *Peace* shall give him leave, he should come to *Rome* to clear himself by (1) *Oath*, before *S. Peter's* *Tomb*, from having been any ways *accessary* to it; and he says, That *Sotericus* had thus cleared himself from some *Suspicious* against him. The second is directed to *Sergius*, *Sub-Deacon*, about a *Business* concerning the *Bishop* of *Cagliari*. That *Bishop* was at variance with certain of his *Clerks*; the *Parties* had been cited to *Rome*; the *Bishop* had appeared there, and his *Clerks* being not come thither, the *Pope* had sent an *Advocate* from *Rome* to bring them; but the *Governour* of *Sardinia* detained them in *Africk*, to keep them out of the *Pope's* *Jurisdiction*, which obliged him to intreat *Sergius* to sue to the *Præfatus Prætorio*, to do him *Justice*, by ordering that *Governour* to send those *Clerks* to *Rome*. He transmitted to him, at the same time, a *Copy* of *Valentinian* and *Theodosius's* *Law*, to support his *Pretension*.

[(1) *Oath* before *S. Peter's* *Tomb*.]
This *Action*, tho' but a *Ceremony* in *Swearing*, yet being intended as a piece of *Divine Honour* to *S. Peter*, was an *Idolatrous* and *Sinful Custom*, which crept in with *Saint-Worship*.

SOPHRONIUS.

Sophronius, of *Damascus*, Elected *Patriarch* of *Jerusalem*, in the Year 629, was one of the great Opposers of the * *Monothelites*; when he was but a *Monk* he opposed that *Error* springing up at *Alexandria*, and did his Endeavours to hinder *Cyrus* from entertaining it. He was the first *Patriarch* that condemned it; and before he died, he sent a *Bishop* to *Rome*, to demand the solemn *Condemnation* of it. *Photius* in the 231st Volume of his *Bibliotheca*, says, He had perused a *Synodal Letter* of that *Patriarch*, directed to *Honorius*, then *Governing* the *Church* of *Rome*, in which he did exactly explain and defend the *Doctrine* of the *Will* in *Jesus* *Christ*: That he observed there, that *Magnus* had been *Excommunicated*, together with *Christ* after *Apollinarius*; and that *Theodoret* had not been banished out of the *Church*, tho' he did not agree with *S. Cyril*: That he distinguished there two *Origen's*; the one *Elder*, the other *Sir-named Adamantius*, altho' they be really the same: That he mention'd one *James* of *Syria*, Author of the *Sect* of the *Acephali*: That he prayed *Honorius*, that, in case he had forgotten in his *Letter* something which he should have said, he would supply it, and amend what he should think amiss in it: That he cited the *Testimonies* of several *Fathers*, whereof *Photius*

Sophronius.
[* A *Self* that held, that there was but one the Union of the two Natures.]

Sophronius. maketh the Catalogue, to confute those Mens Opinions, who pretended, there was but one Operation in Christ. This is the sum of that Letter, as it is reported by *Photius*.

This Patriarch of *Jerusalem* wrote also another Synodal Letter on the same Subject, directed to *Sergius*, Patriarch of *Constantinople*, mentioned in the 11th Act of the 6th Council. It contains a long Profession of Faith, in which, after a large Dissertation upon the Mystery of the Incarnation, and having encountered the Heresies and Errors opposite to the Faith of the Church, he concludes, That the two Natures in Jesus Christ, have each their distinct Operations. He names and condemns an infinite Number of Hereticks. He asserts, The Souls to be created when our Bodies are formed, and that we shall rise with the very same Bodies we have. He attributes the contrary Opinion to *Origen*, against whom he proves the Eternity of Pains.

Besides these two Dogmatical Monuments, we have four Sermons fathered upon *Sophronius*; the first is on our Saviour's Birth, wherein the Cruelties of the *Saracens*, who had invaded the Town of *Bethlehem*, are mentioned. The second is a Panegyrick of the Angels, full of

Praises and Prayers, as also the other two (k) Sermons of the Praises of the Cross. *Photius* found out the true Style of that Author, when he observed, That he uses extraordinary Terms, and goes skipping along. By this Character it is plain enough, that it is another *Sophronius*, spoken of by the same *Photius*, in the fifth Volume of his *Bibliotheca*, in these words: 'I have read a Book of *Sophronius's* for *S. Basil*, against *Eunomius*; he is more learned and short than *Theodorus*; he does not keep close to all that *Eunomius* hath said, but undertakes to oppose and confute the principal Points of *Eunomius's* Heresie, his Character is to be peremptory and decisive, his Style is free and plain; yet not tedious, altho' he be full of Logical Arguments.'

[(k) *Sermons of the Praises of the Cross.*] The Cross of Christ was at first a Stumbling-Block to the Jews, Foolishness to the Gentiles, and a Reproach to the Christians themselves, who were in derision called the Disciples of a crucified God. To shew therefore their Constancy, and Love to their Profession, they did frequently cross themselves on their Breasts and Foreheads, to testify their sincere Belief, That Jesus who was crucified was their Saviour, and that they were not ashamed of his Cross. These were the only Crosses, (or Crossings rather) that were used by the Christians for 300 Years, and more, after Christ: For

Eucl. de vit. Const. lib. 1. *Arnobius* says, *Crucis nec habemus, nec optamus*: We neither have Crosses, nor desire any. But after it pleased God to promise *Constantine* the Great, Victory over his Competitors in the Empire, by making the Sign of the Cross to appear to him in the Air, with this Inscription, *In hoc signo vinces*; which he therefore put immediately into the Imperial Standard, to be adored by all his Soldiers, according to the

Aug. in Joan. Tract. 118. Custom, and was always Victorious with it, it ever after came to be in very great Esteem and Honour among the Christians: Wooden Crosses were made and placed in the publick Markets, the Sign of the Cross was used in celebrating the Sacraments; honourable Titles were given to it by the Fathers; who called it, *Signum Fidei*, *Trophæum Dominicum*, *Signum Christi*, &c. At last, in this Superstitious and Idolatrous Age, it was admitted into the Church, together with the Images of Christ, and his Saints, excessive Praises bestowed upon it by this, and other Bishops, in their Sermons, who were zealous for Image-Worship, and became an Object of Adoration together with them.

There is a bad piece, entituled, *S. Peter's*, and *S. Paul's Journeys*, tho' *S. Peter's* only be mentioned, attributed to *Sophronius* of *Jerusalem*; but 'tis a ridiculous Forgery, not worth mentioning.

We may more justly attribute to *Sophronius* of *Jerusalem*, *S. Mary the Ægyptian's Life*, quoted in the 7th Council, *Act 4.* by *S. John Damascene*, in his

[(l) *S. J. Damascene's Book of Images.*] This Writer, who is reckoned among the Fathers of the Church, and much quoted by Romish Authors, in their Controversie with Protestants, was a credulous and superstitious Person, a great Patron of Images, and a zealous Defender of Image-Worship, and the other Errors which sprang up about his time. Infomuch, that it is no wonder that we meet with Books of such Titles as this under his Name, better becoming an Heathen than a Christian; for which Reason his Writings are of small

Cal. adv. Bar. p. 83. Esteem with judicious and pious Men.]

Joannes Moschus.

JOANNES MOSCHUS.

[* *Sirnam'd Eviphronius.*] THE Author of *The Spiritual Meadow*, is called *Joannes Moschus**, Presbyter and Monk, who having run through the Monasteries of the East, came to *Rome* with his Scholar *Sophronius*, believed to be him we have now spoken of, tho' without any certain proof. He gathered

gathered into that Book what he had learned of the Life, Actions, Sentences, and Miracles of the Monks of divers Countries. There he relates many strange Stories and Miracles, that deserve little Credit. We shall not stand to relate them, but shall only remark what may be useful to clear the Church-Discipline. He observes in the third Chapter, There was a Presbyter who did Baptize, and Anoint the Baptized with the Holy Chrism; but that he would have left that Function, because that when he baptized Women, he felt some Motions troublesome to him. In the 25th he says, That a Friar having pronounced the Words of Consecration upon some Loaves he had brought to offer upon the Altar, when the Priest offered them, he did not see the Holy Ghost coming down, as it used to do; and that he was warned by an Angel, that those Loaves had been consecrated before, because that Friar had pronounced in the way the words of Consecration; and that this Priest forbade them afterwards to suffer any other to learn them, but such as were to offer the holy Sacrifice, and that no Body should pronounce them, but in the time of the Consecration. In the 26th he reports, That a Monk, to prove there was no Salvation to be had out of the Church, had shewed to one of his Brethren engaged in Nestorius's Error, Hereticks in a place full of Fire and Filth. In the 27th he says, A Priest would not say Mass, unless he saw the Holy Ghost descending upon the Altar, tho' the Hour of the Celebration of it ought always to be the same. In the 29th he relates, That a Stylite Monk, of the Communion of the Catholicks, sent to another Stylite of the Sect of the Severians, for a share of his Communion-Bread, and that having thrown it into boiling Water, it was presently dissolved, but that having afterwards thrown a particle of the Eucharist of the Catholicks into it, the Water cooled, and the Eucharist remained entire, without moistening it. In the 30th he relates another (m) Miracle of the Eucharist, That a Severian having forced his Wife, a Catholick, to throw the Communion-Bread away, he did see it shining in the Mire; and that two Days after, he had seen an *Ethiopian*, saying to him, We are both condemned to the same Torment. In the 44th he says, That a Friar who had been negligent during his Life, was after his Death seen by an Old Man in a great Fire up to the Neck, and telling the Old Man, he was beholden to his Prayers for the favour he enjoyed, of not having his Head also in the Fire. In the 45th he says, A Recluse promised the Devil, he would (n) adore the Virgin's Image no more, to be delivered from his Temptation; and that he was reproved by his Elder for doing so. In the 47th he relates, That the Virgin having appeared twice to a Jester, uttering impious Speeches against her, and having warned him to do so no more, but to no purpose, she appeared to him the third time, and that having signed his Hands and Feet with the Sign of the Cross, he found himself, when he awoke, without Hands and Feet. In the 79th he observeth, It was the Custom in *Constantinople*, to keep the Eucharist they received on *Holy Thursday*, to the *Holy Thursday* of the next Year; and that a Catholick being Servant to a *Severian*, having left with his Master the Key of his Chest, where he had laid up the Eucharist in a Linnen-Cloth, the Master having designed to burn it, because his Servant did not come back, found that the Particles of the Eucharist had brought forth Ears of Corn. He relates in the 176th Chapter,

Joannes
Meychus.

[(m) Miracle of the Eucharist, &c.]

It is really very strange to meet with so many Miracles in this Age in the Writers of it, whereas in the three precedent Centuries we find little or no mention of any. Yea, S. Chrysostom says, *Nos Miraculis nequaquam indigemus quæ nunc non habemus, &c.* As we have no Miracles, so we want none. The Faith having been sufficiently confirmed by Christ and his Apostles, Miracles afterwards became useless, and therefore ceased. But when the Church began to preach *Alterum Evangelium*, another Gospel, and such Doctrines were imposed and taught, as neither Christ, nor his Apostles, had ever wrought any one Miracle in Confirmation of, it was thought the readiest way to gain Credit to the Imposture, either to feign or outwardly do some Miracles, which might extort Belief from the Vulgar. To this end did not only Men, but Devils conspire together, in working lying Wonders, to confirm the Adoration of Images, the Sacrament, Saints Relicks, and the like. Strange things were done through the Artifices of Satan, by the Martyrs Bones, stranger related by the Preachers in their Sermons, and by Historians in their Legends: Many wholly feigned, others in part, or in shew only acted, 'till Superstition and Idolatry at last was fully established, and by these Delusions are still upheld in the Church of Rome. Indeed, S. Austin says, That several Miracles were

Gal. 1. 8.

Canus in
loc. Theol.
l. 11. c. 6.

Aug. de Civ.
Dei, l. 22.
c. 10.

Deut. 13.
1, 5.

Mede's A-
ppl. of lat.
times, p. 10.

done in his time at the Martyrs Tombs, and by their Relicks; but as he something scrupled the Truth of them, so he was willing to let them pass as such, because the Faith was confirmed by them, and there appeared no other end of them, but to advance the same Worship that the Church professed. Had they been made a Foundation of Saint-Worship, as afterward they were, he would certainly have rejected them as forged, or wrought for a false End and Intention, as it is commanded.]

[(n) Adore the Virgins Image.] Among the Images of Saints which were admitted into the Church in this Age, and became Objects of Divine Worship, the Image of the Virgin Mary, the Mother of God, had a chief place. And tho' this Story were true, That the Devil did tempt a Monk to abjure the Worship of the Virgin's Image, which is really a Doctrine of Devils; yet the Artifice of Satan in this Temptation could be no other than this, to establish that Doctrine as Divine, which he had secretly first brought into Practice, by endeavouring openly to extort it from the more zealous Practicers of it; and so make his Diabolical Delusion pass for Sacred and Divine Truths.]

Joannes
Mofchus.

That a young Jew finding himself in great Extremity in a Defart, without Water, and having called for Baptifm on thofe that accompanied him, one of them Baptized him, by throwing Sand on his Head three times, and faying the uſual Words, Such an one is Baptized in the Name of the Father, of the Son, and of the Holy Ghoſt: That preſently after, that Jew found himſelf better; that afterwards it was debated, Whether that Baptifm was good and valid? And that at laſt he was ſent to Jordan to be Baptized there, and he that Baptized him was Ordained Deacon. In the 196th he relates, That ſome Children of the Province of *Apamea*, would needs repreſent the Celebration of the Holy Myſteries, and that having choſen one of themſelves to perform the Office of a Prieſt, and two others of Deacons, they ſet ſome Bread upon a Stone, and that he that acted the Prieſt did pronounce the Words of Oblation, which he had gotten by Heart, becauſe it was the Cuſtom of his Church, that Children ſhould receive the Communion next after the Clerks, and being for that pretty near the Altar, they over-heard the Words of the Holy Sacrifice, which the Prieſts in ſome places uſed to utter aloud; that having thus performed all the Ceremonies, before they brake the Bread, to give the Communion, Fire came down from Heaven, which conſumed the Oblation, and the whole Stone whereon it was laid: That the Biſhop of the place hearing of it, built a Monaftery in that place, and made all thoſe Children Monks. To this Example, he adds that reported by *Ruffinus*, of the Baptifm adminiſtered by *S. Athanaſius*, who was then but a Child, to ſome other Children, and ſays, That *S. Athanaſius* believed, thoſe that receive Baptifm out of Fear, and without Faith, are nevertheleſs baptized, tho' Baptifm does them no good. In the 207th, there is mention made of two Angels, who ſtood Sureties for a Girl which had a mind to be baptized. In the 214th, it is obſerved, They baptized in the Eaſt on the Day of *Epiphany*, as well as on *Eaſter-Day*, and *Whiſunday*.

Such Things as theſe are in that Book, which may be of ſome uſe for the Church-Diſcipline. It is moreover full of an infinite Number of Relations, and miraculous ſtrange Stories, of Apparitions, Revelations, Viſions, and Miracles, wrought by thoſe Hermits, whether by foretelling Things to come, by diſcovering Mens Thoughts, healing the Sick, commanding Lions and wild Beaſts, or working extraordinary Feats. Death itſelf did not hinder them from working Miracles, from the Grave they did ſpeak to the Living, and wrought Miracles in their behalf. Among thoſe wonderful Stories, of little Credit for the moſt part, there be found inimitable Examples of Vertue, extraordinary Auſterities, exceſſive Faſts, wonderful Poverty, and ſuch a Simplicity, and Humility, as would ſometimes paſs for Sottiſhneſs; an immoderate Zeal againſt Hereticks, fierce Conflicts with Devils, and ſome witty and holy Anſwers. The Style of that Work is low and coarſe. It was tranſlated into Latin by *Ambroſius Camaldulenſis*, and printed in Greek in the *Bibliotheca Patrum*, 1624. *Cotelerius* published at laſt the Greek of ſome Chapters, which were before wanting, in his ſecond Volume of *Eccleſiaſtical Monuments*.

G E O R G I U S, Sir-named *Pifides*.

Georgius
Piſides.
[* Hexa-
meron.]

Georgius, Deacon, and Library-Keeper of the Church of *Conſtantinople*, Sir-named *Piſides*, wrote a Book in Iambick Verſe, upon the Creation of the World, which the Ancients calls, * *The Six Days Work*. He writ alſo the Life of the Emperor *Heraclius*, the *Persian War*, a Panegyrick upon the Martyr *Anaſtaſius*; and another Work entituled *Abarica*, [or *Avarica*, being an Hiſtory of the *Avarae*].

We have the firſt Work of this Author, which is dedicated to *Sergius*, Patriarch of *Conſtantinople*, and another Poem of the Vanity of this Life, together with ſome Fragments taken out of *Suidas*. He is a better Poet than Divine.

This is probably the ſame *Georgius*, who made ſome Sermons in the praiſe of the Virgin, publiſhed by *R. Combeſis*, whereof ſome are upon the Virgin's Conception, and his Mother's; others upon the Virgin's Birth, her Preſentation in the Temple, her aſſiſting at the Croſs, and at the Sepulchre; they are full of Fables, (taken out of the Apocryphal Book of the Virgin's Birth, falſly fathered upon *S. James*), and of extraordinary Commendations of the Virgin, and her Parents. They are Declamations full of Deſcriptions, Exclamations, Rhetorical Figures, and Emphatical Terms; but void of Senſe and Reaſon, and ſuiter for Sport than Inſtruction. The laſt of theſe Sermons is upon *S. Coſmus*, and *S. Damian*.

EUGENIUS, Bishop of Toledo.

Eugenius having lived in Solitude, and in the Practice of the Monastical Life, near the City of Saragosa, was forced to be Bishop of Toledo, by Order from the Prince. Ildephonsus, who succeeded him in that See, tells us, he wrote a Book of the Trinity, and two little Books, whereof the one was in Verse of divers Measures, the other in Prose; that he had also Revised Dracontius's Work on the Creation of the World, and had made it a great deal better than it was, and had added to it the Work of the Seventh Day.

Eugenius,
Bishop of
Toledo.

Sirmondus hath published Eugenius's Poems, containing several Pieces on different Subjects. The Style of them is not very polite, but the Fancies are very exact and judicious, and he is full of very Christian Sentiments. Cardinal Aguirre, in his *Notitia* of the Councils of Spain, promises a Letter of this Eugenius to Protasius, and a new Book of Epigrams, that has never been published.

He had a Predecessor named Eugenius, whom Ildephonsus ranks also among the Ecclesiastical Writers; but he speaks of none of his Works in particular; nay, he does not say he had written any: Wherefore we shall say nothing of his Life.

APOLLONIUS, Presbyter of Novara.

This Presbyter hath composed a Poem of the Destruction and Ruin of Jerusalem by Vespasian. His Expressions are Noble, his Terms Poetical, and his Verses have a very sweet Cadence. This Work is divided into four Books. He is one of the best Christian Poets we have. He makes no difficulty of calling upon the Muses, and to use the Names of profane Gods.

Apollonius.

JOHN IV.

This Pope did not enjoy the Roman See long; for he was raised to it in 640, and died in 641. Anastasius hath preserved, in his Collections, an Apology which he made for his Predecessor Honorius, in which he pretends, That the Pope was not in the Error of the Monothelites, who acknowledged but one Will in Jesus Christ; and that when he said, there was not two Wills in Christ, he understood it of two contrary Wills, or of the inferior and superior part; that is, of Concupiscence, which is contrary to the Rational Will; but he never meant, that there was but one Will only in Christ, consisting of the Divine and the Human Will united in one.

John IV.

We have yet two Letters of this Pope; the first is written to the Irish Abbots, in the Name of Hilarius, Arch-Priest of the Church of Rome, holding the See, during the vacancy, in the place of John, who was Elected, but not Consecrated yet; and of two other Officers of the Roman Church, the one having the Title of Secretary of State, the other of Counsellor. They reprove them for not keeping Easter at the same time with other Churches, and for retaining some Relicks of Pelagianism among them.

The second Letter is to Isaac of Syracuse. He declares therein, That Monks ought to be permitted to chuse, and put into the Churches given them, such Priests as they will, yet with this proviso, That if they do any thing against the Bishop, they shall be punished by the Synod.

T H E O D O R U S I.

Theodorus I. **A**fter *John the Fourth's* Death, *Theodorus* was chosen in his room, in November, the Year 641. He wrote two Letters, and a Memoir, against *Pyrrhus*, Patriarch of *Constantinople*, who had been depriv'd, and *Paul* put in his room. 'Tis to this last, *Theodorus's* first Letter is directed. He sends him word, That *Pyrrhus* ought to be condemned and deposed in a Synod, for commending *Heraclius*, and going about to make a new Profession of Faith. He tells him, That in case he could not get him condemned in his Country, he must only pray the Emperor to cause him to be brought to *Rome*, and that he will get him judg'd in a Council. The second Letter is directed to the Bishops who had ordain'd *Paul*. He finds fault with them for Ordaining him before they had deposed *Pyrrhus*, and for giving him the Title of Most Holy. He takes notice of the Reasons why he should be condemned: 1. Because he had condemned *Heraclius*. And, 2. Because he had made a new Profession of Faith, contrary to the Apostolick Doctrine, against the Prohibition of the Councils of *Ephesus*, and *Chalcedon*. In the Memoir, he exhorts the Eastern Bishops, to preserve the ancient Faith of the Church, and to reject the Novelties brought in by *Pyrrhus*, and his Confession of Faith.

M A R T I N I.

Martin I. **M**artin I. being ordain'd Bishop of *Rome*, in July 649, held, in October following, a Council of 105 Bishops, against the *Monothelites*; in which he condemned *Sergius* and *Pyrrhus*, who had been formerly Bishops of *Constantinople*, and *Paul*, then in possession of it. At that time the Emperor *Constans* sent the Exarch *Olympius* into *Italy*, with an Order to force the Bishops of *Italy* to receive the * Type published by him. *Olympius* found the Pope, and the Bishops, and the Clergy of *Italy*, in a very contrary Disposition, and was forc'd to enter into Agreement with *Martin*; but this Exarch being dead, a while after, in *Sicily*, where he had the Command of an Army against the *Saracens*, the Emperor sent *Theodorus*, Sir-named *Calliopas*; who caused *Pope Martin* to be taken away by force, in July 653. He remained a whole Year in the Isle of *Naxos*, and came not to *Constantinople* 'till towards the end of 654; from whence he was banish'd into *Chersona*, where he died in 656, in June.

[* An E-did put out by the Emperor *Constans*, at the desire of *Paulus*, Bishop of *Constantinople*, a Monothelite; whereby it was prohibited to dispute about the Operations and Wills of Christ.]

We have seventeen Letters of his. The first is a Circular Letter, to all Bishops, to let them know, he had condemned the Error of the *Monothelites*.

The second is directed to *Amandus*, Bishop of *Utrecht*, who had written to him, That he was so much grieved to see the Disorder of certain Clergy-men, who committed the Sin of the Flesh after their Ordination, that he had a mind to leave his Bishoprick, to live in Peace and Quietness. He dissuades him from that Design, and advises him to deal with those Sinners with all the Severity that the Canons allow; declaring, That all those that are fallen after their Ordination, shall remain suspended for ever, and be for ever disabled from performing any Sacerdotal Function: That they shall pass their whole Life in Penance, for the Expiation of their Fault: For, saith he, if we chuse Persons of innocent Life, to be promoted to Orders, with how much greater Reason should we hinder those who are fallen after their Ordination, from meddling with the holy Mysteries with defiled Hands, and polluted with Crimes? Let them therefore be deposed for ever, according to the Decrees of the Councils; to the end that the Searcher of Hearts, who will not suffer any of his Sheep to perish, seeing the sincerity of their Repentance, may forgive them at the Day of Judgment. Then he exhorts that Bishop to undergo any manner of Pains, Torments and Toil, for the Salvation of his Sheep, and the Service of God. Lastly, he gives him notice, That he hath condemned the *Monothelites*, in a General Council of his Brethren, and sends him the Acts themselves, to the end he may publish them, and cause them to be received in his Country. He prays him to perswade King *Sigebert*, to send some Bishops to the holy See, that they may carry home the Acts of that Council, and joyn with him in the Defence of the Faith.

The third is directed to the Emperor *Constans*, in the Name of the whole Synod. He acquaints him, That he hath condemned the Error of the *Monothelites*, in a Synod, of which he sends him the Acts.

The fourth is to the Bishop of *Carrhage*, and to all the Bishops of *Africa*. He approves the Confession of Faith they had sent him, and sends them the Acts of the Council.

In the fifth he makes *John* Bishop of *Philadelphia*, to whom he writes, his Vicar in all the East, giving him Power to make Bishops and Priests in the Churches of the Patriarchates of *Jerusalem* and *Antioch*, to receive those that will renounce their Error, and to confirm them in their Churches, provided there be no other Canonical Impediment: For, saith he, we ought

ought to be the Defenders, and not the Betrayers of the Canons. Thus he will not have him to confirm them who have chosen themselves, nor those whose Election was not Canonical. He mentions particularly the Election of *Macedonius* Bishop of *Antioch*, who was made Bishop in a strange Country, without the Consent of the People, and without a Decree of Election, as well as that of *Peter* Bishop of *Alexandria*. He will have them that shall be admitted, not only to abjure the Error of the *Monothelites*, but moreover to condemn *Theodorus*, *Cyrus*, *Sergius*, *Pyrrhus*, *Paul*, and all of the same Opinion with them ; to reject the Type, and to make a clear Profession, That they believe two Wills in Christ. He appoints two Bishops, named *Theodorus* and *Antony*, with an Abbot to help him in that Function ; to them he directs the three next Letters, to exhort them to joyn themselves with that Bishop, for the Defence of the Faith. In the last he speaks of *Stephen*, an *Eastern* Bishop, whom he had also made his Vicar. He explains that Matter in the next Letter, directed to *Pantaleo*, in which he complains, That they had accused that Bishop, and bindred him from receiving the Letter which he had sent him, to Ordain Priests and Bishops. He repeats also here, That those Bishops ought not to be confirm'd, who have been elected in another Town than that whereof they are Priests or Bishops, and without the Consent of the Bishop, or the Metropolitan : Thus he declares void all the Ordinations made in *Sophronius's* Patriarchate, which had not been done by his Authority.

In the tenth he recommends his Vicar to a great Lord, named *Peter*.

In the eleventh, to the Church of *Jerusalem*, he acquaints them with the Condemnation of the Error of the *Monothelites*, and declares void the Ordinations of *Macedonius*, Patriarch of *Antioch*, and *Peter* Bishop of *Alexandria*.

In the twelfth he declares to *Paul* of *Thessalonica*, That he hath excommunicated and deposed him for his Errors.

In the thirteenth he acquaints the Church of *Thessalonica* with *Paul's* Condemnation, and exhorts them to avoid his Hereſie.

In the fourteenth to *Theodorus*, he relates what pass'd, when he was violently taken away from *Rome*. He says, That he coming out of the *Constantinian* Church, encompassed with Guards, they said in the presence of the Exarch : *Anathema* to him that believes, that *Martin* did change, or will change the least Word in the Faith : *Anathema* to them that shall not persevere in the Orthodox Faith unto Death. That *Calliopas* hearing this, said, He had no other Faith ; that he answered him, He would defend that Faith unto Death ; and as for the other things charged on him, he was altogether innocent of them ; that he had never writ to the *Saracens* ; that he sent them no Money neither, only that he had given some Alms to some Servants of God coming to *Rome* ; that it was false that he had utter'd any thing against the Respect due to the Virgin, and that he pronounced *Anathema* to whosoever did not reverence and adore her. These are the Terms used by him, *Non honorat atque adorat* : But the Term of *Adoring* is not to be taken strictly ; for in the next Letter they make *Calliopas* say, He was come to adore the Pope ; that is, to pay his Respects to him.

He relates yet the same Story more at large in the fifteenth Letter, directed to the same *Theodorus* ; where he says, That foreseeing what was to come, he had withdrawn himself, and all his Clergy into the *Constantinian* Church, thus named, because it was the first that *Constantine* had built, near the Bishop's Palace ; that he was there the Saturday, 13th of June, in the Year 653, when *Calliopas* came to *Rome* with an Army ; that he sent some of his Clergy to meet him ; that *Calliopas* told them, That he was come to adore the Pope ; that is, to pay him his Respects ; that, notwithstanding, the next Day, being Sunday, he sent Word, That he was too much tired to come to him ; that on Monday he sent Word to the Pope, by his Secretary, He ought not to call Men together, nor prepare Arms and Stones to defend himself ; that *Martin* shewed to them he had sent, that that was false ; that he lay sick ever since October, and had set his Bed before the Altar ; that about Noon a multitude of armed Men entred into the Church with a great deal of Tumult, and that they broke, at their entring, all the (a) Tapers in the Church. Then *Calliopas* shewed an Order from the Emperor, declaring, That *Martin* was to be turned out of the Holy See, and to be sent to *Constantinople*, and another Bishop be put in his room. Which, says he, was never done ; for in the Bishop of *Rome's* Absence, the Arch-Deacon, the Arch-Priest, and the principal Secretary, do occupy his place. *Martin*, unwilling that any Body should be kill'd for him, yielded himself presently to them, and begg'd only some of his Clerks to accompany him. *Calliopas* finding no Resistance, bad

[(a) Tapers in the Church.] As several other Heathen and Jewish Ceremonies were received by the Christians, in compliance with the Jews and Gentiles, that their Conversion might be the more easie : So this of burning of Tapers in their Religious Assemblies. At first they were indeed lighted only at the keeping of their Vigils, to which not Religion, but Necessity obliged them ; but afterward, in *Jerom's* time, they were lighted up upon the Tombs of the Martyrs, in Honour to them, and in the Eastern Church, were always

*Hieron ac
Vigilan.*

*Balam,
Cent. 1.
Script. Brit
Tertul. in
Apolog.
Lact. Inst.
l. 6. c. 2.*

lighted up at the Reading of the Gospel, and in some places at the Interpreting of it, and that at Noon-Day. At last it was imposed by *Gregory* the Great, and confirmed by *Sabinian*, Anno 606. Many of the Fathers inveighed fiercely against this Custom, in the *Messalians*, or *Euchita*, *Cur diem Lucernis infringimus*, says *Tertullian*, *Quis Lucernas vanas proferre compellit* ? And so *Lactantius*, *Num mentis compos putandus est, qui datori luminis Candelarum lumen offert pro munere* ? But Superstition prevailing in the Church brought in this with other Ceremonies ; which, if the most noxious, had been more tolerable.]

Martin

Martin I.

Martin come along with them to his Palace, which he obey'd; all his Clergy came to him the next Day, and many were ready to go along with him; but that same Night, he was violently carried away, without suffering any Body to accompany him, but six Men Servants, and a Cook: From thence he was carried away to the Isle of *Naxos*, where he staid one Year at the end of which he was brought to *Constantinople*. This is the Abridgment of what is contained in that Letter.

The Particulars of his Usage in *Constantinople*, are related in a Letter, or Memoir, written under the Name of a good Christian to the Bishops of the *West*. He says, That *Martin* being come up to that Haven, nigh the Church of *S. Euphemia*, the 17th of *December*, he was left all the Day long in the Ship; that towards the Evening they took him into a Boat, and carried him to the Prison of the Court of Guard; wherein he was shut up Fourscore and thirteen Days, no Body being suffered to speak to him: That after that space of time, he was brought into the Council-Chamber of the Emperor, where the Accusers, and Witnesses, prepared against him, were ordered to appear; they were Soldiers, or armed Men, who accused him of conspiring with *Olympius*. *Martin* refused, and excepted against the Witnesses they brought against him; and maintained, he was more innocent by far than those Witnesses themselves, and all the rest that sided with *Olympius*; that he came to *Rome* in quality of Exarch, that he had the Authority and Power in his Hands, and that they were forced to obey him. After this Tumultuary Information, they carried him to a Terraſs, where they stripped him, and loaded him with Chains, dragged him thro' the Town, and put him into the Prison of the *Pretorium*, loaden with the Burden of his Chains, and brought to the last Extremity. The next Day, the Emperor coming to visit *Paul* of *Constantinople*, who was ready to die, and acquainting him with what was done, that Bishop touched with a Remorse of Conscience, fetch'd a deep Sigh, and turning him aside, said: *Alas! 'tis to add to the Account I am to give to God.* The Emperor asking him, why he said so? *Is it not great pity*, answered he, *Bishops should be thus abused?* And he earnestly besought the Emperor, to suffer it no longer. After *Paul's* Death, *Pyrrhus* sought to be restored; but many oppos'd it, because of the Retraction he had made at *Rome*. They sent to Pope *Martin*, to ask him about the Passages of that Affair: He answered, That *Pyrrhus* came voluntarily to *Rome*; that his Predecessor *Theodorus* made him welcome; that he was entertained at the Cost of the *Roman Church*; the Custom whereof was, to find with Victuals all the Strangers who fled thither. They would have forced him to say, That *Pyrrhus* had signed his Retraction by force; but he declared, he would always speak the Truth. After having staid 85 Days in that Prison, they fetch'd him out of it, to banish him to *Chersona*, where he died the 16th of *September*, in the Year 656, having suffered much. He wrote two Letters from that place of his Exile, which are the two last, in which he represents his Wants, and the Poverty he suffered in that Country. He prays his Friends to send him some Relief from *Rome*: For, saith he, if *S. Peter* feed so many Pilgrims at *Rome*, it is very meet he should assist us, who are his Ministers, and suffer so much for the Truth and Religion.

This Pope's Constancy and Firmness appears in his Letters. They are well written, with Strength and Wisdom; the Style of them is Great and Noble, and worthy of the Majesty of the Holy See. The third, and the ten next, are found in *Greek* and *Latin*; either he wrote them himself in those two Languages, or they have been translated by some Body of that time.

S. MAXIMUS.

S. Maximus.

Maximus, descended of a Noble Family of *Constantinople*, having been a while chief Secretary of State to the Emperor *Heracius*, withdrew himself into the Monastery of *Chrysopolis*, of which he was Abbot. The fear of the Barbarians Incurſions, and the Errors spreading at *Constantinople*, forced him to fly into *Africa*, after *Heracius's* Death, in the Year 641, of the vulgar Era. There he stoutly oppos'd the Error of the *Monothelites*, and prevail'd with the *Africans*, to joyn themselves with *John* Bishop of *Rome*, to condemn their Opinions. It fell out, that *Pyrrhus* Patriarch of *Constantinople*, and Head of that Party, who was banished out of *Constantinople*, because he was accus'd of having poison'd the Emperor *Constantine*, fled into *Africa*, where he met with *Maximus*, with whom he fell into Discourse, and yielded, or feigned to yield to his Reasons; and hoping to be restored by the Pope's help, he resolv'd to go to *Rome* with *Maximus*. Being arriv'd there, he presented an Orthodox Confession of Faith to Pope *Theodorus*. But hearing afterwards from the Exarch of *Ravenna*, that the Court was of the Party of the *Monothelites*, and that he could not be restored, unless he alter'd his Mind, he retract'd his Opinions, and embraced again his first Teners; which forced Pope *Theodorus* to condemn him in a Council, in which his Condemnation was signed with Ink, mixed with some of our Lord's Blood.

Maximus

Maximus was the Man that did thus stir up the *Romans* against the *Monothelites*, and there is no doubt but he had a good share in the Council *Pope Martin* held at *Rome* against them; and therefore the Emperor *Constantine's* Anger did equally break out against him, and *Pope Martin*. They were brought to *Constantinople*: *Maximus* appeared often before the Judges, and was condemned to Banishment in the year 655. He was sent into a small Town of *Thrace*, named *Byzias*, whither *Theodorus*, Bishop of *Casarea*, went to see him, to oblige him to yield to their Opinion; but when he could not prevail with him, they brought him back to *Constantinople*; and by a strange Cruelty, after he had suffered much, they cut off the Hand and Tongue of him, and his Disciple *Anastasius*; then he was sent into Prison in a Castle, called *Schemre*, where he died, August 13. 662.

This Father wrote a great many Works. Some of them have been published in divers Collections; but *Combes* hath published a good number of them in Greek and Latin in two Volumes, printed at *Paris*, 1675. At the beginning of these two Volumes is found *S. Maximus's* Life, written by a Greek, younger than he, but pretty well acquainted with the Affairs of his time, and the Authentick Acts of this holy Man's Persecutions.

The first part of those Acts contains the verbal Process of what pass'd at *Constantinople* in the Emperor's Council, when *Maximus* was brought thither from *Italy*. In the first Interrogatory we find the Depositions of Witnesses accusing him of injurious Speeches to the Emperors. He defends himself against them, and maintains against the 4th. Witness, that he was in the right, when he said, That the Emperors, tho' Christians, were not Prelates. 'For, saith he, he who does not offer upon the Altars, does not Baptize, does not give the sacred Unction, does not lay on Hands, does not create Bishops, Priests and Deacons, does not consecrate Altars, does not wear the Sacramental Marks nor Habits, cannot be called a Prelate among Christians; therefore, in the Oblation at the Altar, the Emperor is named after the Bishops, the Priests, the Deacons, and the Clerks, in the rank of the Laity. Then they brought in his Disciple, who was accused of being an *Origenist*; but he purged himself from that Charge, by saying, *Anathema* to *Origen*. The same day, towards Evening, two of the Emperor's Officers, examined *Maximus* about the Conference he had with *Pyrrhus* in *Africa*. He related to them what was said in that Conference, and declared to them, he would not communicate with the Church of *Constantinople*, nor receive the * *Eucharist* nor the Type; and tho' they urged him to communicate [* A Confession with the Bishop of *Constantinople*, he said, he would not. He was brought again the Saturday session following to the Palace of *Constantinople*, and declared a new, that he did Anathematize the Faith of the Type, and would not communicate with the Church of *Constantinople* that received it. He said in that Interrogatory, he was 75 years old, and his Disciple 37. Next after these first Acts, there betwixt Letters, the one Greek and Latin, written by *Maximus* to his Disciple; the other Latin, which is *Anastasius's* to the Monks of *Cagliari*. *S. Maximus* relates, in the first, that they would have forced him to say, That there are two operations in Christ, but that they make but one, because of the Union, which he would not do. In the second, *Anastasius* does also reject that Opinion, and protests against the Violence used against them. The second part of the Acts contains the Conference which *Theodosius*, Bishop of *Casarea*, had with *Maximus* at *Byzias*, in the Presence of the Emperor's Commissioners; in which *Maximus* declares to him that he could not communicate with the Church of *Constantinople*, in regard, she received the Novelties of the *Monothelites*; *Theodosius* promised him, That, if he would communicate with the Bishop of *Constantinople*, they would reject the Type. He maintained, That that was not enough, and that they ought first to receive the Condemnation made by the Synod of *Rome*, held under *Martin*. *Theodosius* reply'd, That that Council was not valid, as having been assembled without the Emperor's Order. *Maximus* answered, There were many Synods assembled by the Emperors Orders, which he did not receive; as those held by *Constantius* against the Faith of the *Nicene* Council, and that they did receive that which had deposed *Paulus Samosatenus*, notwithstanding it was held without the Emperor's Order; that it was ordered by the *Nicene* Council, That every year, two Councils should be held in the Provinces, without speaking of the Emperors Orders; and lastly, That which moved them to approve and receive Councils, was the Truth of the Doctrine they established. This brought the Dispute to the Doctrine of the one Operation only. *Theodosius* undertook to prove it by supposititious Passages of *Pope Julius*, of *S. Athanasius*, and of *Gregory Thaumaturgus*; but *Maximus* having answered him, they were *Apollinarian's*; he produced two more, under *S. Chrysostom's* name, which *Maximus* maintained to be *Nestorian's*, and proved it immediately. Then he explain'd a Passage of *S. Cyril*, after which it came again to be disputed whether they should say, One or Two Operations; and at last *Theodosius* said, he was ready to sign, That there were Two Natures, Two Wills, and Two Operations in Christ. *Maximus* reply'd, It did not belong to him, who was but a Monk, to exact Professions of Faith from Bishops; but that, if they were really of that Mind, they might write about it to the Bishop of *Rome*; and that though they were agreed in the Doctrine, he could not communicate with them, till they had blotted out of * the Sacred Tables, which they recited at the Altar, the Names of those who had been anathematized in the Council of *Rome*; notwithstanding that he did advise them, That the Emperor should send an Address to the Bishop of *Rome*, and the Patriarch a Synodical Decree, agreeable to the Orthodox Doctrine, *Theodosius* promised him, that it should be done; yea, and engaged

gaged him, in case he were sent thither, to go along with him. Being agreed about that, they went to Prayers, and (p) kissed the holy Gospel, the Cross, and the Virgin's Image and touched them, to confirm their mutual Promises. After that

[(p) *Kissing the Gospels, Cross*—to confirm their mutual Promises.] These Ceremonies are also the product of the superstitious Worship which was established in this Age. For the Christians in the purer Ages confirmed their Oaths and Promises, by kissing the Gospels, testifying not only their belief of them, but their fear of falsifying their Words, least they offended the God therein revealed, and incurred the Punishments threatned to falsehood and Perjury. But when the Christians did as it were desile the Martyrs, Cross and Images, they used the same Ceremony towards the Cross, as having an equal Fear and Reverence for that as for God himself and his Holy Gospel.]

having discoursed about some Points of Morality, *Theodosius* ask'd *Maximus*, whether they could not say, in a good Sense, That there was but one only Will in Christ, by reason of the Union of the two Wills? *Maximus* affirmed, That they could not. *Theodosius*, and they that were present, seem'd to approve his Sentiment, and the Reasons he gave for it. Having parted good Friends in appearance, the Emperor *Constantine* sent an Order to the Proconsul, *Paul*, to remove the Abbot *Maximus* from *Byzias*, and to bring him to the Monastery of *S. Theodorus*, near *Rhégium*. The next day *Theodosius* came to him; accompanied with two Noblemen, *Epiphanius* and *Troilus*. This last asked him, whether he would do what the Emperor should command him? He answered, he would obey his Orders, in all things concerning secular Affairs; but when they told him, it was the Emperor's Will, That he should approve the Type, and if he did do it, they would lead him to the great Church of *Constantinople*, and receive the Communion of the Body and Blood of Christ with him, and own him for their Father. He complain'd to *Theodosius*, That they did not make good what they had promised. *Theodosius* answering, That the Emperor was against it; *Maximus* declared, That the very invisible Powers could not force him to do what they required of him. This Answer provoked the fury of the Company against him, so that they abused him. But at last *Theodosius* having appeas'd the Tumult, *Epiphanius* asked *Maximus*, why he dealt with his Prince and Church as Hereticks, seeing, they owned two Wills, and two Operations in Christ? *Maximus* reply'd, That, if it was so, they should not urge him to sign the Type. *Epiphanius* answered, That that was done by a kind of Condescension. *Maximus* maintain'd stoutly, That they ought to declare aloud and firmly, the Orthodox Faith. *Epiphanius* asked him, whether he had subscribed a Profession of Faith against them? He said, he had. Hereupon *Epiphanius* threatned him, which he did not seem to matter much. The next day the Consul *Theodosius* deliver'd him into the Hands of the Soldiers, which brought him to *Salembria*, and then to *Perbera*, till at last he was condemn'd to have his Tongue cut out. *Combesis* hath added to these Acts, some pieces collected by *Anastasius*, relating to the Life and Actions of *S. Maximus*. An Inveective made by a certain Monk against the Cruelty us'd against him, and some Extracts of *S. Maximus's* Offices, taken out of the Books of the Greek Church.

The first of *S. Maximus's* Works is entituled, Questions upon the Holy Scripture dedicated to *Thalassius* Presbyter and Abbot. He shews, in the Preface of his Work, That Evil is not an Entity, nor a real Quality, but a defect of the Creature, whereby it swerveth from its ultimate end, that is, from God; from whence he concludes, That all Evil comes from the want of the Knowledge and Love of God, because the only means of Salvation, is to know him, to love and serve him, renouncing the love of the Creatures, the Passions, the Lusts, and the vain Pleasures of this World. This Work contains Answers to 65 Questions. The 1st, is about the nature and use of Passions; the rest about some places of the Scripture. We must not look there for literal Explications of the difficulties that might occur about those places of the Scripture; they are allegorical Explications and mystical Observations upon places of the Scripture, or Questions of Divinity, which he takes an occasion to handle from those places. He made himself some *Scholies* or Glosses upon his own Work, where he explains some Terms us'd, and establisheth or clears some Rules and Principles propounded by himself.

Phoebus did rightly observe, That this Work is very obscure and tedious to read; That he does so often wander from the Letter and the History, that one cannot keep pace with him; and those only who love Allegories and mystical Speculations, do relish him, and take pleasure in the reading of him.

The 79 Answers to some other Questions, are shorter, and less obscure than the former, but they are not less stuffed with Explications not at all pertinent to the Letter of the Scripture, and with mystical and moral Thoughts.

He follows the same Method in the Exposition of the 59th Psalm, as well as in that of the Lord's Prayer, where he loseth himself in his Mystical Speculations.

The Alerick Discourse is more plain, 'tis a Dialogue between a Monk and an Abbot, in which the Abbot does instruct the simple Monk in the principal Rules of a Spiritual Life. He shews him, That the Love of God, and the Renouncing of the Creatures, are the Foundation of it; That the Love of our Neighbour is the effect of the Love of God; That Jesus Christ gave us a perfect Example of that Love; That we ought continually to fight against the Temptations of the Flesh and the Devil, mortifie our Passions, resist the Motions of Lust, reject Idle or Impure Thoughts, be constant in Prayer, have always the Fear of God before our Eyes. He complains, That the greatest part of Monks lived disorderly, and that their seeming Vertue was

but

but Hypocritie. He maketh an excellent Prayer to God for their Conversion. And adds, We ought to trust in his Goodness and Mercy, hoping for Salvation from him, which we cannot obtain by our selves. *Photius* speaking of this Work, says, It is useful for all Men, and chiefly for them that lead an Ascetic Life, because there he lays down the means how to become a Citizen of Heaven, by teaching Charitableness, and works of Piety. It must also be confessed, that this Treatise is of the Ascetic Books the most useful, not only for Monks, but all Christians likewise, because it does very well explain the Principles and Fundamentals of the Spiritual Life.

Maximus added to this Work 400 Spiritual Maxims, which he intituled, *Of Charity*, because there is many of them about Charity towards God and our Neighbour, in which that Holy Man places the whole Spiritual Life, as being perswaded, all other Virtues and Duties are but Branches and Parts of it. There be sundry of those Maxims containing Precepts and Rules touching the Actions of Life, and those are the most useful; but some of the other contain nothing but Spiritual and Mystical Thoughts. *Photius* takes notice, that the Style of these Two Works is clearer and more elaborate than any of the rest, and that they cannot be found fault with, unless it be because he did not always make use of the purest terms.

The Two Hundred Theological and Oeconomical Maxims, contain not only Principles of Divinity, but also Maxims of Morality, and they would deserve, says *Photius*, to be compared with the Four Hundred Maxims above mentioned, if the great number of Allegories that they are filled with, did not render them more like the Questions to *Thalassius*. To these Chapters is annexed a Writing to *Theopemptus*, upon Three Texts of the Gospel, entirely agreeing with the Answers to *Thalassius*.

Lastly, That Volume ends with 243 Moral Maxims, taken out of a Manuscript of the *Vatican*, where they are found under *Maximus's* Name, they are indeed like enough to the 400 Moral Maxims for Style and Matter.

The fragment drawn out of a Book, intituled, *A Resolution of Sixty Three Doubts*, Dedicated to the King of *Achrida*, now *L' Ochrida*, by *S. Maximus*, seems doubtful, because in *Maximus's* time there was no King at *Achrida*, which maketh it credible, 'tis the Work of some later *Grecian*, who wrote that Work when there were Kings in *Bulgaria*.

The Second Volume of *S. Maximus's* Works comprehends his Theological and Polemical Tracts, with his Letters. The Twenty Five first Tracts are divers Writings, or Answers, all tending to the same end, to shew that there be Two perfect Natures, Two Wills, and Two Operations, in *Jesus Christ*; in them he handles that matter Scholastically and Acutely. Among those Tracts there is one, in which he defends that which he had said, That the Holy Ghost proceeds from the Son.

The Conference with *Pyrrhus* is clearer, less cumber'd with Scholastical Terms and Reasonings. Therein he relates what was said between them on both sides. The issue was, That *Pyrrhus* perswaded by his Reasons, that we ought to acknowledge Two Wills, and Two Operations in *Christ*, went to *Rome* with him and retracted his Error.

The Treatise of the Soul is upon another Subject. Therein he Treats of many Questions touching the nature of the Soul; he asserts it to be a Spiritual Substance, distinct from the Body, simple, immortal, and intelligent. These points are handled there in a very dry manner, as a Logician rather than Divine.

Maximus's Letters are upon divers Subjects. The Five first are upon Moral Points. Therein he does chiefly recommend the Love of God, and of our Neighbour, tho' renouncing Secular Desires, Alms-giving, Retiredness, and Repentance.

In the 6th he shews the Soul to be Spiritual; And the 7th, That after Death it keeps its Intellectual and other Faculties.

The Three next contain some Allegorical and Moral Observations.

In the 11th. He Exhorts a Superior to deal Charitably with a Nun, which having left the Nunnery, had returned thither to do Penance.

The 12th, Is a Writing against *Severus*, in which he Establisheth the distinction of the Two Natures in *Christ*. He complains in the beginning, that the Emperors had written some Letters into *Africa* favouring the *Severians*. He enquireth into the bottom of the Question of the Two Natures in this Writing. He explains a passage in *S. Cyril*, and refutes *Severus's* Error, That the Two Natures became one in *Christ*. The same Subject is also handled in the next Writing directed to a Lord, named *Peter*.

The 14th, Letter, which is the 41st. piece of this Volume, is also on the Mystery of the Incarnation; but in the end of it he speaks of the Incurfions of the *Arabians*, which spoiled the Frontiers of the Empire.

The 15th, is a Scholastical Tract of the Union and Distinction of the Two Natures in *Christ*, directed to *Conon*, a Deacon of *Alexandria*. To it is joined a Letter directed to the same Deacon, to exhort him to stand up in the defence of the Truth, without being dismayed at the sufferings attending the defence of it.

The 17th, is directed to *Julian*. It is also about the distinction of the Two Natures.

The 18th. is written in the Name of *George*, a Noble-Man of *Africa*, to some Nuns of *Alexandria*, engaged in the Error of the *Monothelites*, to dissuade them from it.

The 19th. is written to *Pyrrhus*, before he was Patriarch, and had declared himself openly against the Church. *Maximus* asks him, how his saying is to be understood, that there was but one *Virtue* or *Operation* in *Christ*.

The following Letters, to divers private Persons, are shorter than the former, and contain nothing but some *Moral* or *Mytical* Discourses.

The Five Dialogues upon the *Trinity*, which were Published under *Athanasius's* Name, are here restored to *S. Maximus*, upon the Authority of the *Greek* Manuscripts and Authors, which have Quoted them under this Father's Name. We have shewed already, that *Combesis* was in the right, to put them under *Maximus's* Name, and that they are none of *Theodore's*, as *F. Garner* pretended. After so many Writings of the Ancients upon the *Trinity*, there is no need to make an Extract of this, where that *Mystery* is handled after *Maximus's* Genius *Scholastically*, and in the form of a Conference.

[* Or an Exposition of the Publick Liturgy of the Church.]

Maximus's * *Mystagogy*, an Considerations of the Church-Ceremonies. He says there, That the Church is the Figure and Image of God, the World, Man, and the Soul. That the *Intritus* of the Mass, is a representation of *Christ's* entrance into our Souls. That the *Lotions* figure the Faith of Christians. That the Songs are signs of the *Spiritual Joy*, That the Gospel figures the Consummation of the World, and the Perfection of Christians. That when the Bishop descends from his Chair, he represents *Christ* descending from Heaven in the Day of Judgment. That the going out of *Catechumens* teaches us, that those that have not Faith shall be rejected. That the Doors shut, the Kiss of Peace, the saying of the Creed, are the figures of the perfect Union of Christians. That the *Trisagion* and the *Santus* are Types of our future Glory, and present Adoption. This whole Book is full of such Allegories.

Lastly, The last of *Maximus's* his Works is a Collection of sundry passages of Ecclesiastical and Prophane Authors, set down under different Titles, concerning *Virtues*, *Vices*, *Women's Duties*, *Moral Precepts*, and *Maxims*.

We have moreover a Comment, or *Scholia* of *Maximus's* upon the Books ascribed to the *Areopagite*, which is Printed with *Dionysius's* Works. He writ also some *Scholia* upon *S. Gregory Nazianzen*, which were Printed at *Oxford* in 1681. *Petavius* hath Published a *Kalender* for *Easter*, ending in the Year 641, ascribed to *Maximus*.

Photius saith, This Author hath extraordinary well turned Periods, but that he often useth *Hyperboles* and *Transpositions*, and is not careful at all to speak properly, which renders his Writings obscure and difficult; That he affecteth a kind of harshness of swelling Style, which renders his Discourse unpleasing and ungrateful to the Ear; That in his *Rhetorical Figures*, he does not make choice of that which is neat and handsome; That he tires out his Reader with his *Allegorical* and *Mytical* Explications, so far distant from the Letter, and the truth of History, that one cannot see any coherence between his Answer and the Question; That yet he excels in the *Allegorical* and *Mytical* way; and that they who take delight in it, can meet with nothing more accomplished. That his very Letters are not without obliquity, which is the only *Epistoler* Character he hath kept to. That he is plainer and clearer in his Treatise of *Charity*, and in his *Maxims* merely *Moral*; Lastly, That the Conferences with *Pyrrhus* is of a Style somewhat low, and that he hath not kept the *Laws* of *Logic*.

One may add to this Judgment of *Photius*, That *Maximus* handles matters after a meer *Scholastical* manner; That he Speaks and Reasons as a *Logician*; That he gives his Definition, Terms and Arguments in form; That he maketh use of great big Words, signifying no more than what might be expressed in other terms; That he is acute and close, striketh his Adversaries home, and stands firm to his own Principles; That he was very quick of Apprehension, of Reasoning and Disputing, very free of Speech, Stiff and Firm. He was of the Opinion of the *Latins* about the procession of the Holy Ghost, Original Sin, *Christ's* Grace, and the Celibacy of Bishops, and the Greatness and Power of the *Roman Church*. He had the *Monastick* life in high esteem, and was much given to *Mytical* Thoughts. In a word, He was a *Scholastical*, *Mytical*, and *Speculative Man*.

ANASTASIUS, Disciple of Maximus.

[Anastasi.]

ANASTASIUS, Disciple of *Maximus*, who suffered so much with him for the same cause, wrote a Letter to the Monks of *Cagliari* against the *Monothelites*, wherein he refutes those that said, That in *Christ* there was One and Two Wills, from whence he concluded that they admitted Three. It is in the Collections of *Anastasius Bibliothecarius*, [Published by *Sirmondus* at Paris 1620,] and among *Maximus's* Works. He Died in Exile at *Lazica*.

ANASTASIUS, Apocrisiarius of Rome.

THIS * *Aprocrisiarius* of Rome suffered also the same Persecutions for the same cause. He wrote a Letter to *Theodosius*, Presbyter of *Gangra*, upon *S. Maximus's* Death. There he Quotes some fragments of the Writings of *Hippolytus* Bishop of *Porto*. It is in *Anastasius's* Collections, and among *Maximus's* Works.

Anastasius.
* A Com-
missary or
Chancellor
to a Bishop

THEODOSIUS and THEODORUS.

THESE Two Brothers made an Historical Memorial of the Life and Conflicts of *Anastasi-
sius*, and the other Champions of the Faith. This is also found among *Anastasius's* Collec-
tions.

Theodosius
and *Theo-
dorus.*

THEODORUS.

THEODORUS, Presbyter and Abbot of *Raithu*, to whom *Maximus* directed his Treatise of the Essence, and Nature, wrote a Tract upon the Incarnation. There he sets down at first the Errors of *Manes*, *Paulus Samosatenus*, *Apollinarius*, *Theodorus* of *Mopsuestia*, *Nestorius*, and *Eutyches*, about that Mystery. Then he Expounds the Faith of the Church, opposite to those Errors. He shews, How they have been revived by *Julian* of *Halicarnassus*, and *Severus*, to whom he opposed the Fathers Testimonies, but we have not now this last part. This Work was Published in Greek and Latin by *Beza*, and Printed at *Geneva* in 1576, [Quarto.] Since that time it was inserted with *Turrianus's* Version in the First Volume of the *Auctuarium Biblioth. Patrum*. [Tom. I. p. 319]

Theodorus.

PETER of Laodicea.

WE know nothing in particular of this Author; of whom we have a short and a bad Explication of the Lord's Prayer. It is believed he lived in the Seventh Century.

Peter of
Laodicea.

THALASSIUS, a Monk.

WE have 400. Moral Maxims or Truths, of this Author's, famous only for his strict Friendship and Concerns with *Maximus*, to whom he did also propound many Questions upon the Holy Scripture [Printed in *Bibliotheca Patrum*, Tom. 12.]

Thalassius.

ISAIAH, Abbot.

ABBOT ISAIAH's Precepts are much of the same kind; they are Advices, Considerations and Instructions useful for Monks. It is also thought he lived in this Century.

Isaiah,
Abbot.

THEO-

THEOFRIDUS, Abbot.

Theofridus.

TWO Homilies upon Relicks are attributed to this Abbot, of whom we know nothing in particular.

DONATUS.

Donatus.

DONATUS, the Son of *Valdeleuus*, Duke of the Country between Mount *S. Claude* and the *Alpes*, was brought up in a Religious Life by *Columbanus*, and was afterwards made Bishop of *Besancon*, towards the Year 630. where he founded two Monasteries, the one for Men, the other for Virgins. He made Rules for both.

That which he made for Monks is in the second part of *S. Benedict* of *Aniana*'s Rules, and is entituled, *Capitula*, to serve instead of Advertisements to the Priars of *S. Paul* and *S. Stephen*; that is, to the Monks of the Monastery of *S. Paul* (for the Monastery founded by him, at *Besancon*, was called so) and to the Canons Regular of the Cathedral Church, which had *S. Stephen* for its Patron. This Rule contains nothing in it but some particular Advices.

The other Rules of *Donatus*, for the Monastery of Nuns founded by his Mother *Flavia*, is larger, well-penned, and contains very wise Constitutions, taken out of the Rules of *S. Casarius*, *S. Columbanus* and *S. Benedict*. It is found in the third Part of the Rules of *Benedict* of *Aniana*, that Bishop was present at the Council of *Challon*, upon the River *Saone*, in the Year 650.

VITALIANUS.

Vitalianus.

VITALIANUS was chosen Bishop of *Rome*, August 29th. 656. and governed that Church fourteen Years and six Months. He hath left us some Letters.

The 1st. is directed to the Archbishop of *Crete*, upon the Bishop of *Lappa*'s Complaint against the Judgment which that Bishop had given against him. *Vitalianus* saith, He hath examined that Matter in a Council, where the Acts of that Process were exhibited, and that the Bishops acknowledged the Cause had been illegally managed, and that the Bishop of *Lappa* had been wrongfully condemned: That they were greatly troubled that he had put that Bishop into Prison and bindred him from coming to *Rome*, to clear himself: Therefore he declareth null and void all the Proceedings of the Council of the Arch-bishop of *Crete* against *John* Bishop of *Lappa*: And at the same Time pronounceth that Bishop to be innocent, and, as such, absolveth him. In the 2d. he intreats *Vaanus*, the Emperor's Officer, to procure that Bishop's Restauration. In the 3d. he orders *Paul*, Arch-bishop of *Crete*, to cause his Churches to be given him again. He complains, That a Deacon had married a Wife, since the Time of his being in Orders; and that he did minister in two Churches: He prays him to put a stop to that Disorder, and to follow no longer *Eulampius*'s Counsel, he being a wicked Man, sowing Divisions among them for his own Profit. In the 4th. Letter he desires *George*, Bishop of *Syracuse*, to be favourable to *John* of *Lappa*, and to endeavour his re-establishment.

The 5th. Letter, alledged by *Bede*, is directed to the King of *Northumberland* in *England*. He commends his Zeal, and answers him about the Time of keeping *Easter*. He promises him to send him a Bishop, when he had met with one fit for it, and willing to go over into *England*. He thanks him for his Prayers, and sends him some Relicks.

The 6th. is directed to the *Benedictine* Monks of *Sicily*: He acquaints them how grievous it is to him, that their Monasteries and Estates have been spoiled by the Incursions of the *Barbarians*. He tells them, He sends them some Monks of the Congregation of *Mount-cassin*, and exhorts them to obey them, and to labour with them for the resetting of their Monasteries and Lands.

S. ELIGIUS.

S. ELIGIUS.

S. ELIGIUS, born near the City of *Limoges*, a Goldsmith, and Friend of King *Dagobert*, was ordained Bishop of * *Noyon* in 646, and died in 663. *S. Owen*, who wrote his Life, tells us, he made Exhortations to his People every Day, with unwearied Labor; that his Sermons were very short, but they contained important Instructions and wholesome Advices: That Author collected them into one Discourse, containing the most usual Instructions, which *Eligius* gave to his People: They are for the most part drawn out of *S. Casarius's* Sermons, which Bishops did then make use of to preach to their People. This Discourse was printed among *S. Augustin's* Works, and now is in the end of the sixth Volume: 'Tis an Abridgment of the principal Duties of a Christian. In the first place he shews the Obligation laid upon Pastors, to instruct their People. He exhorts them to remember often their baptismal Vows, and to meditate on the last Judgment. He shews them, that it is not enough to bear the Name of a Christian, but that we ought to act and live suitable to it. He endeavours to create in them an Abhorrence of profane Superstitions, and the Relicks of Idolatry. Then he gives them sundry wholesome Advices to honour God, to love Enemies, to give Alms, to frequent Divine Service, and Sunday-Sermons, to (g) cross themselves often with the sign of the Cross, to give to the Church the Tenth of their Gain or Possessions, to avoid (r) Mortal Sins, to watch over their Actions and Words, to despise the World, to repent continually, and never to despair of Salvation, &c. It is observed in this Treatise, that every Christian hath a good Angel to assist him; and when he sins he drives away his good Angel to take a Devil.

ven to the Christians, than to cross themselves often with the Sign of the Cross, that they might thereby be shielded and defended from all Evils, and sanctified throughout, though the Effect proved it to be but an idle Conceit.

[(r) Mortal Sins.] i. e. More heinous and notorious Guilt; for tho' no Sin be so venial and trivial, as the Romanists teach with one Consent, as neither to offend God nor deserve Damnation in its own Nature, and so only subject them to temporal Punishments; yet all Protestants disallow a Stoical Parity, and equality of Sins, and hold that some are greater, others less, some unto, others not unto Death: And though every the least Sin be offensive to God, and deserving Damnation in its own Nature, yet they say, some are mortal, others venial. 1. Comparitively, and by God's Favour, as the Sins of the Elect, being committed with Reluctancy, and, without consent, are more pardonable than the Sins of wilful Offenders. 2. Because some Sins exclude not Grace the root of Remission and Pardon out of the Soul, but others cannot stand with Grace, and so leave the Persons in a state of Wrath and Damnation who are guilty of them.]

S. Eligius.
[+ Novio-
dunum or
L. 1. c. 22.
num.]

[(g) Cross themselves often with the Sign of the Cross.] After the Cross was admitted into the Church, and became an Object of Worship, it was accounted of wonderful efficacy to sanctify all things, to cleanse and bless our Food, confer Grace, consecrate Sacraments procure Remission of Sins, preserve from the Malice of the Devil, and what not; So that *Eligius* thought no better Advice could be gi-

Bellarmin.
amili grat.
Gr. statu
p. l. 1. c. 4.
Mart 5. 22.
7. 5.
1 Jo. 5. 16.
Gal. 3. 10.
Ezek. 8. 4.
Featly Ser.
p. 653.
Field of the
Church, p.
148, 277.

There are Sixteen Homilies more, bearing *Eligius's* Name; but it is doubted whether they be really his, because they are made up of Passages and Quorations of the Fathers, as of *S. Augustin*, *S. Leo*, *S. Ambrose*, *Casarius of Arles*, and *S. Gregory*. These Fathers are likewise cited there, under the Name of *Saints* and *Blessed*; *S. Benedict* is there called *most Blessed* and *most Holy Father*: They say that these Citations are affected; they added, That there be even some Passages of Authors, who wrote since *Eligius's* Time, as of *S. Isidore of Sevil*, of *Alcuin*, of *Haimo*, of *Halberstat*: From whence they conclude, That these Sermons are the Work of an Author of the Ninth Century: Yet methinks he that composed them first was older than that Time, and many things may easily have been added to them since.

However, there are yet found in them some remainders of the Ancient Discipline, not to be slighted. This is an Extract of them.

In the First Sermon, for *Christmasday*, he shews the Happiness of the Peace, which Christ brought to the Earth, and exhorts his Hearers in the end to Almsgiving. He relates the Story of a Gardner, who being used to bestow what he earned upon the Poor, was tempted to keep back part of it, in case he should fall sick; that having thus gathered many Crown-pieces, he got a running Sore in his Foot which fell into a Gangreen, so that the Surgeon appointed a Day to cut off his Leg, seeing there was no other Remedy; but in the Night, the Gardner coming to himself, and having begg'd God's Forgiveness, for his not having continued in his Almsgiving, and promised to continue it hereafter, he was miraculously cured, and the Surgeon coming the next Day to cut off his Leg, found him gone abroad.

The Second Sermon is upon the *Purification*: After having uttered some Allegories upon that Ceremony of the Jews, he speaks of the use of the Church, to have on that Festi-

val

S. Elegius.

val (s) Tapers light, during the Mafs; and says, That the Original of this Custom came from the Romans, who having collected the Tribute every

[(s) Tapers light during the Mafs, upon the Feast of the Purification.] This Ceremony, tho' not taken from the Sacrifices called *Lustrum*, as this Author imagines, being offered in the end of February, yet was certainly instituted in imitation of a Festival, celebrated at Rome, either in remembrance of Ceres's search after *Proserpina*, or in honour of *Februa*, the Mother of Mars, which were both solemniz'd with Tapers burning in their Hands, by the Romans. These Superstitions the

Bishops of the Church very much abhorred, yet because it conduced greatly to the Conversion of the Gentiles, to make as little Alterations in their Ceremonies as possible, therefore did the Heads of the Church institute the same Ceremonies to be used by the Christians on the Feast of the Purification, as had been used upon the Calends of February at Rome: And this the learned and judicious *Rhenanus* on *Tertullian* confidently asserts. *Negari non potest Ardentium Cereorum, quos hodie Christiani dei Purificata Maria ex more circumferunt a Februalibus Romanorum sacris Originem sumpsisse. Pertinaci paganismo mutatione subventum est, quem rei in totum sublatio potius irritasset.*

The Third Sermon is upon the Fast of *Lent*; therein he enlargeth upon the good Effects of Fasting.

The Fourth is on *Holy Thursday*: He observeth, That on that Day was made the Reconciliation of Publick Penitents, guilty of Crimes, which deterred that the Bishop should separate them from the Altar, and then reconcile them: Then he addresseth his Speech to those Penitents, and exhorts them to examine themselves whether they be reconcil'd to God or not, because it may happen, that although they be reconciled by the Ministry of the Bishop, yet they be not so with God, who alone grants the true Reconciliation: He shews them, that to be truly reconciled, they ought to be, according to the Apostle, *new Creatures*, purged from the Crimes of the *Old Man*; That they who continue in their sinful Habits, should not imagine

[(t) Made a Satisfaction proportionable to the greatness of their Sins.] Tho' these Words seem to come up to the Doctrine of Satisfaction, held in the Church of Rome, yet it does not appear that the Fathers of this Age had any other Notion of Satisfaction, than that which was received in the Ages before, which is much different from, and much more Orthodox, than the Popish. We have a Definition of it, p. 2. given by *Isidore of Sevil*, to this effect: 'Satisfaction is an Exclusion of the Causes and Occasions of Sin, and a Cessation from Sinning; which is almost the same

Aug. de dog. Eccles. c. 4. with *S. Austin's Satisfactio est peccatorum causas excindere, & eorum suggestionibus nullum aditum indulgere.* This is the Nature of true Repentance, which being

proportion'd in some measure to the greatness of our Guilts, the more penitive and hearty, by how much our Sins are more heinous and aggravating, is all the Satisfaction that God expects of us, besides a firm Faith and Dependence on the Merits of Jesus Christ. The popish

Greg. de Val. to 4. d. 7. q. 14. So. Drid. Tapper, &c. Satisfaction is a clear different thing, as they define it, thus: It is an equivalent Compensation made to the offended Justice of God for the Injury done unto him by Sin, partly by our Actions, and partly by our Sufferings, whereby we deliver our selves

Ambr. in Luc. Ser. 46.

from Divine Vengeance, and save our selves from Punishment. A Doctrine unknown to Antiquity! Of Tears I read, of Satisfaction I read not, saith *S. Ambrose*: Yea, *Aquinas* himself says, To pretend to make a Satisfaction for Sin, is an Injury to Christ's Death; And that this Father was of the same Judgment with Antiquity, the following Words shew, If ye repent after a godly sort, and be sincerely desirous to sin no more, ye shall be reconciled by Jesus Christ, and by us his Ministers.]

The Fifth Homily is upon the Sacrifice of *Isaac*, it is very short, and hath nothing remarkable in it. The

that they can thoroughly be reconcil'd, before they have made (t) Satisfaction proportionable to the greatness of their Sins. 'If saith he, ye repent after a godly sort, and ye be stedfastly purposed and sincerely desirous to sin no more, ye shall be truly reconciled by Jesus Christ and by us, to whom he hath committed the Ministry of Reconciliation. But if you be not in that Disposition, do not flatter your selves; don't deceive your selves, for ye cannot deceive God as ye deceive Men; and he who by offending him is become his Enemy, can no otherwise be Friends again with him than by making him Satisfaction. Do not look upon Bishops as the Authors of your Reconciliation, but meely as the Ministers of it: It is Jesus Christ who does invisibly absolve and reconcile Men: As for us, we discharge our Ministry, when we do outwardly and visibly perform the Ceremonies of Reconciliation: Nevertheless, he does comfort those who have not repented thoroughly, giving them Hope, that provided they forsake their Sins heartily, they may obtain Forgiveness, and be truly reconciled. He adds, That there be several means of expiating our Sins, and obtaining the Remission of them, and he instances in these, a charitable Disposition, Alms-giving, Sorrow, Confession of Sins, Mortifying of the Flesh and Spirit, amendment of Life, the Intercession of Holy and Just Men, and the forgiving of Enemies.

The Sixth is also upon Holy *Thursday*. Therein he exhorts all Christians to Repentance, and to expiate their lighter Faults with Fastings, Watchings, Alms-giving, and other Works of Charity. He warns them not to put off their Repentance till the Hour of Death, which often surprizes us, when we least think of it, without giving us one Moment to bethink our selves.

The Seventh is a short Exhortation to the Penitents and Faithful, to give God Thanks for graciously granting them the favour of Reconciliation.

The Eighth is a long Discourse to the Clergy; the People and the publick Penitents. He exhorts Presbyters, who govern Parishes, to be an Example to the People under their Charge. He recommends to all the Faithful the love of their Neighbour, and the forgiving of Enemies; and exhorts them to purifie themselves from light Sins, that they may escape not only the Fire that shall burn the Ungodly for ever; but (u) that Fire also, through which the Righteous who are not wholly purged from their Sins, shall pass in the day of Judgment. He exhorts also great Sinners to Repent, covering themselves with Hair-cloth, and lifting up their Hands to Heaven, that they may be reconciled by the imposition of the Bishop's hands; and he warns them not to relapse into Sin after Reconciliation. Lastly, he treats of the Ceremonies used by the Church on Holy *Thursday*, which are, besides the reconciliation of Penitents, (v) the Blessing of the Holy Oyls, the consecrating of the Chrism, the Washing of Feet, of Altars, of Sacred Vessels, of the Floor and the Walls of Churches. He speaks clearly of the real Presence of Christ's Body and Blood in the Eucharist; and says, That, as Christ was really and substantially born of the Virgin; so likewise (w) Christians do truly receive under the Mysteries, the Lord's Body and Blood, tho' the ap-

[(u) That Fire, through which the Righteous, who are not wholly purged from their Sins shall pass in the day of Judgment. The Doctrine of Purgatory which M. Du Pin would seem to build upon this Expression, and another of like Importance, p. 59. taken out of the Works of Julian of Toledo, is not the same with that which is meant by their words, which is no other than what the Fathers before them had held, tho' perhaps not so firmly, as it was believed in these latter Ages. Tertullian, Cyprian and Origen, were of Opinion, That after the Resurrection, before the Saints entered into Glory, they should pass through a Purging Fire, to refine their Souls from their Dross, their Wood, Hay and Stubble before they can become Vessels of Honour fit to obtain a place in the

Mansions of Bliss. This seems to be S. Eligius's Opinion here, because he says, That the Righteous shall pass through a Purging Fire in the day of Judgment. From these Elder Fathers, it passed to S. Jerom Hieron. in and S. Austin, who speak of it as a Conjecture not altogether improbable, but yet very uncertain. I think, says S. Jerom, That there is a moderate and gentle Sentence of the Judge concerning the Burning away the Sins of Christians. And S. Austin, if betwixt Death and Judgment the Souls of the Departed be said to suffer a Fire of Transitory Tribulation burning up worldly smaller Faults, I reprove it not, because perhaps 'tis true. So feeble was the Belief of a Purgatory among the Ancients for some hundred Years. And as it was only a probable Opinion at most, so it was never looked upon as a separate State, but only as it were a Purgation in their Passage to Glory; for it was a settled Doctrine in the Primitive Church, that there is no middle Place; That a Man can be any where, but either with the Devil or Christ, in Hell or in Heaven. There are but two Places after this Life, one for the Elect, another for the Reprobate. So that the Popish Purgatory, which is a place of Torment, wherein they that have not perfected their Obedience here, stay to make Satisfaction for their Sins, and then enter into Heaven, was altogether unknown to the Ancients. And indeed this Pol. Virgil and Rossensis acknowledge. Nemo, saith the latter, nunc Orthodoxus dubitat an Purgatorium sit, &c. No true Catholic nowadays believes a Purgatory, altho' there is little or no mention of it in Antiquity; and the Greek Church believes it not to this day. In reality, Purgatory is a Novel Invention as it is now taught, a perfect contrivance for the Churches advantage, never received for a Doctrine till the Council of Florence, Anno 1448.]

[(v) Blessing the Holy Oyl, Consecrating the Chrism.] It was a Custom among the Bishops, upon some great Festival, with solemn Prayers and Ceremonies, to consecrate that Oyl which the Presbyters used in the Baptism and Confirmation of Children and Others. In some Churches they did it at Easter, and in others, particularly in the French Church, where Eligius was Bishop, upon Holy *Thursday*; and from the Bishops, the Priests fetched it themselves, or in case of necessity, sent for it for the Service of their Churches.]

[(w) Christians do truly receive under the Mysteries, the Lord's Body and Blood. — De veritate Carnis & Sanguinis, tho' the appearance of the Bread and Wine remain.] This, and such like Expressions, which might be produced in great Numbers from the Books of the Ancients, who unanimously teach, that in the Sacrament is the Body and Blood of Christ. And tho' before the Consecration it is *αὐτὸς ὁ ἄρτος ὁ ὄινος*, meer Bread and Wine, yet afterward 'tis verily the Body of Christ. Truly his Flesh, truly his Blood, are really no more than the very words of Christ, *This is my Body, This is my Blood*, and are only true in a figurative Sense, i. e. by a Change of Condition, Sanctification and Usage. In which Sense, the Church of England thus delivers her self in the Catechize, *That the Body and Blood of Christ is verily and indeed taken, and received by the Faithful in the Lord's Supper*. For we are so certain, That to eat Christ's Body Spiritually, is to eat him Really, that there is no other way to eat him Really, but by Spiritual Manducation. Christ is as really present Spiritually as Corporeally, and we receive it as well by Faith as by Bodily Eating. There can, therefore, be no Grounds from the Words of this Father to infer a Transubstantiation in the Sacrament, since they may be better understood of the Spiritual Presence. Nay, these Expressions, The appearance of Bread and Wine remain under the Mysteries, plainly shews this to be the Sense. They are to the Sences, Bread and Wine; to the Soul, they are really the Body and Blood of Christ; on them we feed by Faith. And thus we must understand the Expression of the same Father, p. 37. *seq. ad (w).*]

pearance of the Bread and Wine remain, because Men would abhor drinking Blood and eating Flesh; but there can be no doubt, but it is verily received. *De veritate Carnis & Sanguinis ejus nullus relatus est ambigendi locus.* He confesseth, the Apostles did not receive it Fastling; but he says, That for all that, they ought not to find Fault with the Custom of the Universal Church, which requires, That it be always received Fastling; because the Holy Spirit, whereby the is governed, in Honour of so great a Sacrament, would have Christ's Body to enter into the Christian's Mouths, before any other Meat was received in; and it is upon that Account, that this Practice is observed every where. Lastly, he treats of the Question of frequent Communion, and enquires whether it be good to Communicate every day. Thereupon he says, That there be some Persons, who wish, That they would make choice of those days, in which Men live more Soberly and Godly; but others think, That if they be not guilty of any Sin that deserveth being debarred from the Altar, put to Penance, and then reconciled by the Bishop's Authority, they may come very often to the Sacrament. He leaves every one at his Liberty to do as he shall think best, according to his Godly Motions; and propounds, after *S. Austin*, the Examples of *Zacchæus* and the Centurion. He warns Christians, that, if they exclude themselves from the Eucharist, they shall perish with Hunger; but yet, if they come to it unworthily, they shall Eat and Drink their own Damnation. Lastly, he does vehemently urge great Sinners to Repentance, and to procure their own Separation, from the Altar, by the Judgment of the Bishop; and prays them to consider, That that State of Separation is an Image of the final Judgment, when they see the Just coming to the Eucharist, whilst themselves are excluded from it. In the beginning of that Homily there are some Periods taken out of a Sermon of *Casarius of Arles*, but in that time they commonly used that Bishop's Sermons.

In the Ninth Homily, he exhorts Sinners to cure themselves of their Sins by Repentance.

In the Tenth, he speaks also of the Ceremonies of the *Thursday* before *Easter*, that on that day they set some Prisoners at Liberty.

The Eleventh Homily is also upon the *Thursday* before *Easter*; he speaks to the Faithful and the Penitents. To the first he recommends, Faith and Charity towards God and their Neighbours; on which Vertue he bestows a large Encomium, and recommends the forgiving of Enemies. He speaks of the Practice of the Church, to say every day (x) the Canonical

Hours. He stirs up all Christians to Prayer, Fasting and Repentance; he prescribes to Sinners the Confession of their Sins, in order to doing Penance for them; and at last directs his Speech to Penitents, after this manner. 'To those Persons, saith he, who stand here in a Penitential Habit, with a soul mournful Countenance, their Hair torn and flying abroad, testifying, as far as we can judge by their Actions, That they have lamented their Sins, and mortified in themselves the Vices of the Flesh. He lets them know, they are to understand, That altho' they be desirous to receive the Imposition of Hands, nevertheless they ought to be persuaded, they shall not receive the absolution of their Crimes, if the divine Goodness do not pardon them, giving them the Grace of Contrition; because, as *S. Gregory* saith, the Bishop's Absolution is then only true, when it is agreeable with the Judgment of him, who judges the Secrets of the Hearts, which is figured by the Resurrection of *Lazarus*, whom Christ raised to Life first, before he ordered his Disciples to loose him; and thus all Pastors must have a care, to loose and absolve none, but such whose Souls Christ hath quickened again by his Grace. After these words, he invites them to shew some Marks of their Conversion; which they having done, by lifting up their Handsto Heaven, he went on in his Discourse, setting forth the effects of true Repentance, which are, to satisfy God, to lament their Sins past, and to commit them no more.

[(x) Canonical Hours.] The Ancients had their several Hours for Prayer and Devotion both by Day and Night, in imitation of the Apostles. This must be acknowledged on all hands. *Tertullian* mentions them as of common use among the Christians in his time. *Quamvis semper & ubique & omni tempore orandum est, tamen tres horæ, ut insigniores in rebus humanis, ita solenniores sunt in precibus Divinis, quod suadet Danielis argumentum ver dei Orantis.* As *Daniel* prayed three times a day, so did the Christians in the first devout times.

Dan. 6. 10.

Hieron. ad Eustoch.

The same also doth *S. Jerom* deliver as an Apostolical Tradition. *Tria sunt tempora quibus Deo stectenda sunt Genua, Tertiam Horam, Sextam & Nonam Ecclesiastica Traditio intelligit Denique tertia hora descendit S. Spiritus super Apostolos, sexta Petrus volens comedere ad Orationem ascendit in Canculum. Nona Petrus & Joannes ascendebant in Templum.* Wherein *S. Jerom* tells us,

Act. 2. 1, 15

10. 9.

3. 1.

Hieron. ad

Eustoch.

Athan. de

Virgin.

Basil. Quest

37.

That is was an Ecclesiastical Tradition to be observed by the Christians in imitation of the Apostles, to Pray at the Third, Sixth and Ninth Hours. And so also the same Father prescribes Hours of Prayers in the Night, and particularly enjoyns Mid-night so to be observed. But as their Hours for Prayers were but Three by Day, and Two or Three by Night, so they were for private, not publick Devotion, freely and voluntarily performed, not imposed, and being thus used are highly to be approved. But as they have since degenerated into Ceremony and Superstition, and have not only received an Addition of four Hours more to make them up seven; but are imposed on the Priests only in the *Romish* Church, and by them are made a Burden or a Task, rather than a Duty, they have been justly abolished by our Reformers; not but that 'tis lawful and commendable, for any pious Persons, to follow the old Apostolick Custom, if they see it helpful to Devotion.]

Pol. Virg.

1. 6. c. 2.

of the Seventh Century of Christianity.

37

The 12th Homily is upon Charity on Holy Thursday.

The 13th for the same Day. He exhorts all Christians to purge themselves from their daily Sins, by Prayer and Alms-giving; and he advertiseth them in the end, That they should not abhor publick Penitents, as being great Sinners, because among those that are not doing Penance, there may be some guilty of more grievous Sins. He deplores the Misery of those who do not confess them, nor do Penance for them.

S. Eligius.

In the 14th he exhorts Christians diligently to prepare themselves for the worthy Receiving of the Eucharist at Easter.

In the 15th he speaks again very earnestly of the real Presence: Know ye, my dear Brethren, says he, and firmly believe, That as the * Flesh which Jesus Christ took in the Virgins Womb, is his true Body, which was offered up for our Salvation; so likewise the Bread which he gave to his Disciples, and which the Priests consecrate daily in the Church, is the true Body of Christ. They are not two Bodies, 'tis the same Body, which is broken and sacrificed. This is Jesus Christ, which is broken and sacrificed, tho' he remains sound and whole. Then he exhorts all Christians, Clerks, Laicks, and Religious, who perceive themselves guilty of the Sins of Envy, Calumny, Hatred, Fornication, and Perjury, to purifie themselves on this Day, confessing their Iniquity to God. And as to those that have committed greater Crimes, and are doing Penance publicly, he warns them to fall no more into those Sins. He adds, That there be grievous Offenders, whose Crimes are so secret, that they cannot be admitted to do publick Penance: That those Offenders are to be excluded from the Church for a while, because that altho' they be not reconciled by the Imposition of Hands, and receive not Absolution, they ought to mortifie their Bodies by Works of Repentance, and heal their Souls by good Deeds.

[* Vid. Note (w).]

This would make one think, That publick Offences only were then liable to publick Penance, and as to them whose Crimes were altogether secret and hidden, they did only advise them to separate themselves from the Church-Assemblies, and to do Penance secretly and privately.

This appears yet by the 16th Homily; for having exhorted all Christians generally to repent, and to abstain from grievous Crimes for the future, he directs his Speech to two Persons, whom a publick Offence had obliged to do publick Penance. He exhorts them, sincerely to lament their Sins and to commit them no more. In that Homily there is an unwarrantable Proposition, related, under the Name of the Wise Man: That it is as great a Crime for a Man to lie with his Wife, as to eat Flesh in Lent. Besides these Homilies, we have a Letter of S. Eligius's, among those of Desiderius, Bishop of * Cahors.

[* Of Cadurcum.]

S. Eligius was an able and learned Man for his time; he had read S. Cyprian, S. Austin, S. Gregory, and some other Latin Fathers, and imitated them. He was a Lover of Ecclesiastical Discipline, and a Follower of the Tradition of those Fathers, as near as the Age, he lived in, could permit. His Sermons are better than those of several other Latin Preachers, both for Matter and Style.

A G A T H O.

POPE Agatho may deservedly be rank'd among Ecclesiastical Authors, because of the long Letter he writ to the Emperor Constantine, inserted in the Acts of the sixth Council; in which he does largely confute the Error of the Monothelites: But we ought not to value much another Letter, ascribed to this Pope, directed to Ethelred, King of the Mercians, to Theodorus of Canterbury, and to the Abbot Sexulphus; which seems to be a supposititious Piece, made by some English Monk, and contains nothing remarkable. We shall speak of this Pope's first Letter, when we come to treat of the Acts of the sixth Council, and of another Letter written upon the same Subject and the same Occasion, by Darian Bishop of Pavia, in the Name of Mansuetus, Bishop of Milan, which is also among the Acts of this Council. This Pope died the 10th of January, in 682, after he had governed the Church of Rome three Years, six Months, and Twenty-five Days.

Agatho.

L E O II.

Leo II.

AFTER *Agatho's* Death, *Leo II.* was chosen in his room. *Constantine* the Emperor, hearing of his Election, did immediately write a Letter to him, set down in the end of the sixth Council; but *Leo* was not Ordained 'till *August*, in the Year 682. After the return of *John*, Bishop of *Porto*, one of the Legates, whom *Agatho* had sent to the Council. And some believe, his Ordination was put off 'till *August*, in the Year following: But it is not likely: for in *May* of this Year, he did examine and approve in a Synod, the Acts of the sixth Council; and in the end of the same Year, sent them into *Spain*. He died the Year after, viz. *June* 28. 684.

The Emperor's Letter directed to *Leo*, wherein he acquaints him, That the Council hath confirmed Pope *Agatho's* Doctrine, and what was done in the sixth Council, is in the Acts of that Council. *Baronius* pretends, That these two Letters are Suppositions; but his Conjectures are grounded only upon false Dates (a), added by some Latin Author, and wanting in the Greek Original, or upon *Anastasius's* false Chronology.

Besides these two Letters of *Leo II.* there are four more that were sent into *Spain* about the Affair of the sixth Council, the Definition whereof was sent into that Kingdom by *Peter*, Notary of the Church of *Rome*. The first is directed to all the Spanish Bishops. He acquaints them with what was defined in the General Council, and exhorts them to receive its Definitions. He recommends the same thing in particular, to a certain Bishop called *Quiricus*, in the second Letter. In the third, he exhorts an Earl, named *Simplicius*, to endeavour the maintaining of that Doctrine. And in the fourth he relates to King *Ervigius*, how the Faith of the Church was confirmed and explained in the sixth Council, and the Hereticks condemned; and exhorts him to cause all the Bishops of his Kingdom to receive and subscribe the Definition of that Council. *Baronius* would bring these Letters also into doubt, because *Honorius's* Name is found therein among the Bishops condemned; but these Conjectures are so weak (b), that it is not worth the while to answer them.

(a) False Dates.] In the Title of the first Letter, it is said, That it was sent in *December*, Indict. X. *Agatho* was then living; but they must set down some other Month, for it was delivered in *June*, Indict. X. it is known, That these Titles, before the true Inscriptions are added. The second Letter hath no Date in the Greek, and the Date in the Latin is visibly false. In the Body there is mention made of the X. Indict. of *June* before; which agreeth very well with our Hypothesis. *Leo* was chosen in the beginning of 682. Indict. X. In *June* he receiveth the Acts of the Council, and the Emperor's Letter; he was Ordained in *August* following, and he writes an Answer in the beginning of the next Year, Indict. XI. *Anastasius* hath turned all topy-turvy. He says, *Agatho* was yet living in *March* 682, that the holy See was vacant one Year, seven Months. If that be true, *Leo* was not Ordain'd Bishop 'till *October*, 683, which

cannot be made out. *Baronius* endeavours moreover to bring into suspicion of Falshood, *Constantine's* Letter to *Leo*, because he says, That he had written of that Matter to *Agatho*; which is not true, says *Baronius*, because the Emperor's Letter was not directed to *Agatho*, but to *Donus*. But it is very easie to answer, That this Letter was written to *Agatho*, because it was he that received it, and answered it. That which troubles *Baronius* most of all, is, That *Honorius* is Anathematized in *Leo's* Letter; but there is no reason for it.

(b) Conjectures are so weak.] There is but one of any difficulty, namely, that it is said in these Letters, That the sixth Council was finished in the IX. Indiction. But the words of the Letter are not to be understood thus; it is merely said there, That the Question about the *Monothelites* was ended in a Council held at *Constantinople* in the 9th Indict.

B E N E D I C T II.

Benedict II.

BENEDICT II. finished what his Predecessor had begun, by writing to the Notary *Peter*, who was sent into *Spain*, to cause the Definition of the sixth Council to be subscribed to, and sent him a Copy of the Letter written to King *Ervigius*, by his Predecessor. *Leo's* Letters, and the Definition of the sixth Council, came too late to be delivered to the 13th Council of *Toledo*; so that the Business was terminated but in the 14th Council, held in that City, in 684, in *November*, where the Faith established by the sixth Council was confirmed. The Authentick Acts of this Council, are an invincible proof of the truth of *Leo II.'s*, and *Benedict's* Letters, against Cardinal *Baronius's* frivolous Conjectures.

D R E P A N I U S F L O R U S.

Drepanius Florus.

DREPANIUS, a French Poet, flourished towards the middle of the seventh Century. We have some Poems of his; the 22d, 26th, and 27th Psalms put into Verse; the Song of *Ananias*, *Azarias*,

Azarias, and *Misael*, in the Furnace; an Hymn to *S. Michael*, an Hymn upon the Paschal Taper; a Letter to *Moduin*, Bishop of * *Autun*, upon the reading of the Holy Scripture; a Thanksgiving to one of his Friends, who stood up in his Defence; and a Letter to a Grammarian, to desire him to send him an Answer. His Style is pretty Poetical, he does not use many barbarous Terms, but he does not place them in an Order Poetical enough, and uses sometimes Words fit only for Prose.

Drepanius Florus.

* *Augustodunum.*

Ildephonsus, Bishop of *Toledo*.

Ildephonsus, a Monk, and afterwards Abbot of the Monastery of *Agali*, was elected Bishop of *Toledo*, in 658, which was the ninth Year of the Reign of King * *Recefuinth*, and governed that Church nine Years, and two Months. He made a Book of the Ecclesiastical Writers, for a continuation of *Isidorus's*, to the end whereof *Julian*, his Successor, added the Catalogue of his Works, after he had made an Encomium upon him, and taken Notice of the principal Circumstances of his Life. He hath composed, says he, several Books very well written, and much to be valued. He divided them himself thus: The first part comprehends the following Tracts: A Writing of his own Weakness, by way of a Protopopæia; a Tract of the Virgin *Mary's* perpetual Virginity, against three Infidels; a small Tract upon the Proprieties of the Three Divine Persons; another Tract, containing Reflections upon his daily Actions; another of Reflections upon Sacred Things; a Book of the Knowledge of Baptism; a Treatise of the Advancement of the Spiritual Solitaries, which he joyned to the first part of his Works. The second comprehends several Letters, written to several Persons, and sometimes under different Names, in which there be many large Answers. The third part were made up of *Matties*, Hymns, and Sermons. The fourth contained many small Works in Prose and Verse; among which there be some Epitaphs and Epigrams. He had moreover begun several other Tracts, which he left imperfect.

Ildephonsus Bishop of Toledo.

* *Recefuinth.*

Of all these Tracts there is none left to us, but that of *Mary's* perpetual Virginity, wherein he asserts, against *Jovinian*, That she kept her Virginity, in her bringing forth; against *Elvidius*, That she remained a Virgin after she had brought forth *Jesus Christ*; and against the Jews, That she conceived without the loss of her Virginity. He enlargeth upon the Mystery of the Incarnation, and the Godhead of *Christ*. This Treatise is full of devout Considerations, with a Preface to it, containing many pious Thoughts. The Style is sententious and concise.

Some ascribe moreover to *Ildephonsus* of *Toledo*, another Treatise of *Mary's* perpetual Virginity, and * Twelve Sermons on the Purification, the Birth, and Assumption of the Virgin; but the Style of these Works, which are not mention'd by *Julian*, is so different from that of *Ildephonsus*, that we may be assured they belong to another Author. They are written in a more Dogmatical way, and are full of Citations from the Fathers, and of Reasonings. Nay, and there are found in them some Passages of Authors that lived after *Ildephonsus*, as of *S. Bernard*, of the Author of the Commentary upon the Seven Penitential Psalms, which is under the Name of *S. Gregory*, of *Rarum*, and *Paschasius*.

* *Dr. Cave vi.*

This Author teaches, That (y) the Virgin was [(y) The Virgin Mary was sanctified in her Mother's Womb, and was born without Original Sin.]

It is very probable, that this Work, which is falsely attributed to *Ildephonsus*, in Monsieur *Du Pin's* Judgment, was forged by an Author of a much later Date, since it was the constant Opinion of the Church for above 1100 Years after *Christ*, that the Virgin *Mary* was not only born in Original Sin, as all other Women are, but was also guilty of many Actual Sins. *Austin* imputes to her Original Sin, *Virginis caro, etiamsi de peccati propagine venit, non tamen de peccati propagine concepit*: Altho' she was born in Sin; yet she did not conceive in Sin. And to the same purpose do *Ambrose*, *Chrysostom*, and others, speak of her. And in like manner of Actual Sin, many of the Fathers in their Comments upon *Jo. 2. 3.* think her guilty; for it is certain, that our Saviour did reprove some Fault or Error in her. This *Maldonate*, on *John II. part II.* acknowledges, tho' not of their Mind. And indeed the Holy Spirit, by her own Mouth, gives us an invincible Proof of her Sinfulness, inspiring her to rejoice in God her Saviour, as standing in need of him to save her from her Sins, as well as other Women. But in these last Ages of the Church, the immoderate Veneration given to the Virgin *Mary*, hath produced an Opinion, that *Mary* was by a singular and extraordinary Privilege preserved from Original Sin. *Scotus* was the first School-man that held it, and maintained it in his Disputes; but met with great opposition in this point, both in the Schools and Church; and tho' it got Ground a little by time, yet it was a Subject of Contest among the Learned, 'till it was fully determined in the Council of *Basil*, Anno 1439, in which it was decreed thus: Hitherto a difficult Question hath been made touching the Conception of the glorious Virgin; We having seen, and diligently examined the Reasons, do define and declare, That the Doctrine which teaches her never to have been Actually subject to Original Sin, but always free from it, and from all Actual Sin, is to be received and approved, as the most Catholick Doctrine, and it shall not be lawful for any to teach the contrary. This Decree hath been confirmed by Pope *Sixtus IV.* and since by the Council of *Trent*; so that it is now become an Article of Faith in the Roman Church, unless it be with the *Dominicans*, who are Hereticks in this point. And from the Roman Forge it may be reasonably supposed, that this Book came; and perhaps from the *Franciscans*, who are the most zealous Patrons of her immaculate Conception.]

Aug. de Gen. ad lit. l. 10. c. 18.

Amb. conc. 6. in Ps. 118.

Chrys. Hom. 45. in Mat.

Chrys. Hom. 20. in Joan.

Lu. 1. 47. Scot. in 3.

dist. 4. q. 1. Conc. Basil. Sessio. 36.

*Ildephonsus
of Toledo.*

sanctified in her Mother's Womb, and was born without Original Sin. He believes, 'tis upon that account, the Feast of her Nativity is kept; but he does not speak of the Conception. He asserts, That she suffered no Pain in her bringing forth. He says, That Jesus Christ came out of the Virgin by penetrating through her Bowels, after the same manner that he came forth out of the Grave, by Penetration; and charges the opposite Opinion with Heresie. He affirms, That she committed no Sin in her Life. He commends her highly, and looks upon her as the most excellent of all Creatures. He describes her Assumption in a stately manner; but yet he dares not affirm, she ascended into Heaven in Soul and Body; because, tho' that Opinion, says he, be pious, yet it cannot be affirmed as a Certainty, lest we should deliver doubtful things for unquestionable Truths. *Quod licet pium sit credere à nobis tamen non debet affirmari, ne videamus dubia pro certis recipere.* This is what this Author says, whom I believe to be much later than *Ildephonsus* of Toledo, and to belong to the Ninth Century of the Church. This Opinion is suitable to that of *Usuardus*, that lived in the same time, who speaking in his Martyrology of the Virgin's Body, says, The Church had rather confess, that she knows not where it is, than teach any thing Apocryphal and Frivolous about it, *Plus elegit Sobrietas Ecclesie cum pietate nescire, quam aliquid frivolum huc Apocryphum docere.*

The Works, bearing *Ildephonsus's* Name, have been published by *Feuardentius*, [at Paris, in 1576,] and are extant in the *Bibliotheca Patrum*, [Tom. 12.] except the Treatise of *Illustrious Men*; which was printed together with those of *S. Jerom*, *Gennadius*, and *Isidore*, [at Antwerp, in 1639.]

Dacherius hath published in the first Volume of his *Spicilegium*, some Letters of *Ildephonsus* of Toledo, of *Quiricus*, and *Idatus*, Bishops of *Barcelona*.

T A I O, or T A G O.

Taio.

Taio, Bishop of *Saragosa*, flourished about the middle of the 7th Century. He reduced into five Books, under certain Titles, all that he found in *S. Gregory's* Works about Divinity, without mixing with it any Arguments, or Testimonies of the other Fathers, save only of *S. Augustin*. The first Book of that Collection, treats of God and his Attributes. The second, of the Incarnation, and the preaching of the Gospel, of Pastors, and their Flocks. The third, of the divers Orders of the Church, of Vertues and Vices. The fourth, of the Judgments of God, of Temptations, and of Sins. And the fifth, of Reprobates, of the final Judgment, and the Resurrection. This Collection is * not printed, and it does not seem very necessary to publish it. *Mabillon*, from whom we have learn'd what we have now said of it, hath published this Author's Letter to *Quiricus*. The Cardinal of *Aguirre* promised another Letter of *Taio* to *Eugenius* of Toledo.

[* But is
among
Thuanus's
MSS.]

L E O N T I U S, Bishop in Cyprus.

*Leontius,
Bishop in
Cyprus.*

Leontius, Bishop of a Town formerly called *Naples*, now *Lemonee*, in the Isle of *Cyprus*, is honourably quoted in the 7th Council, *Act 4*. They produce a long Fragment, which it's said is taken out of the fifth Book of his Apology for the Christians against the Jews. He maintains there, That neither Crosses, nor Images, are worshipped, but only have outward Respects paid them, terminating in God and Jesus Christ. It is observed in the same place, that he is the Author of the Life of *S. John* the Alms-giver, of *S. Simeon* the Simple, and of some other Works, and that he lived under *Maurice* the Emperor. *Combes* hath * published two Homilies of that Author, the one upon the blessed *Simeon*, when he received Christ into his Arms, and the other upon the Feast-Day kept between *Easter* and *Whitsunday*, on the *Wednesday* of the fourth Week after *Easter*.

[* In his
Auctuari-
um, p. 68,
702.]

M A R C U L P H U S.

THIS Author's Preface, to his Two Books of * Forms, shews, that he was a French Monk, and that he made that Work after he was 70 Years old, and Dedicated it to a Bishop Named *Landericus*, but seeing he does not say, of what place he was Bishop, some have thought, it was *Landericus* of *Paris* (a), who was famous in the Reign of *Clouis* the Son of *Dagobert*, towards the Year 660. Others pretend that it is a Bishop of *Meaux*, who lived in the time of *Perpin* and *Charles* the Great, towards the Year 780.

Marculphus.
[* Formulæ Ecclesiasticarum.]

However, these Forms are of the time of the Second Race of our Kings, for *Marculphus* having written them about the 70th Year of his Age, and having gathered the Forms in use in the time of his Ancestors, and those but in small number, there can be no doubt, but the most part of them are very Ancient.

We shall speak here but of those concerning Ecclesiastical Matters.

The First is the Form of a Privilege granted by a Bishop to a Monastery. It is directed to the Abbot, and the whole Society of the Monastery. Therein he says, That being willing to provide for their Quiet, and conform himself to the Custom, according to which the Monasteries of *Lerins*, *Againe*, *Luxeuil*, and a great number more, enjoy the privilege of Liberty, he made the following Constitutions, to be observed by the Monks, and the Bishops his Successors; That the Monks shall receive Orders from the Bishop; That he shall Bless the Altars in their Church *gratis*; That he shall every Year give them the Holy Chrism, if they demand it of him; That he shall make him their Abbot that shall be chosen out of themselves, by the unanimous consent of the Society; That he shall in no wise meddle with the Affairs, Persons, or the Revenues, present or to come, belonging to the Monastery; That he shall take nothing of what shall be bestowed upon them, nor of their Offerings made upon their Altars; That he shall not come into their Monastery unless he be called into it; And when he shall be desired to go thither, after the Celebration of the Mysteries, he shall withdraw, to leave them in Peace; That the Abbot shall correct his Monks, and that the Bishop shall not suffer them to be in the City.

In the Second Form, The King confirms the Exemption granted by the Bishop, particularly as to what concerns the Revenues, and extends the prohibition of Invading them to all sorts of Persons.

The 3d is a Form, Whereby the King Exempts the Bishop's Lands from the Secular Jurisdiction.

The 4th is the Confirmation of an Exemption already granted.

The 5th is a Form directed by the Prince to the Bishops, whereby he enjoins them to Ordain such a Person, chosen by him, with the Bishops and Lords of his Realm, to be Bishop in the room of a Bishop deceased.

The 6th is an Order of the Prince to a Bishop, to Ordain him whom he hath chosen.

The 7th is a Request of the Inhabitants of a Town to the King, to beseech him to Elect such an one Bishop of their Town. At the foot whereof is the Prince's Order. These Forms do shew, That from that time the Kings of France enjoyed the Nominations to Bishopricks, and that Bishops were Ordained by the Metropolitans, without any need to go to Rome.

The 14th, 15th, and 16th, are Forms of Donations made to some Churches by their Princes.

The 19th is a Permission of the Prince to make a Man Clerk for the Service of a Church, or a Monastery, and to cut off his Hair.

The 26th is an Order of the Prince to the Bishop, to give again to a private Man a Farm belonging to him, if not, to send one in his Name into his Court, to give an account of that business.

The 27th is an Order to the Bishop to reprove an Abbot, or another Clerk, guilty of some Injustice.

(a) Some have thought it was *Landericus* of *Paris*. M. Bignon is of that mind, but M. Launoy believes, it is the Bishop of *Meaux*, and he proves it, 1. Because *Marculphus* says in his Forms, that in his time there was an infinite number of Monasteries in France; which he pretends cannot agree with *Clouis* and *Dagobert*'s time, and proves it by *Eligius*'s Life written by S. Owen, l. 1. c. 21. where it is observed, There was not then such a great number of Monasteries in France, and that those that were there, were not very regular. 2. Because in *Marculphus* there be several manners of Speech, which he pretends were not in use but since *Clouis* and *Dagobert*'s time. F. Lubbe is of Mr. Bignon's Mind, and pretends even to shew who that *Marculphus* is, because in the Life of S. *Austrogefilus*, Arch-Bishop of *Bourges*, there is mention made of one *Marculphus* by Name, who was a Reader during the Life of *Austrogefilus*, and was afterwards Abbot of that Saint's Monastery, in the Suburbs of *Bourges*. What is said of *Marculphus* in that place, happen'd in the time of *Etherius* of *Lyons*, who was Dead in 601. *Marculphus* might then be Fifteen, or Twenty Years old, he wrote his Forms being above Seventy Years of Age, which comes up to 560.

Marcul-
phus.

The 35th is a Confirmation of the Privileges of a Monastery.

The Six first Forms of the Second Book, are Forms of a Donation, or Abandoning of Goods to an Hospital, Monastery, or Church.

The 30th is the Form of a Private Separation between the Husband and the Wife.

The 39th is a Form whereby Two Persons give to a Church the propriety of Two Inheritances, belonging to each of them, upon condition, that they shall have the use of them during their Life, and that the Survivor shall enjoy them both.

The 40th is the Bishop's Consenting to that Deed of Use.

The 42^d is a Form of a Letter of one Bishop to another, when he sends him * the Eulogies at Easter.

The 43^d is the Bishop's Answer upon the receiving of them.

The 44th and 45th are forms of Letters of a Bishop to the King, or Queen, or to another Bishop, about Christmas-Day.

The 46th, 47th, 48th, 49th. are Forms of Commendatory Letters. The first to recommend one to a Bishop, known. The second to recommend him to an Abbot. The third to

recommend to an Abbot a Person desirous to enter into a Monastery. The last to recommend one willing to go in (z) Pilgrimages to the Tombs of S. Peter and S. Paul the Apostles.

[(z) To go in Pilgrimage to the Tombs of S. Peter and S. Paul the Apostles.] Soon after that Peace was settled in the Church by Constantine, the first Christian Emperor, and sacred Learning and Knowledge

began to flourish, several inquisitive Persons, that they might gain a more lively and thorough Knowledge of the historical Parts of the Old and New Testament, travelled into the Holy Land, to see the Places so frequently spoken of in the Holy Scriptures, where most of the Matters were transacted. Upon which account it is that S. Jerom, who travelled thither for the same Reason, saith, That it is a Confirmation of our Faith to see the Ground on which Christ's Feet did tread. In imitation of these Men's practices did others travel to Jerusalem out of Devotion soon after, placing much Religion in visiting and worshipping the Places of Christ's bodily Presence. But the Fathers of these Ages sharply reproved this growing Superstition. Heaven (saith S. Jerom) is as near thee at home as at Jerusalem, and why wilt thou travel thither, as if Christ were only to be found there. Some make it a part of Religion (saith S. Cyril) to have been at Jerusalem, but Christ never commanded it, and what can justify us, to make that a part of Religion which Christ doth not? All this did not yet so repress it, but after that Image and Saint-worship was brought into the Church, Pilgrimages to the Tombs of Saints and Martyrs became more frequent, and at length were imposed, and encouraged as Meritorious, and procuring Pardon of Sins. Innocent III. granted Pardon of all Sins, to all that went in Pilgrimage to the Holy Land; and Boniface VIII. to all that went to Rome to visit S. Peter and S. Paul's Tomb. Clement VI. granted these Pilgrims to Rome a Power to free the Souls of four of their Relations or Friends out of Purgatory, and gave commandment to all the Angels in Heaven, to carry the Souls of such as dyed in Pilgrimage, to Heaven immediately. Thus Pilgrimages became a necessary part of Religion; and because very gainful to the Popes and their Metropolis, were much encouraged and practised, till the Truth recovered strength again by the Reformation, and by enlightning Men's Minds, put out the Superstitious Conceits of the Flames of Purgatory.]

[* At Paris in 1613. octavo, and 1666. quarto.]

Among the other ancient Forms of France, which M. Bignon hath published *, together with those of Marculphus, there are some more found concerning the Church, as the 11th, which is a Cession made to a Church; the 12th, which is a Form of a Commendatory Letter given to Clerks; the 26th, 27th, and 28th. which are Donations to Churches; the 44th. which is a Form of Exemption given by the King to a Monastery of Virgins; the 45th. is a Confirmation of that Privilege.

Among those which are according to the Roman Law, there are Forms of Donation to a Church, N. 1, 34, 35, 36, 37, and 38. and lastly, in the last Forms, published by M. Bignon, there are also found Forms of Donations to Churches, and Commendatory Letters of Clerks.

C O S M A of Jerusalem.

Cosma.

SUIDAS says, That in S. John Damascene's Time flourish'd C O S M A of Jerusalem, a witty, ingenious Man, very skilful in making Hymns and Spiritual Songs, elegantly and learnedly; and that they surpassed all that ever was done or shall be done in that kind. We have yet Thirteen of those Hymns upon the principal Festivals of the Year, which are so much the better, because the Sense of them is taken out of the Holy Scripture, and is nobly express'd. In imitation of him one Mark made one upon Holy Saturday, and Theophanes another on the Annunciation of the Virgin.

P A N T A L E O.

THE Name of *Pantaleo*, a Deacon, and afterwards Presbyter of the Church of *Constantinople*, is found at the head of four Sermons. The first of the *Epiphany*. The second of the (aa) *Exaltation* of the Cross, and the other two upon the *Transfiguration*.

[(aa) A Sermon upon the Exaltation of the Cross.] Although it be very uncertain whether this Sermon do belong to *Pantaleo*.

leo, tho' it bears his Name; yet it is probable that the Feast of the Exaltation of the Cross had been instituted some Time before, by the Emperor *Heraclius* I. anno 630. and so 'tis likely enough such a Sermon might be made upon this Feast, by this or some other Father of this Age and Time, as well as others; which were the common Subject of these Centuries.]

The first is in the *Bibliotheca Patrum*, printed at *Colen*. The second was published by *Gretser*, and the other two by *Combesis*, who durst not affirm them to be the same Author's. There is nothing remarkable in those Monuments. *Possevin* says, there were at *Constantinople* some Sermon of this Author for the whole Year.

S. JULIAN of Toledo.

S. JULIAN, Disciple of *Eugenius*, chosen Arch-bishop of *Toledo* in the Year 680. was President in several Councils held in that City, and died in 690. His Successor *Felix*, having praised his Vertues, sets down the Catalogue of his Books. 'He wrote, saith he, a Book of the Prognosticks of another Life, directed to the Bishop *Idatius*; in the beginning of which there is a Letter to that Bishop, and a Prayer. This Work is divided into three Books, the first is of the Original of Man's Death. The second of the State of the Souls of the Dead until the Resurrection. The third is of the last Resurrection. He made moreover a Book of Answers, dedicated to the same Person; in which he maintains the Canons and Laws, whereby Christian Slaves are forbidden to serve Infidels. We have also an *Apology* for the Faith, dedicated to Pope *Benedict*, and another *Apology* for three Articles, about which the Bishop of *Rome* seemed to have had some Doubts; a little Tract of the Remedies against Blasphemies, with a Letter to *Adrian* the Abbot; a Treatise of the Proof of the sixth Age, [or of the coming of Christ] at the beginning thereof there is a Letter to King *Ervigius*, with a Prayer. This Work is divided into three Books; the first contains the Texts of the Old Testament, shewing, without any need of supputation of Years, that the *Messias* is come: The second Books shews, by the Apottle's Doctrine, that Christ came in the fulness of Time: The third proves, that the sixth Age, in which the *Messias* was to come, is come; There he distinguisheth the five Ages which went before, not by the Years but by the Generations. We have moreover a Collection of his Poetry, containing Hymns, Epitaphs and Epigrams in great number; a Book of Letters; a Collection of Sermons, among which is found a little Writing of the Protection of the House of God, and of those that retire into it; a Book intitled, Of the Contraries of the Scripture, divided into two Parts, the first whereof comprehends what relates to the Old Testament, and the second to the New; a Book of History of what happen'd in *France* in the Time of King *Wamba*; a Collection of Sentences, taken out of *S. Austin*, upon the *Psalms*; some Extracts of the same Father's Books against *Julian*; a Treatise of Divine Judgments, taken out of the Scripture, with a Letter to King *Ervigius*; a Treatise against the Persecutors of those who fly into Churches; a Book of the Masses for the whole Year, divided into four Parts, in which he corrected some which were either corrupted or imperfect, and made new ones; a Book of Prayers for the Festivals of the Church of *Toledo*, either reformed or newly made.

Of all those Works these only remain:

The Treatise of the Prognosticks, directed to *Idatius* Bishop of *Barcelona*, with the Letter, and the Prayer: The three Books, to shew the sixth Age against the Jews: And the History of the Acts of *Wamba* in *France*.

In the first Book of the Treatise of Prognosticks, he treats of Men's Death; He shews it is Sin that subjected them to Death, and affirms it is called *Mors a Morfu*, because the first Man became Mortal, by eating of the Forbidden Fruit. He believes, that, altho' Death be not good, yet it is useful to the Just, and that a sharp Death remits Sins. He examines why Baptism remitting Original Sin, does not free Men from the Law of Death; and he gives two Reasons for it, taken out of *S. Austin*, and of *Julian Pomerius*, He believes Angels assist the Just at their Death, and that Devils do then lie in wait for them. He commends the

*Julian of
Toledo.*

Piety of the Faithful, who take care to do the last Office to their Parents; hereupon he produces some passages out of *S. Austin*, about the Sacrifices offered for the Dead, and the Suffrages of Martyrs.

In the Second, which is of the State of Souls after Death, he says, Those of perfect Christians are immediately carried into a Paradise, where they remain, joyfully waiting for the Resurrection of their Bodies: And that they enjoy in that place the Happiness and the Knowledge of God. He believes those of them who have some Sins to blot out, are detain'd for a while; but neither the one nor the other do enjoy as perfect a Vision of the Divine Substance, as they shall do after the Resurrection, tho' they do already see God, and reign with Christ: That the Wicked, immediately after Death, are precipitated into Hell, where they undergo endless Torments. He establisheth * *Purgatory*, which he believes to be a real Fire, wherewith Sins remaining at ones Death are expiated in the other World; and that the time of the Soul's abiding there, is proportion'd to the Number, or the Grievousness of Sins committed by them. He affirms, That the Souls of the Dead may know one another. He says, The Dead pray for the Living, but not for the Damned; that they know what is done here below; that they pity those they have been acquainted with; that they are earnestly desirous of Mens Salvation; that sometimes they appear to the Living; that the Damned see only some of the Blessed, &c.

[**Id. Not.*
(u).]

The third Book is of the Judgment and Resurrection: These are his Opinions: Neither the Time, nor the Place of the Final Judgment can be known, nor how long it will last. Jesus Christ shall appear descending from Heaven with Angels, carrying his Crois: At the sight of him the very Elect shall tremble for fear, and that fear shall purifie them from their Sins; but the Ungodly shall be in a strange Confusion. All the Saints shall judge the World, together with Christ. All Men shall rise in a Mement, and shall put on again a true Body and Flesh, but uncorruptible, without Defect, Imperfection, or Mutilation, in a perfect Age, and perfect Beauty. The Difference of Sexes shall remain, but without Lust, without any need of Food or Raiment. All Children, who had any Life in their Mothers Womb, shall rise again. Angels shall separate the Good from the Bad; the Consciences of both shall be laid open, the Ungodly shall be cast down head-long into real Fires, in which their Bodies shall burn without being consumed; there shall be different Torments, according to the Difference of Crimes; and the Children guilty of Original Sin only, shall suffer the easiest Pain of all: It is needless to ask, Where that Fire shall be; after the Condemnation, the Recompence of the Just shall follow, and then the Heaven and the Earth shall be set on fire; there will be a new Heaven, and a new Earth, where the Saints may dwell, tho' they may also ascend up into the Heavens; they shall then see God as the Angels do see him now; they shall enjoy a Liberty so much the more perfect, as they shall no more be obnoxious to Sin; they shall all be happy, tho' in different Degrees of Happiness; they shall be wholly employed in praising God; they shall place all their Felicity in the perpetual Contemplation and Love of him. These are the Points of Doctrine which *Julian* gathereth from the Fathers of the Church: For, properly, this Work is nothing else but a Collection of Passages of the Fathers, chiefly of *S. Augustin*, *S. Gregory*, and *Julian Pomerius*.

The Treatise against the Jews is more of *Julian's* Composition. He proves in the first Book, That the Signs of the *Messias's* coming, pointed at in the Old Testament, are come to pass: That the time set down by *Daniel*, agrees with the coming of Christ; and that after *Jerusalem's* Destruction, the Jews can expect no other *Messias*. In the second he shews, by the History of the New Testament, That Jesus Christ is the *Messias*, and that the Apostles did convince the Jews of it. In the last he distinguisheth the Ages of the World by the Generations, and shews we are in the sixth Age: The first is from *Adam* to the Flood; the second from the Flood to *Abraham*; the third from *Abraham* to *David*; the fourth from *David* until the carrying away into *Babylon*; the fifth from the carrying away into *Babylon* to Jesus Christ. He compares the Account of the Years of the *Hebrew Text*, and of the *Septuagint*, and prefers the latter, because it was more suitable to his Design, finding by this means 5000 Years run out, from the beginning of the World to Christ's Birth. He extols the Authority of the Version of the *Septuagint*, and affirms, that the Jews have corrupted the *Hebrew Text*. He adds, That altho' it were not so, yet the Distinction of the Generations, shews, the fifth Age of the World was run out, when Christ came into the World.

The History of the Acts of *Wamba*, in *Gallia*, being no Ecclesiastical Work, we will make no Extract of it here, contenting our selves in observing, that it is found in the first Volume of the Historiographers of *France*, put out by *Du Chesne*.

In the *Bibliotheca Patrum*, of *Colen*, [in 1618] they have attributed to *Julian of Toledo*, a Book

[*At *Basil* of *Antilogies**, or seeming Contrarieties of the Scripture, which had been already printed within 1530, at out the Author's Name; but it was found to be *Berthorius's*, Abbot of Mount *Cassin*.

Colen, in
1533. O-
Avvo.]

There was also part of a Commentary upon the Prophet *Nahum*, published under *Julian's* Name: But besides that, there is nothing said of it in *Felix's* Catalogue, the Title and the Manner of the Writing of it, shews plainly enough it belongs to another Author, tho' bearing *Julian's* Name in the Manuscript, upon which *Canisius* publish'd it.

THEODORUS of Canterbury.

THEODORUS, bred a Monk of *Tarsus*, was ordained Bishop by Pope *Vitalian*, and sent in 658. into *England*, to govern the Church of *Canterbury*. He arrived there Two Years after his departure [tarrying long in *France* as he went] and was well entertained by King *Egbert*, who had sent to *Rome* to desire a Bishop to be sent to him. He laboured much in the establishing of the Faith and the Church-discipline in *England*. He held several Councils, made Bishops, founded Monasteries, made Peace between Princes, kept the People in their Duty; and having thus performed all the parts of a good Pastor, during the space of 20 years, he died in 690. being 88 years old.

Theodorus of Canterbury.

He is the First that composed a Penitential among the *Latins*, made up of Canons, taken out of the Councils of the Greek and *Latin* Church. This Book was soon spread all over the *West*, and many undertook to make such like Works, which in process of time became very common and very bad, because every one making Collections of Canons, according to his Fancy; nay, and some inventing them, this kind of Work soon grew full of Absurdities, Contradictions and Errors, favouring Men's Lusts, and authorizing Looseness and Remissness in Discipline. We have not now *Theodorus's* Penitential whole and in its Purity. *M. Dacherius* published some Fragments of it; and since that *Mr. Perit* published part of it [at *Paris* in 1677.] under the name of *Theodorus's* Penitential; but he confesses, in his Preface, 'tis not the whole Penitential of this Author; and it is credible, that this very part of it was altered, and mingled with several other Canons; for it is not without Errors; *Theodorus* is cited there as a Third Person, and things are met with there contrary to *Theodorus* himself (a).

However, these are the Contents of the First Part, under Fourteen Titles or Chapters.

The First is of the Church. There it is forbidden to celebrate the Sacrifice in a place, where Infidels have been buried. It is declared, There ought to be no Steps to the Altars, where there be Relicks of Saints; That there ought to be a Lamp burning before them every Night, unless the Church be Poor; That (bb) *Frankincense* is to be offered on the Festivals of Saints; That it is not lawful for the Laity to recite the Lessons in the Church, nor to say *Alleluiah*; but only to Sing the *Psalms* and *Responses*, without *Alleluiah*.

[(bb) *Frankincense*.] This Custom of burning Candles, and offering Incense to the Saints-Images, was derived from the Heathen-Romans, who as *Polyd. Virgil* tells us, *Solebant ad Statuas, thias, & cereos accendere*, as *Cicero* speaks of the Images set up in Honour of *Caïus Marius*. *Pol. Virg. l. 2. c. 23.* *Cicer. Offic. l. 3. Lib. Pontif. Bal. in vit. Leontia.*

This Ceremony did Pope *Leo III.* about the year 794. bring into the Church; and commanded, That the Priests should burn Incense at the Altars of the Saints. So great Promoters of Superstition were the Bishops of *Rome* in those Ages, and so careful Nurses of it have they been ever since, that the same Custom is retained to this day in their Image-worship.]

The Second is of the Churches Rights: It shews, That the Bishop may confirm in the Fields; That the Presbyter may consecrate there; That the Bishop cannot force an Abbot to come to the Synod, without a rational Cause; That the Bishop may judge poor Men's Causes, not exceeding fifty Pence; but if the Sum exceed that, the cognizance of it belongs to the King; That the Bishop may dispense with a Vow, if he judges it fit; That Presbyters only can say Mass, bless the People, and consecrate Crosses; That Presbyters are not bound to pay Tenths; That they ought not to discover their Bishop's Faults; That Men ought not to take the Sacrament from the hand of a Priest, that is not able to read the Lessons and to perform the Ceremonies; That the Presbyters, singing at the Mass, ought not to put off their *† Chasuble*; That Persons baptized by a Presbyter, that is a Fornicator, are to be re-baptized; That a Presbyter who hath been ordained without being baptized, is to be baptized and re-ordained; and those are to be re-baptized that have been baptized by him (which is a very extraordinary Practice, and contrary to the use of the *Latin* Church of that time;) That Deacons are not to break the Bread of the Oblation, nor to say the Collect, nor the *Dominus Vobiscum*, nor the last Prayer; That they cannot impose Penance on a Lay-man, but

[† A Cope used by the Priests and Deacons, at celebrating Mass.]

[(a) To *Theodorus* himself.] 'Tis not so much a Penitential as a Ritual, composed of several Canons. In the 11th. Chap. it is said, *Ergo unam licentiam dedit Theodorus*; which shews it is a Compiler that speaks; and having set down a Canon of *Theodorus's*, draws a Conclusion from it. It cannot be said, 'tis *Theodorus* himself. He might well say, the Ancients prescribed such a time of Penance; but *Theodorus* did much retrench it. But after ha-

ving made a Constitution, he would not say; *Ergo Theodorus*, &c. There are Errors in this Chapter contrary to the Constitutions he made in the Council of *Hereford*, which are certainly his. What is said in the end, That there is no Reconciliation in his Country, because there is no publick Penance, does not agree to the Age *Theodorus* lived in, nor to the Practice of his Church, and several Canons of his Penitential prove the contrary.

they may baptize, bless Meat and Drink; That Monks also, and other Clerks, may bless

Theodorus
of *Canter-*
bury.

The Third Title is of Ordinations. It shows, That in a Bishop's Ordination, Mass is to be sung by the Bishop who performs the Ordination; and so likewise in the Ordination of Presbyters and Deacons; but for the Benediction of Monks, it is enough, That the Abbot say Mass; That the Monk is from that time to keep his Head covered with his Cowle during the space of eleven days; That in the Eighth, the Abbot shall take it away, as the Presbyter takes away the Veil of Persons newly baptized; That a Presbyter may consecrate an Abbot; but an Abbot ought to be consecrated by a Bishop; That the *Greeks* do Bless the Virgins and Widows after the same manner; but the *Latins* do not give the Veil to Widows; That among the *Greeks* a Presbyter may consecrate a Virgin, reconcile Penitents, consecrate the Oil for Exorcisms, and the Crium for the Sick, if need be; but at *Rome*, the Bishop only may do it.

The Fourth Title is of Baptism. It imports, That Baptism remits Sins; but according to Pope *Innocent*, it does not wash away the stain of *Bigamy* [or second Marriages]; That besides Baptism, Confirmation is necessary to Perfection; That he does not deny, but that Confirmation belongs to the Bishop; but yet that the Chrism was established in the *Nicene Council* (which is a false Supposition). That the same Linen Clothes in which the baptized are anointed, may be used many times; That the same Person who was Godfather at Baptism, may be Godfather at the Confirmation, but that it is not the Custom; That a Man unbaptized, cannot be a Godfather; That a Man may stand Surety for a Girl, and a Woman for a Boy; That the baptized may not eat with the *Catechumens*, much less with the *Gentiles*.

The Fifth is of the Mass for the Dead. It imports, That among the *Latins*, the Monks use to carry the Corps to Church, to anoint their Breast with the holy Communion, to say Mass upon them, and then to carry them out to the Grave, and to say a Prayer over them after they are interred, to say Masses for them the 1st, the 3d, and the 30th, day, and at the years end, if they will; That for the Laity, they say Masses the 3d, the 7th, and the 30th, day; That they ought to Fast 7 days for them; That Masses are not to be said for Children, unless they be 7 years old; That tho' *S. Denis* says, 'Tis a Blasphemy to pray for a wicked Man, yet *S. Austin* says, The Sacrifice is to be offered for all those that are dead in the Communion of the Church; That Presbyters and Deacons that will not, or ought not to communicate, are not to celebrate.

The Sixth Chapter is of Abbots, Monks and Monasteries. It is to this effect: The Abbot may withdraw himself with the Bishop's leave; the Abbot's Election belongs to the Monks; the Abbot cannot change his place, without the Bishop's consent, and without leaving a Priest in the Church, where he was, for the Ecclesiastical Ministry. Monks ought to have no Women with them, and Nuns to have no Men among them. A Monk cannot make a Vow without his Abbot's consent; if he make any, it is null. A Monk, chosen by his Society to be a Presbyter, ought not to leave his Rule; if he grows Proud, he shall be deposed, and become the last. It is at the liberty of Monasteries to receive infirm and weak Persons. It is also free for Monks to wash Lay-men's Feet, unless it be on Holy *Thursday*. It does not belong to Monks, to impose Penances on the Laity.

The Seventh Chapter is of Womens Functions in the Church or Monastery. They are forbidden covering the Altar with the Corporal, laying the Oblations or the Chalice upon the Altar, standing among the Clerks in the Church, sitting at Meat with Presbyters, imposing Penance: But they are permitted to receive the Eucharist upon a black Veil, according to the use of the *Greeks*; they may make the Oblations (that is, the Loaves offered upon the Altar) but not according to the practice of the *Romans*.

The Eighth Chapter is of the Customs of the *Greeks* and *Latins*. These are observed there: On *Sunday* the *Greeks* and the *Romans* do not ride on Horse-back nor in a Coach, unless in be to go to Church; they bake no Bread, and do not go to the Bath; The *Greeks* write no publick Acts; they both set their Slaves to work on *Sunday*. The *Greek* Monks have Servants waiting on them; The *Latins* have none. The *Latins* eat on *Christmas-Eve*, after having said Mass at the 9th Hour. The *Greeks* do all sup the Evening after the Mass. Both the *Greeks* and the *Latins* say, they ought to assist the Sick of the Plague. The *Greeks* do not give to Swine the Meat of strangled Beasts; the Skin, the Wool and the Horns of them may be taken. One may wash his Head and Feet on *Sunday*; but the *Romans* do not follow that practice.

The Ninth Chapter is of the *Irish* and *Britains*, who differ from the Church about the keeping of *Easter* and their *Tonsure*. It is said there, That their Bishops shall be confirmed by the laying on of the hands of a Catholic Bishop; That the Chrism or the Eucharist cannot be given them, except they make Profession to re-unite themselves to the Church; and that those are to be baptized who doubt of their Baptism.

The Tenth is of those who are possessed with the Devil, or kill themselves. If they were godly Men, before they came to be possessed, they may be pray'd for; but if this Possession happened to them, after a Despair or some other Passion, they are not to be prayed for. Masses cannot be said for Self-murderers, but they may Pray and give Alms for them: Nevertheless some say Mass for them that kill'd themselves, being out of their Wits, and having no use of their Reason.

*Theodorus
of Canter-
bury.*

The Eleventh contains many Questions about married Persons. It is said there, they ought to abstain from the use of Matrimony three days before the Communion, forty days before Easter, forty days before and after Child-bearing; That a Man may leave his Wife guilty of Adultery, and Marry another; and that she may Marry again after two Years Penance: But the Wife cannot leave her Husband, tho' an Adulterer; That a lawful (*) Marriage cannot be dissolved, but with the Consent of both Parties; but either of them

may give his consent, that the other withdraw into a Monastery, and then that the other may Marry again, if he had not been married before. If a Husband is made a Slave, the Wife may Marry at the years end; That a Deacon's Wife, forsaken by him, is not permitted to Marry; That a Man may Marry again, within one Month after his Wife's death, and a Woman within one year after her Husband's Decease; That a Woman, that hath vowed Widowhood, cannot Marry again; notwithstanding if she should Marry again, it shall be free for the Husband to let her fulfil her Vow or not; That the Bishop may dispense with Vows: That it is free for one baptized to keep or to put away his Wife, being a Pagan. If a Woman forsake her Husband, within five years after he may take another Wife. If she be carried away Captive, he may Marry another, one year after; but if she cometh again, he shall leave this last; That it is lawful among the Greeks to Marry in the Third Degree, and among the Romans in the Fifth only; but Marriages contracted by Persons within the Third or the Fourth degree of Consanguinity, are not disannulled. Parents are bound to bestow their Daughter on him, to whom they have betrothed her, except she be unwilling. Children are in the Power of their Father, till they be 16 years old; but that time being past, they may enter into a Religious Order, and the Father cannot Marry them against their Will. I leave out some other Constitutions less important; as also the 12th Chapter of Slaves, as being now out of date.

[(*) Marriage--- dissolved by the consent of both Parties, or of one to withdraw into a Monastery.] The great Veneration and Honour which the Fathers of these Ages had for a single and a Monastick Life, made them not only to have a mean Opinion of that sacred Institution of God, Marriage, but also approve of very slight Reasons of dissolving it. So apt are Men to make void the Law of God to maintain their own Traditions, whereas neither Celibacy it self is absolutely necessary for a Monastick Life, many of the Monks in the more pure Ages being married; nor, if it were, could the consent of one or both Parties dissolve the Bonds of it upon that account, For what God hath so joined together, no Man can put asunder, unless it be for the only Cause allowed by God for Divorce, Adultery.]

Mat. 15.6.

Athan. Ep. ad Drac.

Mat. 19.6.

The 13th Chapter is upon different Customs. It is observed therein, that there are Three solemn Fasts in the Year, that is, besides the ordinary Lent, Forty Days before Christmas, and Forty Days after Whitsunday. It is said there, That the Laity are bound to perform their Vows; That Friars may not bear Arms; That one Child may be given in exchange for another to a Monastery; That the Church ought to pay Tribute, if it be the custom; That Tythes are to be given only to the Poor, and Strangers; That he that Fasts for the Dead, does good to himself; but that God alone knows, how it goes with the Dead; That infirm Folks may Eat and Drink at any Hour.

The 14th Chapter is about the Reconciliation of Penitents. It imports, that the Romans do Reconcile them, *intra absidem*, (that is to say, near the Altar, in the place which is Rail'd in,) but that the Greeks do not do so; That the Bishop only maketh the Reconciliation, on Holy-Thurs'day; but if the Bishop cannot well do it, he may empower a Presbyter to do it. He adds, That in his Province there is no Reconciliation, because there is no Publick Penance.

M. Petit hath joined to this Work some other Collections of Canons, bearing Theodorus's Name. The 1st might be entituled a Penitential, rather than that before mentioned. It is discoursed there first of all, what they ought to do who are enjoind a Penance of One, Two, or Three Years Fasting. 2. What they may do to redeem those Penances, whether by reciting Psalms, or giving Money to the Poor; what number of Psalms they ought to say, or what Sums they ought to bestow. 3. After what manner Penitents are to come before the Bishop to receive Penance. 4. Of the different Penances to be imposed for different Crimes. There one may see some remainders of the Ancient Penance. Penitents did come in the beginning of Lent to the Door of the Metropolitan Church bare-footed, covered with Sack-Cloth, and did cast themselves on the ground. The Arch-Priests, or the Ministers of Parishes, did receive them there, and enjoined them Penances; then they brought them into the Church, they sung the Seven Psalms, the Bishop laid hands on them, threw Ashes and (cc) Holy Water on them, covered them with Hair-Cloth, and

[(cc) Holy Water.] This Heathen Rite of sprinkling Consecrated Water for the

Purging and Purifying of Men, which may seem to have had its Original from the Jewish Law, which prescribes a Water made with the Ashes of an Heifer to purifie the Unclean, by sprinkling them there- with, was so far from being used or approved by the Christians for many Ages, that they abhorred the use of it as a Diabolical Superstition. Theodoret commends a Fact of Valentinian, when Tribune, after Theod. lib. Emperor, as most suitable to the Christian practice; That going before the Emperor Julian the Apostate into the Temple of Fortune, the Priests sprinkled him as the rest of the Company with Holy Water, which when he espied upon his Garment, he immediately not only cut off that part where it was, but also smote the Priest with his Fist in Anger, saying, He was a Christian, and therefore was defiled, not cleansed by their Holy Water, which shews, that it was not then used among the Christians; but in this superstitious Age it crept into the Church among other Ceremonies, and is still in use in the Church, as a Purgative from Sin.] *Roman in Numb. 19. turned*

Numb. 19.

1.---20.

Theod. lib.

3. c. 16.

Soz. l. 6.

but c. 6.

Aug. Struch.

in Numb. 19.

turned

Theodorus of Canterbury. turned them out of the Church. On *Holy Thursday* they came again, and having confessed their Sins again, the Bishop Prayed to God to forgive them their Sins, and said some Prayers over them. It was not lawful to receive a Penitent of another Diocels, or Parish, without the leave of the Bishop, or the Ministers. Men were yet put to Penance for Eating things strangled, or Blood of Beasts. Penances were shorter than in former times, but then they were enjoined for very light faults. All others, but Bishops, and Presbyters, were forbidden hearing Confessions, or imposing Penances. The Author of this Collection is different from the former, the Constitutions themselves are different from those in the former Collection. There be some of them which seem to be made since *Theodorus's* time.

The Ten Capitules proposed to the Council of *Hereford* by *Theodorus*, related by *Beda*, do certainly belong to this Arch-Bishop of *Canterbury*, tho' they be not taken out of his Penitential, but out of a Collection of Canons. It is decreed in the first, That *Easter* shall be kept the *Sunday* after the 14th Moon in *March*. In the 2d, Bishops are forbidden to encroach upon the Bishopricks of their Brethren. In the 3d, They are forbidden to molest Monasteries, or to take their Goods from them. The 4th, Is against those Friars who go from one Monastery to another, without their Abbot's leave. The 5th, Against the Clerks, who leave their Bishop. Other Bishops are forbidden to entertain them. The 6th imports, That foreign Bishops and Clerks shall content themselves with the Hospitality used towards them, and shall not perform any Function of their Ministry, without permission from the Bishop of the place. The 7th, Appoints Councils to be kept Twice a Year. The 8th, Forbids Bishops to prefer themselves before others out of Ambition, and enjoins them to follow the time and order of their Ordination. The 9th declares, That it is fit to encrease the number of Bishops, according as Believers encrease in number. The last Prohibits unlawful Marriages. It forbids Husbands leaving their Wives, except for the cause of Adultery; and orders those that shall leave them to remain unmarried. By this decision it appears, that the former Collection is not wholly *Theodorus's*, because the 10th Chapter contains decisions contrary to this.

The Capitules Published by *M. Dacharius*, in the 9th Vol. of his *Spicilegium*, are the greatest part of them in *M. Petit's* first Collection: But this Collection is more Faithful and Genuine; for tho' some places thereof may be corrected by the Manuscripts of the first Collection, it must be confessed, that in this *Theodorus's* Canons are set down in the order observed by *Theodorus*, and that they are not mixed with so many strange Canons. These are the most remarkable things contained in them. In the 12th it is said, That among the *Greeks*, the Clergy and the Laity communicate every *Sunday*: But that among the *Latins*, it is left to Men's liberty, to communicate, or not; and that those that do not communicate, are not Excommunicated for that. The 35th, Is that famous Article of the Confession. It imports, That it is lawful, in case of necessity, to confess to God alone. *Gratian*, *Burchard*, and *Ivo Carnutenfis*, do quote this passage otherwise. *Theodorus* says in his Penitential, That some say, with the *Greeks*, Men ought to confess their Sins to God alone: Others believe, they ought to confess them to the Priests; and almost the whole Church is of that Mind: That Confession which is made to God blots out Sins, and that which is made to Men teaches us, how they are blotted out. God oftentimes does invisibly heal our Evils, and sometimes he uses the help of Physicians. This differs much from the very words of *Theodorus's* Penitential, if they be faithfully related in *F. Dacharius's* Collection.

M. Petit hath also carefully gathered the Canons cited under *Theodorus's* Name, in a Collection of the Councils of *Spain*, in the Penitentials of *Egbert* of *York*, and of *Beda* in the *Roman Penitential*, and in that of *Rabanus*, by *Regino*, *Burchard*, *Ivo Carnutenfis*, *Gratian*, and several other Collectors of Canons: But all those Authors have many false Quotations, and so their Authority is not much to be relied upon.

All this shews, that we have not the true Penitential of *Theodorus* in its Integrity and Purity; That what *M. Petit* Published under the Title of a Penitential, is nothing less than that; That the Capitules, which he Published also from a Manuscript, which *Mr. Faber* communicated to him, are not *Theodorus's* neither; and all the rest of his Collections is taken out of suspicious Monuments. Nevertheless he is to be commended for his diligence and labour, and we are beholden to him, for having gathered together all that bore *Theodorus's* Name. *Spleman* found in *Cambridge Library* a great Penitential ascribed to *Theodorus*, of which he gives us the Titles. It's to be wished it were Published, that we might see whether it be *Theodorus's* own Original, or another Collection of Canons.

Mr. Petit joined to *Theodorus's* Penitential, an old complement of Canons, a Collection of divers Monuments about Church Rites, and chiefly about Penance, taken out of several Manuscripts, and a Collection of several Papers Constitutions, Bulls, Edicts, Declarations, Privileges, Letters, Confessions, and other pieces, which he hath Published. These Monuments are accompanied with Two Dissertations, the one upon *Theodorus's* Pastoral Vigilancy, to shew that all Bishops are bound not only to take Care of their own Church, but moreover to watch over all the other, to help them in their need; The other upon Penance, in which he pretends to defend *Theodorus's* Opinion, and to prove against *F. Morinus*, that in the Ancient Church, there was no Penance for secret Sins, tho' never so grievous. Yea, and he brings

of the Seventh Century of Christianity.

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brings in Proofs, tending to shew, That there lay no Obligation to confess them to Men, nor to submit them to the Ministry of the Church-Keys, and that inward Repentance was sufficient to obtain the Remission of them. Lastly, he adds some Notes upon his pretended Penitential; wherein he shews a great deal of Learning and Reading. These are the Contents of the Two Volumes in Quarto, Printed at Paris, by Dezallier, in 1679, under the Title of *Theodori Penitentialis*. *Theodorus of Canterbury.*

FRUCTUOSUS.

Fructuosus, the Founder of several Monasteries in Spain, translated from the Bishoprick of Dumes, to the Arch-Bishoprick of Toledo, by the Decree of the 10th Council of that City, composed two Rules, the one for the Monastery of *Complutum*, and the other common for all Monasteries, which is as a Supplement to the former; they are both found one after another in the second part of the Rules of *Benedictus Anianus*, [Printed by Holstenius, at Paris, 1663.] *Fructuosus.*

CEOLFRIDE.

Ceolfride, Abbot of * *Farrow*, in England, *Beda's* Tutor, wrote a Letter upon *Easter*, to *Naito*, King of the *Picts*, which his Disciple preserved us. He flourished toward the end of the seventh Century, and died in 720. In that Letter he treats of the several sorts of the Clerks Tonfure, and of the Celebration of *Easter*, and confesseth those Differences are of small consequence, and that they should not trouble the Peace. *Ceolfride.*
[* Then Girvium.]

ADELMOUS.

Adelmus, Abbot of *Malmesbury*, in England, wrote also a Book concerning *Easter*, against the Custom of the *Britains*; and a Book of *Virginity*, in Prose and Verse. We have yet this last Work. That in Prose was Printed by *Sonnus*, in 1576, and inserted in the *Bibl. Patrum*; that in Verse was published by *Canisius*, in 1608. In this Tract he gives an Encomium of many holy Persons, whose Life he describeth. *Adelmus, or Aldhelmus.*

This Saint is believed to be he, who was Bishop of *Sherburn*, who had made a Book of Problems in Verse, in imitation of *Symposius*, of about a thousand Verses. But *Sigebert*, who speaks of these two Authors, in two different Chapters, seems to distinguish them. One must not look for Politeness in the Works of this *Englishman*.

ADAMAN.

Adaman, Abbot of *Huy*, wrote a Treatise of the places in the Holy Land, taken * out of the Memoirs of *Arculphus*, a French Bishop, who had travelled into *Palastine*. He wrote also the Life of *S. Columbus*, his Predecessor. *F. Mabillon* hath published those two Tracts more entire and correct, [in *Sac. Benedicti*. III. p. 2.] *Adaman.*
[* From the Mouth of *Arculphus*, as Dr. Cave.]

APONIUS.

Although it be not precisely known in what time this Author lived, it is probable, he lived about the end of the Seventh Century. He made a Commentary upon the Song of Songs; in which, what is said of the Bride and the Bridegroom, he applied to Christ and *Aponius.*

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Aponius.
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and his Church. We have Six Books of that Work in the *Biblioth. Patr.* It is pretty well written, full of Wit and Learning, and one of the best that was made upon that Subject. We have an Abridgment of the rest of that Commentary, made by a *Benedictine* Abbot: And *Angelomus*, who lived above 700 Years ago, copied out several places of it in his Commentary upon the Song of Songs, [Printed by it self at *Friburg*, 1538.]

C R E S C O N I U S.

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Cresconius.
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CRESCONIUS, an *African* Bishop, flourished towards the end of the 7th Century. He made a Collection of Canons, in Two parts. The First entituled, *An Abridgment of the Canon-Law*, Contains the Titles pointing to the matters, together with the Citation of the Canons where they are found. The Second contains the Canons themselves, set down in their full length, in the same order that they are Cited in the Abridgment. This is entituled, *An Harmony of the Canons*, or, *A Book of Canons*. The Abridgment was Published [at *Paris*] in 1588, by *M. Pitthaw*, from a Manuscript of the Church of *Troyes*, and since that by *M. Alcasararius* [at *Poitou*] in 1630, and by *F. Chifflet* in 1649. *M. Justel* and *Voellus* inserted it also with the whole Harmony, in their *Bibliotheca Juris Canonici*, [or, *A Compleat Body of the Canon Law*.]

J O A N N E S M O N A C H U S.

~
Joannes Monachus.
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NO Authors did ever carry the *Virgin Mary's* Praises farther, than the *Greeks* of these latter Ages. We have already spoken of Eight Sermons of *George Pisides* upon that Subject. Here is a Monk, who is probably of the same time, not at all inferior to him in the Declamation, which he made upon the Birth of the Mother of God. He mingles with the *Virgin's* Commendations some Speeches, which he applies sometimes to *S. Anne*, sometimes to the *Virgin*. He brings in the *Patriarchs*, the *Prophets*, and the *Righteous*. Yea, and *Adam* himself acts his part there. If any Body liketh those kind of Discourses, he may consult the Originals; for we are not willing to make Extracts of them. *Allatus* thinks, this *John* was Arch-bishop of *Bulgaria*. It is not known when he lived.

D E M E T R I U S C I Z I C E N U S.

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Demetrius Cizicenus.
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[*] Syr. Rex.

WE have, under this Bishop's Name, a little Writing of the Original and Errors of the *Jacobites*, in which he says, That the Author of that Sect was a Monk of *Syria*, named *James*, surnamed *Tzantzale*, who had embraced *Eutyches's* Error, and *Dioscorus's* Party; That since the Council of *Chalcedon*, those among the *Syrians*, who sided with the Emperor, had been called *Melchites*, that is to say, Royalists, because **Melchi* in *Syriack* signifieth King; and those who followed *Eutyches's* Opinion, took the Name of *Jacobites*. That these acknowledge, there were Two Natures in Christ before the Union, but they hold there is but one after the Union; and so they suppose either the confusion, or the mixture of the Two Natures, and are condemned as *Theopaschitæ*, because they believe the God-head did suffer; That they own the Three first Synods only; That when they cross their Foreheads they do it with one Finger only, to signify the Unity of Nature; That because of that they do not cross themselves from the right hand to the left, as others do, but from the left to the right; That they mingle the Oblation with Oil, and matter not much Communicating; That they put no Water into the Cup; That they care very little, whether they do Worship Images, or not, and look upon that as an indifferent thing; That they Eat Flesh in *Lent*; That they have their peculiar Offices, and have added these words to the *Trisagion*, *Thou that art Crucified for us*. There be some among them, who call themselves *Chatzizarys*. They Worship Crosses, and put Nails into them, to signify that the God-head suffered: But they differ from the true *Jacobites*, in that they own Two Natures in Christ, and seem to fall into *Nestorius's* Error, by saying, That during the Passion there were Two Persons in Christ, the one suffering, and the other beholding the sufferings. They Fast some Days before the time that they leave Eating Flesh. In *Lent* they Eat Eggs, Milk, and Butter; they offered unleavened Bread; They put no Water into the Cup; They Baptized their Crosses. I have made an

exact

exact Extract, or Abridgment, of that small Writing, because it contains some particulars pretty remarkable. It is not known when the Author of it lived. Yet in all probability he is of the 7th or 8th Century. Demetrius Cizicenus.

Upon what he says. That the *Jacobites* had their peculiar Offices, it may be observed, that in the *Bibliotheca Patrum* there is an Order of the Prayers and Ceremonies of the Baptism, and Mass, with some other Prayers for the use of the *Syrian Jacobites*, which are said to have been prescribed by *Severus* the Patriarch; that Work is probably of the same time.

Memoirs of the Schism of the Armenians.

THE Author of these Memoirs relates the Origin of the Schism of the *Armenians*, how they embraced the Error of the *Eutychians*, the different Parties that rose up among them, the Councils held among them, the Catholick and Heretick Bishops they had, and several other Particulars relating to them. The Author of these Memoirs belongs to the Eighth Century. Memoirs.

JOHANNES NICÆNUS's Memoirs upon Christ's Birth, directed to Zachary, a Christian of Armenia.

THIS Author handles this Question; Why the Festival of Christ's Birth is kept on the 25th. day of December; tho' the Constitutions of *S. James* and the Apostles, appointed that Feast-day on January the 6th, upon which day Christ's Baptism is celebrated. He pretends, that the custom of keeping that Festival on the 6th. of January, came from this, That *John Baptist's* Disciples, seeing Christ baptized on that day, and having heard, he was then 30 years old, they imagined it was also his Birth-day; That *S. Cyril*, Bishop of *Jerusalem*, did write of it to Pope *Julius*, who, grounded upon some of *Joseph's* Memoirs, in which it was observed, That in the 7th. Month of the *Jews*, in the Feast of Tabernacles, the Angel had appeared to the High-priest and stricken him dumb, until that *Elizabeth* had brought forth a Son; having cast up the Days, and Months, he found that Christ's Birth-day fell on the 25th. of December, and established that custom in *Rome*. That *St. Basil* was of the same Mind, and wrote to *S. Gregory Nazianzen*, to procure the approbation of that practice in the Council of *Constantinople*, but that many would not receive it; That *Honorius* the Emperor persuaded his Brother to follow the use of *Rome* in that; That *S. Chrysostom* had approved it, and with *S. Epiphanius* had appointed Christmas to be kept on the 25th. of December; That afterwards, this was confirmed into a Synod held in *Constantinople*, which writ of it to all the Patriarchs, who did all embrace this Practice. Much might be said against this Historian's Observations, which are almost all false. But we must not seek for Exactness nor Truth in the Memoirs of these modern *Greeks*. Johan. Nicænus's Memoirs, &c.

S. OWEN.

AUDOENUS or DADO, vulgarly called S. OWEN, who governed the Church of *Rouen* from the year 646, until the year 689. wrote the Life of *S. Eligius*, Bishop of * *Noyon*, directed to *Robert*, Bishop of *Paris*. He relates his Miracles and Life in the two first Books, and in the last, he reproves his Actions Rhetorically. S. Owen.
[* Noviodunum.]

COUNCILS

Held in the

Seventh Century.

A Conference held in 601. in England, in Worcestershire, between Augustine the Monk, and the British Bishops.

A Conference held in 601.

AUGUSTINE the Monk, had instructed the *English*, and converted their King *Ethelbert*; and having a mind to unite the *Britains* to the *Roman Church*, he invited their Bishops and Doctors to a Conference. When they were come to it, he exhorted them to endeavour unanimously the establishment of Religion. These *Britains* did not keep *Easter* at the same day with other Churches, and had several practices differing from them. They stood in the defence of them stoutly; and *Augustine*, seeing he could not prevail with them to leave them, they say, he proposed to them, to bring a sick Man in, and on either side to pray for his Health, and to follow the Usages and Doctrines of those that should heal him. They brought in a blind Man, and the *Britains* having tried in vain to restore him to his Sight, they affirm, that *Augustine* restored him by his Prayers. This Miracle did shake the *Britains*: But they said, they could regulate nothing, without being acquainted with their Brethren's mind, and they required a Synod might be kept, which was granted to them. Seven *British* Bishops met there, and the ablest Monks of their Monastery of *Bangor*. *Augustine* propounded three things to them: 1. To keep *Easter* the same day with the *Roman Church*. 2. To baptize according to the practice of the same Church. 3. To Preach the Gospel to the *English*, promising them the toleration of their other Practices, if they would yield these three Points. They would not, and went away very much offended, for that he did not come to meet them, when they came to him. Upon that refusal, *Augustine* told them, That since they would not have Peace, they should have War; and that they should be slain by those to whom they would not Preach Life. That was executed accordingly. The King of the *English* declared War against them, and defeated them in a bloody Fight, in which he put to the Sword above 1200 Monks of the Monastery of *Bangor*, who were come to the Army of the *Britains*, to pray for God's assistance upon them. This relation is taken out of the second Book of *Beda's Church-history*, chap. 2. *Sigebert* marks the same Facts in his Chronicle; and some Historians do accuse *Augustine* the Monk of having had a hand in the Massacre of those poor *Britains*, who did not deserve such hard usage, by reason they maintained their ancient Customs, and the Liberties of their Churches, without deviating from the Catholick Faith.

[**Coballoonum.*]

*Assembly of Bishops held at *Challon, upon the River Saone, in 603.*

Assembly of Challon.

THIS Assembly deposed, unjustly, *Desiderius*, Bishop of *Vienna*, upon Queen *Brunchant's* motion, and the earnest suit of *Aricius* Arch-bishop of *Lyons*.

†

A

A Council of Toledo, held under King Gondemare, in 610.

THIS Council was made up of Fifteen Bishops of the *Carthaginian* Province, who owned the Arch-bishop of *Toledo* for their Metropolitan, and promised subjection to him. King *Gondemare* caused this Constitution to be put in execution, and gave out a Declaration, which was subscribed by the Bishops of the other Provinces of *Spain*, wherein he decreed, That the Bishop of *Toledo* shall be acknowledged Primate or Metropolitan of the whole *Carthaginian* Province, and enjoins all the Bishops of this Province to obey him. He observeth there, That the Country of *Carpetania* is not a Province, but part of the *Carthaginian* Province; and that as the other Provinces of his Kingdom, viz. *Lusitania*, *Bætica* and *Tarraconensis*, have each of them but one Primate, the *Carthaginian* likewise must have but one; according to the Canons and the ancient Usage.

Council of Toledo.

Council of Egara, under King Sisebut, held in the year 614.

THE Bishops of the Province of *Tarraco*, confirmed in this Council the Decree made in that of *Huesca*, concerning the Celebacy of the Clergy. The Town, where it was kept, was in the Province of *Tarraco*, but it is unknown, at present, under the name of *Egara*. *M. Barluzim* hath made a short Dissertation, in which he asserts, That *Egara* was in the Place, where is now a little Town, named, *Terrasse* in *Catalonia*, within 4 or 5 Leagues of *Barcelona*, in the Bishoprick whereof it is found. He proves it, 1. by the Situation of that Castle, which agreeth to that of *Egara*, which stood between *Barcelona* and *Girona*. 2. Because in the ancient Terriers or Maps, *Egara* and *Terracia* are spoken of, as standing in the same place. 3. Because in a Letter of *Raimondus* of *Barcelona*, of the year 1112. it is observed, That the Parish of *Terrasse* stands in the place, where the Church of *Egara* formerly stood.

Council of Egara.

Council V. of Paris.

THIS Council met in 615. called by *Clotharius* the second, then in Possession of the Kingdoms, which did belong to *Theodebert* and *Theoderick*; therefore it was made up of a great number of Bishops. It is observed in the end of the Canons of this Council, That they had been subscribed by 79 Bishops; but we have not their Names, neither is it certain, whether they were present in it. If this number of Bishops met there, it was the most numerous Council that ever was held in *France*. It made 15 Canons of great importance.

Council V. of Paris.

By the 1st. it is ordered. That the ancient Canons shall be kept; That for the future, a Bishop being dead, he that shall be chosen by the Metropolitan, who is to ordain him, by the Bishops of the Province, and by the Clergy and the People of the City, shall succeed him; and that Ordinations made either by Force, Faction or Bribery, or without the approbation of the Metropolitan, and the consent of the Clergy and the People, shall be declared null.

The 2^d. Canon forbids Bishops to chuse their Successors. It forbids also providing them Successors, unless they be altogether unable to govern their Church and Clergy.

The 3^d. imports, That if a Clerk, of what Quality soever he be, despising his Bishop, have Recourse unto Princes, great Lords, or to some other Protectors, no Body shall receive him before he obtains his Bishop's Pardon: And that if any Body keeps him, after Warning given him from the Bishop, he shall be punished according to the Ecclesiastical Laws.

The 4th. declares that no (dd) Secular Judge shall judge or condemn any Presbyter, Deacon or Clerk, nor any of those that belong to the Church, without acquainting the Bishop with it; and that if an Body attempts to do it, he shall be separated from the Church, till he amends and acknowledges his Fault.

[(dd) No Secular Judge shall Judge, &c.] The Devotion of the Emperors, in the more serene Times of the Church, when Kings became nursing Fathers to Christianity, granted several Immunities and Privileges to the Clergy. *Constantine* the Great freed the Church of *Carthage* from the paying Taxes, lest it being im-

Euseb. hist. ecc. l. 10. c. 7. Just. Const. Novel. 79. c. 1. 84. in pres. ut. c. 13. Conc. Ag. then c. 32. Rom. 13. 1. Conc. Chal. c. 9. Conc. Carth. 7. c. 9. Conc. Tolet. 3. c. 13. For Con. Marise. c. 8.

verish'd thereby, God's Worship should be interrupted or hindered. And afterward, about the Year 536. *Justinian* ordained, That in causes merely Civil, the Bishops should hear and determine of the Causes of the Monks and Nuns, as also of their Clergy, unless the Matters under decision were too difficult for the Bishop: In which case they were commanded to go to the Civil Judges. These Imperial Grants did the Bishops (as Patrons of the Ecclesiastical Franchises) confirm and establish by several Canons in this and several other Councils; and that the Secular Judges might not dare to break in upon these Privileges, they back'd them with *Anathema's* and Excommunications, and so might warrantably enough do, so long as the Laws of the Empire stood in Force: But for the Clergy to stand upon such Exemptions as these, and claim them upon the Account of their Order, as the Clergy of the *Romish* Community now doth, is both contrary to Scripture and the Practice of the purer Times of Christianity: For before *Justinian's* Time, the Bishop's ordinary Jurisdiction was but a Power of Enquiry and Restraint, for violating and corrupting the Ecclesiastical Discipline.]

Council V.
of Pavis.

Diod. Sic.
Euseb. hist.
Eccl. l. 10.
c. 7.

The 5th. puts the Franchisements of the Church under the Bishop's Protection, and forbids under the Pain of Excommunication, to constrain any belonging to the Church to serve the Publick (ee).
[(ee) Not constrain any churchmen to serve the Publick.] It hath been the Wisdom of all Ages and Nations, but principally of the Christian Church, to exempt their Clergy from Publick and Civil Employments and Offices, that they might with the greater Care and Diligence attend the Service of God, which this Council endeavours to preserve.]

The 6th. orders, That the Revenues given to maintain the Church Fabricks, shall be managed by the Bishops, Presbyters and other Clerks, serving those Churches according to the Intention of the Donor; and that, whosoever shall take away any part of them, he shall be cut off from the Church, till he hath made Restitution.

By the 7th. all sorts of Persons are forbidden to seize, either by an Order from the Prince, or by Authority from a Judge, or in any other manner whatsoever, on the Estate left by the Bishops, or other Clerks, whether they belong to the Church, or be their own. It is ordered, That they shall be kept and preserved by the Arch deacon and the Clergy: They are excommunicated that shall seize on them; and it is said, They are to be looked upon as Murderers of the Poor.

The 8th. forbids Arch-deacons, yea, and the Bishops themselves, to appropriate to themselves, after the Death of Abbots, Presbyters and other Clerks, ministering in the Churches, the Moveables belonging to them, under pretence of taking them for the Bishop or the Church.

The 9th. forbids Bishops to challenge to themselves the Goods, Churches or Clerks of other Bishops, although the Kingdom or Province had been divided; and those that shall do so, it deprives them of those charitable Duties which their Brethren use to pay them, till they have restored what they have taken, and made Restitution of the Fruits.

The 10th. renews the Constitution made in the second Council of Lyons, held in 570. whereby it was ordered, That the last Wills of Bishops Presbyters and other Clerks, who bequeath Legacies to Churches, shall be executed, tho' their Testament were not in due Form.

The 11th. Canon renews the Constitution, whereby a Bishop, being at Variance with another Bishop, is bound to apply himself to the Metropolitan; and he that applieth himself to a Secular Judge, is deprived of Communion with the Metropolitan, until he give an account of his Proceeding in the next Synod.

The 12th. separateth from the Communion, until the Point of Death, such Monks and Nuns as go out of the Monastery, which they had chosen for their Abode, if, being warned of it, they refuse to return: But if they return to it, and make an humble Satisfaction, the Eucharist may be given them.

The 13th. Canon excommunicates the Virgins or Widows, who do marry, after having put off the Secular Habit, to lead a Religious Life at home.

The 14th. prohibits Marriage with the Brother's Widow, the Wife's Sister, the Daughters of two Sisters, the Uncle's Widow by the Father's and Mother's Side, and with a Maiden that hath taken a Religious Habit. It excommunicates those that contract such Marriages, till they separate themselves.

The 15th. imports, That the Jews are not to sue for the Costs of Recovery of Money from Christians; and if any of them should obtain them, he ought to be baptized, with all his Family.

To this Council is annexed *Clotharius's* Edict, containing the Confirmation of the foregoing Canons. Nevertheless, there be some of them, to which he hath subjoyned Modifications and particular Conditions. To the Canon concerning Bishop's Ordinations, it adds, that if the Person elected be found worthy of it, he shall be confirmed by Order from the Prince; and that a Court-Officer may be chosen, if he be a deserving and learned Man. To the Canon forbidding Bishops to go to Court, it adds, They may go thither, to obtain some Favour, and upon what account soever they shall go thither, if they return with the Prince's Letters, they are to be excused. As for the Inhibition of Clerks applying themselves to Secular Judges, it excepts from it Criminal Matters, into which Secular Judges are appointed to enquire, calling the Bishops to them. It excepts likewise Matters concerning the Publick, which the Bishop and the Secular Magistrate are appointed Judges of. It adds some other Ordinances about Civil Matters.

Council held in France, about the same Time as the former, of which the Place is unknown.

THE same Manuscript, where this Council of *Paris* is found, contained the Canons of another Council, of which we know neither the Place nor the Year.

The 1st. orders the Execution of the Canons of the Council of *Paris*.

The 2^d prohibits consecrating Altars in the Places where Corps are buried.

The 3^d. orders, That Monks shall observe their Rule, and live in common, under the Government of an Abbot or a Superior.

The 4th. prohibits baptizing in Monasteries, celebrating Masses for Secular Persons deceased, and burying the Dead, without the Bishop's Leave.

The following Canons to the 8th. are wanting, the Manuscript being defective in that Place.

The 8th. forbids Clerks to have Women in their Houses, excepting their Sister or Aunt.

The 9th. confirms the Right of Sanctuaries for Churches, and prohibits taking away by force those that fly into Churches.

The 10th. Canon is wanting.

The 11th. prohibits depriving Abbots or Arch-priests of their Ecclesiastical Function, unless they be guilty of some Fault, that deserveth it, as also advancing them to those Dignities, with the Prospect of some Reward: It prohibits, moreover, making a Layman Arch-priest.

The 12th. forbids Presbyters and Deacons to marry, upon pain of being turned out of the Church.

The 13th. prohibits entertaining those that are excommunicated by their Bishop; and that they may be known, it orders the Bishops, that excommunicated them, to acquaint the neighbouring Towns and Churches with it.

The 14th. decrees, That Freemen, having sold or engaged themselves, out of necessity, shall be restored again to their former state, giving back the Price they had taken for their Engagement.

The 15th. Canon is imperfect: The next are lost; nay, it is not known how many there were of them.

Council in
France, &c.

Council II. of Sevil.

THIS Council was held under King **Sisebut*, in November 619. and made up of seven Bishops of the Province of *Batrica*, the president whereof was *Isidore* Bishop of *Sevil*. Several Ecclesiastical Affairs were treated of there, which are related in the Acts of this Council.

Council II.
of Sevil.

In the 1st. Action was received the Petition presented by *Theodulphus*, Bishop of *Malaga*; wherein he complain'd, That his Diocess, having been spoiled by the Wars, was become a Prey to the neighbouring Bishops, who had invaded it. It is ordered, That all the Churches formerly belonging to him, shall be restored to him, all Right of Prescription notwithstanding, because none such is to be alledged when Hostilities are the Ground of the Possession.

[* *Al. Sisebutus*, a King of Spain, of the Gothic Race.]

In the 2^d. Action they named Deputies to compose the Difference between the Bishop of *Astigi* and that of *Corduba*, about a Church which they both claimed to belong to their Jurisdiction, and to be within the Limits of their Diocess. The Council orders, That Deputies shall first of all examine the Limits of the Diocess, and then the Possession; and that if it be of thirty Years standing, the Prescription shall take place in the behalf of the Possessor.

The 3^d. Business debated in this Council, is concerning a Clerk of *Italica*, who having left his own Church, went to that of *Corduba*. They took from thence the Opportunity to renew the Canons, forbidding Clerks to leave their own Churches to go to others.

The 4th. Constitution is against the unlawful Ordinations, made at *Astigi*, where some persons that had married Widows had been ordained Clerks, their Ordinations are declared null, and they are forbidden to be raised to the Order of Deacons.

Council II. of Sevil. In the 5th. place they depose a Presbyter and two Clerks, of the Church of *Egabrò*, who had been irregularly ordain'd, the Bishop having sore Eyes, had only laid his Hands on them, whilst that a Presbyter did bless them. They declare they would have punished that Presbyter for his boldness, if he had been alive still.

The 6th. Deliberation is, Concerning a Presbyter of *Corduba*, unjustly condemned by his Bishop: He is restored again, and Bishops are generally forbidden to depose a Priest or a Deacon, unless their Cause was examined in a Council. They are excommunicated, *That condemn them without Examination, by a Tyrannical Power, and not by Canonical Authority; or that advance some out of Favour, and debase others out of Hatred or Envy, and condemn them upon light Suspitions.* They add, *That a Bishop alone may indeed confer the Dignity of a Presbyter or a Deacon but he alone cannot take it away from them to whom he hath given it.* This is an excellent Instruction for Bishops.

The 7th. Constitution is made about the Permission which *Agapius*, Bishop of *Corduba*, had given to some Presbyters, to set up Altars and consecrate Churches, in the Bishop's Absence. The Bishops say, They do not wonder that such a Bishop had granted such Licences, because he was ignorant of the Church Discipline, having been raised all on a sudden to the Sacerdotal Dignity: But they prohibit that Practice for the future, declaring, *That altho' Presbyters have several Functions common with the Bishops, there be some forbidden them by the Ecclesiastical Laws, such as the Consecration of Priests, Deacons and Virgins, the erection of an Altar, the Blessing of the Unction: That they cannot consecrate an Altar or a Church, nor confer the Holy Ghost by the Impositions of Hands on the baptiz'd, or on Heretick Converts, nor consecrate the Holy Chrism, nor anoint the Fore head of the baptiz'd therewith, nor so much as reconcile a Penitent in a publick Mass, nor send Circular Letters: That all these things are forbidden to Presbyters, because they have not the supreme Degree of the Sacerdotal Dignity, which by the Authority of the Canons is appropriated to Bishops only.* They add, *That Presbyters are not permitted to enter into the Baptistry, nor to baptize before the Bishop, nor to reconcile Penitents without his Order, nor to Consecrate the Body and Blood of Christ, to Preach, to Bless or Salute the People, in the presence of the Bishop.*

The 8th. Decision is against such a Man of a Church, as having been set at Liberty by his Bishop, became disobedient. It is ordered, He shall be deprived of his Liberty, by reason of his Disobedience.

The 9th. Constitution imports, That the Stewards of Churches ought not to be chosen out of the Laity, but the Clergy; and that the Bishops shall not manage Church Revenues without the assistance of the Steward.

The 10th. Constitution confirms the Monasteries founded in the Province of *Batica*, and forbids Bishops, upon pain of Excommunication, to seize on their Possessions, and to spoil them.

The 11th. grants to the Monks the Management of the Estate, belonging to Monasteries, of Religious Women, upon condition that they shall dwell severally; and shall have no familiarity with them, they shall not see them, they shall speak with the Superiour only, and that in the Presence of Witnesses.

The 12th. Business was, The Conversion of a Bishop of *Syria*, of the Sect of the *Acephali*, who coming into the Council and denying there were two Natures in Christ, and maintaining the Godhead was passible in him, was convinc'd of the Truth, and converted by the Arguments of the Bishops of this Assembly.

In the last definition of this Council, it is proved, That there are two Natures in Christ, united in one only Person.

These Constitutions are subscribed by *Isidore* Bishop of *Sevil*, and by the Bishops of *Elvira*, *Asidonia*, *Astigi*, *Italica*, *Tuca*, *Malaga* and *Corduba*. This last, who was charged with Ignorance in the Council, was not *Agapius* but *Honorius*, who probably did succeed him.

Council of Rheims, under Sonnatius.

Council of Rheims. *FLodoard* relates, That *Sonnatus*, Bishop of *Rheims*, held a Council of about forty Bishops, which made several Constitutions, whereof he inserted the Extract in his History.

By the 1st. it is order'd, that no Body shall appropriate to himself what the Church hath invested him in as Tenant or Trustee, how long soever his Possession be.

The 2d. forbids the Cabals of Presbyters and Clerks against their Bishops.

The 3d. confirms the Canons of the Council of *Paris*, held under *Clotharius*.

The 4th. orders, That the Pastors of Churches shall carefully seek out Hereticks, to convert them.

The 5th. prohibits rash Excommunications, and gives to the Provincial Council Authority to judge of the Validity of the Excommunication.

The 6th. forbids Secular Judges to impose upon Clerks publick Taxes, or to lay any Penalty upon them, without the Bishop's Consent. Bishops are enjoined to correct Clerks, and forbid den to admit into the Clergy, without the Prince's or the Judge's Leave, those that are entrusted with the Care of the Revenue of the King's Lands.

The 7th. threatens to excommunicate those that shall violently take from the Church the Criminals fled into it (ff). It orders, That before they be delivered, they shall take an Oath from them, into whose Hands they are delivered; That they shall not put them to Death, nor maim them, nor rack them; and that none shall be suffered to go out, before he hath promised to do Penance for his Crime.

[(ff) The 7th. threatens to excommunicate those that shall violently take from the Church the Criminals fled into it.] The Original of this Privilege, allowed by the Heathens, and afterward by the Christians, to their Temples or Churches, was certainly taken from the Divine Constitution, given to Moses, to erect six Cities of Refuge in the Jewish Nation, though

not altogether conformable to it, nor of so beneficial an use; for Moses made the Cities only a Refuge, and that for such Man-slayers alone as had killed their Neighbours unawares; but the Heathens made their Temples, and that for all manner of Wickednesses, for so Livy says of the *Asylum* erected by *Romulus* at Rome: *Asylum aperuit, quo quisque perfugerit ab omni noxa liberatus esset*: And so *Herodotus* speaks of *Hercules's Asylum* at Athens. These Refuge-Temples were afterward much increased among the Heathen, and at length, about the Year 300. came to be in use among the Christians; for they thought it a shame that the Temples of the Heathen Gods should enjoy so great a Privilege, as to be Refuges for the Oppressed, and the Christian Temples should be destitute of it: Whereupon they were made such by the Edict of *Theodosius* and *Valentinian*, and also by the Canons of the Councils. But although such Grants might be of very good Advantage among Christians, being kept within the Bounds of the first Institution, to be a Protection for the Innocent and Oppressed; yet as they have been, and still are, abused in the Roman and other Churches, being made a Refuge for Murderers, Rebels, and other enormous Criminals, they are grievous both to the Church and all Civil Societies, and have been complain'd of, as such, by many eminent Lights of the Church, in the several Ages of it.]

Liv. hist.
l. 1. dec. 1.
Herod. l. 1.

Theod. &
Val. in Const.
ad Antioch.
Syn. Ancy.
anno 440.
c. 5. Aug.
de con. E.
vang. l. 1.
c. 12.
Pol. Virgil.
l. 3. c. 12.

The 8th. is against them that contract incestuous Marriages: It does excommunicate them, if they do not separate themselves, and declareth that they are to be deprived of their Places and Estates, till they have separated themselves.

The 9th. declareth, That Men ought to have no Converse with one guilty of wilful Murder, unless he committed it in his own Defence, and does not grant him the *Viaticum*, that is to say, the Absolution, but only at the Point of Death.

The 10th. condemns those that keep to themselves the Goods given by their Parents to Churches or Monasteries.

The 11th. forbids Christians to sell Christian Slaves to the Jews or Pagans.

The 12th. forbids Clerks to go out of their own Diocess, without Letters from their Bishop.

The 13th. forbids Bishops to sell or alienate Church-Lands.

The 14th. puts to Penance those that imitate the Superstitions of Pagans.

The 15th. forbids to receive the Accusations of Slaves, and does not permit an Accuser, who could not prove the first Charge, to alledge any other.

The 16th. excommunicates those that shall seize on Church-Goods, after the Bishop's Death.

The 17th. is against those that would enslave free-born persons.

The 18th. forbids Clerks to go to Law without their Bishop's Consent.

The 19th. forbids to put in Lay-men for Arch-priests in Parishes. It permits only to ordain him a Clerk, who is an Elder among the Laity.

The 20th. Orders, That what shall be bestowed upon the Bishops by Strangers, shall belong to the Church, except those things given be a Feoffment of Trust.

The 21st. excommunicates those that seize on Church-Lands.

The 22d. deprives *ab Officio*, the Bishops who shall break the Holy Vessels, unless it be in extremum Necessary, and to redeem Captives.

The 23d. prohibits ravishing of Widows or Virgins consecrated to God.

The 24th. excommunicates Judges, that shall despise the Canons, or violate the Prince's Edict given at Paris.

The 25th. imports, That he that is ordain'd Bishop ought to be a Native, and chosen by the Votes of the People and the Bishops of the Province, and approved by the whole Council; that those that shall not be thus ordained, shall be turned out of their See; and the Bishops that have ordained them, shall be suspended *ab Officio*, for three Years.

These are all the Canons of this Council, which was held about 630. There are 21 more attributed to this Council; but it is evident they are much posterior to it: They are not related by *Fleobard*.

Council IV. of Toledo.

THIS Council was assembled in 633, by King * *Sisenand*. The Arch-bishops of *Sevil*, *Narbon*, *Merida*, *Braga*, *Toledo*, and *Tarragona* were present in it, together with 53. of their Suffragan Bishops, and 7 Presbyters, Bishop's Deputies. The Assembly was held in the Church of *Leocadia*.

The Council begins with a larger Confession of Faith than the ordinary Creeds, chiefly about the Incarnation. The Procession of the Holy Ghost from the Father and the Son is established there.

Then the Bishops declare, That as they have but one Faith, so they judge it fit, that they should have but one Discipline, and observe the same things in the Celebration of Divine Service.

The 3d. Constitution is concerning Provincial Councils: It decrees, That seeing they cannot easily be assembled twice in the Year, they shall hold one every Year, the 16th of May, in what Town the Metropolitan shall please to appoint; that all those that have any Matters against the Bishops or the Magistrates, and great Lords, shall bring them to that Tribunal, and what shall be adjudged by the Synod shall be executed by the King's Officer: That in case there be any Matter of Faith, or any affair concerning the Good of the whole Church, they shall call a general Synod of the Provinces of *Spain* and *France*.

In the 4th. Canon they settle the Form or Order of keeping the Council. In the Morning, the Porters having turned the People out of the Church, must stand at the Door, they are to come in at; that the Bishops are to enter in first, and then the Presbyters, and at last the Deacons they shall stand in need of: That the Bishops shall sit down in the Form of a Circle, and the Presbyters behind them: That the Deacons ought to stand up before the Bishops: That they shall also bring in some Notaries to read or to write. Then the Doors being shut, the Arch-deacon shall say aloud, Pray ye: That one of the eldest Bishops shall pray aloud, the rest being prostrate: This Prayer being ended, the Arch-deacon shall say. Rise up: Then he shall read the Canons, ordering the holding of Provincial Councils; and the Metropolitan shall invite all them that have any Matter, to propound it: That they shall end that which is propounded before they begin another: That if any of them that are without hath any thing to propound, he shall acquaint the Metropolitan with it, who shall relate it to the Council; that he shall be brought in, freely to propose what he hath to say. That the Council shall not end till all Matters be dispatch'd, and that none of the Bishops shall go away, before it be finished.

The 5th. Decrees, That the *Metropolitans* shall write to one another three Months before the *Epiphany*, to agree together about the Day on which *Easter* is to be kept; and then they shall acquaint the Bishops of their Provinces with it, to avoid the Differences which happen'd in *Spain* about *Easter-day*, because of the several Tables.

The 6th. Canon contains a large Passage of *S. Gregory*, touching the Liberty of Baptizing with one or three Immersions, according to the Use of the Place.

The 7th. Canon determines. That the Passion shall be preached on *Good-Friday*, and the People shall beg aloud the Pardon of their Sins, that the Faithful being purified by the Communion of Repentance, may celebrate the *Resurrection-Sunday*, and receive the Sacrament of the Body and Blood of Christ with a clean and pure Heart.

The 8th. prohibits breaking the Fast of *Good-Friday* before Sun-set, excepting only Children, Aged and Sick Folks.

The 9th. orders, That on *Easter-eve* they shall bless the Lamp and the Taper. Some Churches of *France* did not observe this Practice, wherefore they are enjoined to observe it for the future.

In the 10th. they are reprov'd, who never said the Lord's Prayer but on *Sunday*. They prove by the Testimonies of *S. Cyprian*, *S. Hilary* and *S. Augustin*, that this Prayer is to be said every day; and judg'd this Practice so necessary, that they threaten to depose the Clerks, that shall omit saying that Prayer every Day in their Publick or Private Office. This shews, that Clerks did even then recite their Office in private.

The 11th. Canon prohibits singing *Hallelujah* during the whole *Lent*, because it is a Time of Mourning, as well as the Kalends of *January*, in which they abstain from Flesh, as in *Lent* to feed only on Fish and Herbs. It is observ'd, That some did likewise abstain from Drinking Wine: In former Time, Abstinence from Wine was as strictly commanded as Abstinence from Flesh.

The 12th. Constitution decrees, That the *Laudes* shall not be said after the Epistle, but after the Gospel. These *Laudes* are some Verses which they recited before the Offertory.

The 13th. rejects the Opinion of those who believed, That the Hymns of Humane Composition, made in the Praise of the Apostles and Martyrs were not to be recited, as not being drawn out of the Canonical Scriptures, nor authorized by Tradition. They observe, That if it were not lawful to recite any thing in the Divine Service, but what is from the

Scripture,

Scripture, they should retrench the most part of the Masses, Prayers, Collects, Recommendations, and most of the Prayers said in the Confirmation.

The 14th. orders, That the Song of the three Children in the Furnace shall be sung in the Pulpit, at the Mass, on *Sundays* and *Holy Days*.

The 15th. orders, That in the end of the *Psalms* they shall not only say, *Glory be to the Father*, but *Glory and Honour be to the Father*.

In the 16th. it is observed, that some do not say the *Gloria* after the Responses, because it agrees not with what was said. *Gloria* is to be said when the Subject is joyful and cheerful, and the beginning of the Response to be repeated when it is sad and mournful.

The 17th. Canon pronounces Excommunication against them that will not receive the *Revelation* of *S. John* as a Divine Book, or that will not read it in their Churches from *Easter* till *Whitsunday*, in the time of Divine Service.

The 18th. orders, That after the reciting of the Lords Prayer, and the mingling of the Bread with the Wine in the Cup, they shall bless the People before the Distribution of the Sacrament of Christ's Body and Blood. It says also, That Priests and Deacons ought to receive the Communion at the Altar, the rest of the Clergy in the Quire, and the People without the Quire.

The 19th. forbids advancing to the Priesthood the following Persons; them that have been convicted of any Crimes, or that having confessed them, have done Penance publicly.

Them that have been Hereticks, or Baptized in an Heresy, or rebaptized.

Them that have made themselves Eunuchs, or have lost some of their Limbs.

Them that have had many Wives, or have married Widows, as also those that have had Concubines.

Those of a servile Condition.

Neophytes, Laymen, or those that are entangled in Businesses.

The Ignorant and Unlearned; those that are not yet thirty Years old, and have not passed through the Ecclesiastical Degrees.

Them that seek to be ordained by Bribery, or to buy that Dignity.

Those that are chosen by their Predecessors.

Those that have not been chosen by the People and the Clergy, nor approved by the Metropolitan and the Provincial Synod.

That he that hath all these Qualifications, is to be consecrated on a *Sunday*, by all the Bishops of the Province, or at least by three Bishops, with the Consent of the others, in the Presence and by the Authority of the Metropolitan and in the Place which he shall chuse.

The 20th. forbids making any Persons Deacons before twenty-five Years of Age, and Presbyters before thirty.

The 21st. recommends to the Bishop a chaste and innocent Life, that they may offer the Sacrifice with Purity, and pray to God for others.

The 22d. exhorts them, not only to keep a pure Conscience, but moreover, to have a care of their Reputation, and to have always in their Chambers some Persons of probity with them, which may bear Witness of it.

The 23d. enjoins the same thing to the Presbyters and Deacons, that do not live with the Bishop.

The 24th. commands, That young Clerks shall dwell all together in the same Hall, under the Conduct of an Elder.

The 25th. recommends to Bishops the Knowledge of the Holy Scripture and the Canons.

The 26th. shews, That the Presbyters put into Parishes, ought to receive from the Bishop a Book, containing the Service of the Church, and instructing them in the manner of administering the Sacraments; and when they come to the Council or in his Visitation, they ought to give an account to the Bishop, how they celebrate Service and administer Baptism.

The 27th. That the Presbyters and Deacons put into Parishes, are to promise to their Bishop, that they will live regularly and orderly.

The 28th. That if a Bishop, a Presbyter, or a Deacon, have been unjustly Condemned, and their Innocency be acknowledged in a second Synod, they cannot be what they were before, till they have received before the Altar, and from the Bishops Hands, the Degrees which they were fallen from. If it be a Bishop, he shall receive the Stole, the Ring and the Staff: If a Priest, the Stole and the Chasuble: If a Deacon, the Stole and the Albe: If a Subdeacon, the Chalice and the Patine, or Cover of it; and so of the other Degrees, which shall receive again what was given them at their Ordination.

The 29th. is against the Clerks who consult Diviners, or use Sorcery. It is ordered they shall be deposed, and shut up in Monasteries, to do Penance the rest of their Life.

The 30th. forbids Bishops bordering upon the Enemies of the State, to receive any order from Strangers.

The 31st. forbids Bishops to be Judges between Princes and their Subjects, who are accused of High-Treason, till they have promised to pardon the Guilty.

Council IV. of Toledo. The 32d. warns the Bishops not to suffer the Magistrates and Men of Power to do unjustly, and oppress the Poor, to reprove them, if they perceive them to do so; and when they will not amend, to complain to the King.

The 33d. forbids Bishops to take to themselves above the Third part of the Revenues of Churches Founded in their Diocels, though it leave them the whole Administration thereof.

The 34th. appoints, That between the Bishops of the same Province, Thirty Years possession shall be a valid Title to keep the Churches, which they possess in the Diocels of another, but not between Bishops of different Provinces.

The 35th. puts in an Exception as to Churches newly built, and orders, That although the old Church belongs to him who enjoyed it Thirty Years since, notwithstanding the Church newly built shall belong to the natural Bishop of the Place where 'tis built.

The 36th. appoints the Bishop to visit every Year the Churches of his Diocels; and if he cannot do it, to commit the doing of it to some Priests and Deacons of known probity.

The 37th. declares, That Men are bound to pay what they promised to give, for the performing some Ecclesiastical Service.

The 38th. imports, That seeing Presbyters are bound to assist the Poor, if it fall out, that they who have bequeathed something to some Church, be brought to Misery, they or their Children, that Church is bound to help them.

The 39th. forbids Deacons to take place of the Priests, and to place themselves in the highest place of the Quire, whilst the Presbyters stand below.

The 40th. forbids Deacons having two Stoles; yea, and having one of divers Colours, or Embroidered with Gold.

The 41st. enjoins all Clerks to shave the whole crown of their Heads, leaving but a small Tuft of their Hair in the form of a round Circle, or a Crown.

The 42d. and 43d. forbids Clerks to dwell with Women not related to them, and only permit them to live with their Mother, Sister, Daughter, and Aunt.

The 44th. appoints, That Clerks Marrying Widows, Divorced or Debauched Women, shall be separated from them by their Bishop.

The 45th. That Clerks taking up Arms shall be put to Penance in a Monastery.

The 46th. That a Clerk found Robbing Sepulchres, shall be Expelled out of the Clergy, and put to Penance for Three Years.

The 47th. declares, That agreeably to King *Sisenand's* Order, the Council decrees, That Clerks shall be free from all publick Offices.

The 48th. orders, That all Bishops shall have Stewards to manage their Churches Revenue.

The 49th. imports, That a Monk may be made so by the Devotion of Parents, or his own Profession; That all they that are made Monks by either of these two ways, shall be obliged to continue Monks, and that they are not permitted to return to the World.

The 50th. gives Clerks leave to become Monks.

The 51st. forbids Bishops abusing Monks, but it preserveth them the Right which the Canons give them, to exhort Monks to a good Life, to instruct Abbots, and other Officers; and to correct what is done amiss, contrary to the Rule.

The 52d. orders, That Monks leaving their Monastery, to return into the World, shall be Reproved, and put to Penance.

The 53d. prohibits that sort of Religious Persons, which are neither Clerks nor Monks; and enjoins Bishops to put them to the choice of either of those Professions.

The 54th. declares, That they who being in danger of Death, undergo Penance without confessing any particular Sin, but saying only in general, *That they are Sinners*, may be preferred to the Ecclesiastical State; but it is not so with them who have confessed some grievous Crime.

The 55th. commands, That those that yielded to undergo Penance, and prepared themselves to do it, shall be obliged to finish it, and shall be constrained by the Bishop to it. But if they leave it, and refuse to take it again, they shall be condemned as Apostates, as also the Virgins of Widows which have put on the Religious Habit, if they return to the World and Marry.

The 56th. Distinguisheth Two sorts of Widows, some Secular, who do not leave the Secular Habit, and other Religious which take a Religious Habit, and declares, it is not lawful for these to Marry.

The 57th. forbids to constrain the *Jews* to turn, because Conversion ought to be wholly free; yet as for those who were forced to turn under King *Sisebur*, they will have them bound to continue Christians, because they have received Baptism, the Holy Chrism, and Christ's Body and Blood.

The 58th. pronounces Excommunication against those that shall favour, or uphold the *Jews* against *Christians*.

The 59th. orders, According to King *Sisenand's* advise, those Christians that turned *Jews*, shall be constrained to return to the Church; and if they have Circumcised their Children, they shall be separated from.

The 60th. decrees, That the Children of the *Jews* shall be taken away from them by force, to be Christianly brought up in Monasteries.

The 61st. That the Children of the *Jews*, who are become Christians, shall not be deprived of their Father's Estate, who are condemned for Apostasy.

The 62d. enjoins Christians to avoid Commerce with the *Jews*.

The 63d. orders, That Christian Women Married with *Jews*, shall be separated from their Husbands, if they will not be Converted.

The 64th. That the Testimonies of Christians, that turned *Jews*, shall not be received.

The 65th. forbids the *Jews* bearing Publick Offices.

The 66th. forbids them having Christian Slaves.

The 67th. forbids the Bishops, who give nothing to the Church, to set at liberty the Slaves of their Churches.

The following Canons to the 75th. contain some other Constitutions concerning Slaves and Free-Men, which are now out of date.

The 75th. and last Canon, is concerning the Fealty due to Kings, and the security of their Persons. The Bishops detest there the Crime of those that violate the Faith they owe to their Prince, and make a long Discourse to create an abhorrence of it. And to prevent any such thing in Spain. they pronounce a solemn *Anathema* against all those that shall Conspire against Kings, that shall Attempt against their Life, or Usurp their Authority: After having repeated that *Anathema* thrice, with terrible Execrations, they promise Loyalty and Fidelity to King *Sisenand*, and his Successors, and at the same time they beseech him to Govern his People with Justice and Piety; not to Judge alone in Criminal Causes, but to cause them to be examined and judged by the ordinary Judges, reserving to himself the Right of Pardoning. They pronounce *Anathema* against the Kings that should abuse their Authority to do Evil, and exercise a Tyrannical Power. And they do particularly declare, That by the consent of the whole Nation, King * *Suintila*, who deprived himself of the Kingdom, and laid down his Authority, by confessing his Crimes, is fallen from his Dignity, his Honour, and his Lands, as well as his Wife, his Children, and his Brother.

Council
IV. of To-
ledo.

Council V. of Toledo, held in 636.

THIS Council was held in the same place with the former, but it was composed but of Twenty-two, or Twenty-three Bishops of several Provinces of Spain.

The 1st. Canon decrees, That Litanies, that is to say, Publick Prayers, shall be made Yearly during the space of three days, which shall begin the next day after the 13th. of December, yet so, that in case one of the three Days should happen to be a Sunday, they shall be put off to the next week.

The 2d. Canon confirms all that was done in the Council held under *Sisenand*, and decrees, That they shall be subject to King * *Cinthila*, his Successor.

The 3d. pronounceth *Anathema* against those that shall endeavour to Usurp the Crown against the consent of the whole Nation, and without being chosen by the Nobility.

The 4th. forbids consulting Diviners about the Death of the Prince.

The 5th. prohibits speaking ill of him.

The 6th. decrees, That the Favours of Princes shall continue and be enjoyed after their Death.

The 7th. That in all Councils shall be read the Constitution made in the Fourth Council for the Safety of Kings.

The 8th. confirms the Prince's Power to grant Favours.

The 9th. contains a Thanksgiving to King *Cinthila*, and some Prayers and Vows in his behalf.

This Council is backed with King *Cinthila's* Declaration, confirming the Decree of the Council about the Publick Prayers of December, accompanied with Fastings, and ordering, that during that time, there shall be a cessation from Work and Business.

Council
V. of To-
ledo.

* *Suintila* the
2d.]

Council VI. of Toledo, of the Year 638.

THIS is a National Council, composed of above Sixty Prelates of *Cinthila's* Kingdom. They begin with a Confession of Faith pretty long, which is contained in the First Canon.

Council
VI. of To-
ledo.

Council
VI. of To-
ledo.

The 2^d. confirms the use of the Litanies, or Publick Prayers, appointed in the preceding Council.

In the 3^d. they give the King thanks for driving the *Jews* out of his Kingdom, and for suffering none but Catholics in it. They order, That the succeeding Kings shall hereafter be bound to take Oath, *That they shall Tolerate no Infidels*, and pronounce *Anathema* against those that shall break that Oath.

The 4th. declareth, That Persons guilty of Simony are unworthy of being advanced to Holy Orders, and those that shall be found in Orders, to be fallen from their Degree, as well as those that have Ordained them.

The 5th. Decrees, That those that shall receive any thing of the Church Revenue, shall hold it but by a precarious Title, and shall subscribe an Instrument testifying the same, that they may not plead Prescription.

The 6th. is against Men, Maidens, and Widows, leaving the Religious Habit, to lead a Secular Life; they are ordered to be shut up in Monasteries.

In the 7th. the same thing is ordered against those who submitted themselves to publick Penance.

The 8th. explains a Constitution of S. Gregory's, whereby they suppose he gave leave to a Young Man, who underwent Penance upon fear of Death, to Cohabit with his Wife, till he was come to an Age in which it were easier to live Chastly. They say, that if he, or she, who hath not received Penance, dieth before he, or she, which submitted to Penance, have practised Continence, it shall not be lawful for the survivor to Marry; but if he, or she, that was not put to Penance survive, he may Marry again.

The 9th. ordains, That such as are made Free by the Church, shall at the Death of every Bishop renew the Declaration, that they depend on the Church.

The 10th. That these Free-men shall do Service to the Church.

The 11th. forbids receiving Accusations, before Examination had, whether the Accusers be Persons to be allowed of as such.

The 12th. 13th. and 14th. are against Rebellious Subjects, and in the behalf of the good Loyal Servants of the Prince.

The 15th. maintains the Donations of Princes to Churches.

The 16th. provides for the Security of the Life and Estate of King's Children.

The 17th. provides for the Safety of the Prince himself, and forbids all Attempts against his Person and Crown, as long as he lives; and orders, that after his Death none shall invade the Kingdom by Tyranny, and none but a Noble Goth, and worthy of that Dignity, shall be advanced to the Sovereignty.

The 18th. Canon does yet renew the Inhibition of Attempting against the Person of the Prince.

The 19th. is a Conclusion of the Council.

Council VII. of Toledo.

Council
VII. of To-
ledo.

[* *Vidifur-
indus.*]

THIS Council was held in 646, under King * *Chisdavind*, and composed of Twenty Five Bishops.

The 1st Constitution is against Perfidious and Disloyal Clerks.

By the 2^d. A Bishop, or a Presbyter, is permitted to finish the Celebration of a Mass begun, if he that is Officiating falls ill, and is not able to hold out to the end; but it forbids Presbyters, upon pain of Excommunication, to leave the Holy Mysteries imperfect, or to Celebrate after having taken the least Food.

The 3^d. Renews the Canon of the Council of *Valentia*, about the Bishops Funerals.

The 4th. Is against the greediness of some Bishops of *Gallicia*, oppressing the Parsons of their Dioceses. They are forbidden by that Canon to take above two Pence *per Annum* of each Church in their Dioceses; to bring along with them in their Visitations more than Five Persons, and to stay above a Day in any Church.

The 5th Canon appoints, That Hermits, or Recluses, that are ignorant, or whose Life is not Vertuous enough, shall be shut up in Monasteries; that those only shall be let alone, who are commendable for their Holiness, and that for the future, none shall not be admitted to that Profession, but such as have learned the Religious Life in Monasteries.

The last Canon imports, That the next Neighbouring Suffragans of the Arch-Bishop of *Toledo* shall come every Month into that Town, except in Vacation, and Vintage-times.

Council of Lateran against the Monothelites under Martin I.

THE Mystery of Christ's Incarnation, which since *Nestorius's* Quarrel, had always afforded matter of Dispute between the Bishops, produced a new one in this 7th. Century, which for a time divided the Eastern and Western Churches. The Business was no more about the Question of the Two Natures and One Person in Christ, the Authority of the Councils of *Ephesus* and *Chalcedon*, which had decided those Two Points, was received by all the Patriarchs; and they that would not agree upon those Truths, were look'd upon as Hereticks, both in the East and West. But about the Year 620, they stirred up another Question, whether they should say, That there were Two Operations, and Two Wills in Christ, as Two Natures are said to be in him. *Theodorus*, Bishop of * *Pharan* was the first, who expressing himself upon that Question, maintained, That the Manhood in Christ was so united to the *Word*, that, though it had its Faculties, it did not Act by its self, but the whole Act was to be ascribed to the *Word*, which gave it the motion. *Cyrus*, Bishop of *Phasis*, embraced that Opinion, and expressed himself about it in the same manner, denying there were Two Operations in Christ, and affirming, That they were reduced to One principal Operation. Not that they denied, That Humane Actions and Passions were in Christ; but they affirmed, That they were to be attributed to the *Word*, as to the principal Mover, whose Instrument only the Man was. As for instance, they confessed, It was the Manhood of Christ that suffered Hunger, and Thirst, and Pain; but they asserted, that Hunger, Thirst, and Pain, were to be ascribed to the Person of the *Word*. In a word, that the *Word* was the Author and Mover of all the Operations and Wills of Christ. *Sergius*, Patriarch of *Constantinople*, was of the same mind; and the Emperor *Heraclius* embraced that Party so much the more willingly, because he believed it to be a means to bring the *Jacobites*, *Severians* and *Acephali*, back again to the Unity of the Church, by yielding to them part of what they contended for, and to oppose them more easily, by overthrowing the Foundation of one of their strongest Objections. And indeed, having had a Conference in the Year 622 with a *Severian* Bishop of *Armenia*, named *Paul*, he maintained against him, that there were Two Natures in Christ: But he confessed, that they should acknowledge but One Operation only in him; and the better to confirm that Question, he made a Declaration, directed to *Arcadius*, Arch-Bishop of *Cyprus*, against this *Paul*, and the rest of the *Acephali*, whereby he did forbid them to say, That there were Two Operations, or Two Wills in Christ.

Council of
Lateran.

* A City
of Arabia
Petræa.]

In another Conference, which *Heraclius* had with *Athanasius*, the Universal Patriarch of the *Jacobites* in 629. He promised him to make him Patriarch of *Antioch*, if he would receive the Synod of *Chalcedon*, and own Two Natures in Christ. But he asked the Emperor, whether they should say, that the Operations of Christ were double, or simple. Hereupon *Heraclius* consulted *Sergius* of *Constantinople*, and *Cyrus*, who did both agree, that they should own in Christ but one only *Deivirile* Operation.

Cyrus having thus declared himself Head of a Party, was soon transferred from his small Bishoprick to the Patriarchate of *Alexandria*. Being raised up to that See, he reunited the *Theodosians*, or *Jacobites*, by publishing some Articles, among which there was one that asserted only Operation, *Theandrick*, or *Deivirile*, in Christ's Person; that reunion being made in June, 633. *Cyrus* acquainted *Sergius* with it. *Sophronius*, who was afterwards Patriarch of *Jerusalem*, opposed it stoutly, and going away from *Alexandria*, came to *Constantinople*, to Expostulate the Matter with *Sergius*, whom he found in the same Opinion with *Cyrus*. But this latter feigning himself to be a Peace-maker, writ to *Cyrus* to forbear saying, There was One or Two Wills in Jesus Christ; and enjoined the same thing to *Sophronius*, seeking thus to extinguish that Dispute. *Sophronius* requested a Writing from *Sergius* upon that Subject, and *Sergius* gave him a Letter, a Copy whereof he sent to *Honorius* Bishop of *Rome*, together with the Letter he writ to him about that Question, in which he related to him that Dispute, set him down the state of the Question, let him know how he did think fit to proceed in it, to stifle it in its Cradle, and desired him to write to him what he thought of it.

Honorius answered him, That he did approve of the Caution he used in it, and the suppressing of the terms of One or of Two Operations, declaring he did own Two Natures in Christ, and yet that he confessed but One Will in him.

In the mean while, *Sophronius* being advanced to the See of *Jerusalem*, notwithstanding the Consent of the other Patriarchs, wrote a long Synodical Letter to *Sergius*, to maintain the Doctrine of the Two Wills, and before he died he sent *Stephen*, Bishop of *Dora*, to *Rome*, vigorously to defend this Opinion, and to get the contrary Opinion condemned.

After *Honorius's* Death, *Heraclius* the Emperor published a Declaration, Intituled *Ecthesis*, or, *An Exposition of the Faith*, in which he enjoined Silence about that Question. *Sergius*, the true Author of that Exposition, approved it, and Died soon after in 639, leaving *Pyrrhus* for his Successor, who was of the same Opinion.

It was not so with *Honorius's* Successors. *Severian*, who sat but a little while upon the *Roman* See, refused to approve the *Ecthesis*, and *John IV.* did plainly condemn it. At last *Heraclius* died in March 641. his Son *Constantine* lived but four Months, and *Constans* succeeded him

him the same Year. Then *Pyrrhus* was expelled, as we have said, out of *Constantinople*, and *Paul* put in his place, who was not less Zealous for the Party of the *Monothelites* than *Pyrrhus*. Pope *Theodorus* endeavoured to re-establish him, because he had feigned that his Mind was altered, and demanded that the *Ecthesis* should be abolished: But *Constans* set out a Declaration [which he called *The Type*] like that of *Heraclius*, whereby he did command silence about the Question of the Two Operations and the Two Wills in Christ. This was published at *Constantinople* in 648. and in the beginning of the next Year Pope *Theodorus* died.

Martin I. of that Name succeeded him, and was ordained in *July*: He called a Council at *Rome* presently, about the Question of the Two Operations and the Two Wills. It was held in *Constantine's* Church: 105 Bishops of *Italy* were present at it, among whom were *Maximus*, Patriarch of *Aquileia*, *Deusdedit*, Bishop of *Calarus*, and a Bishop and a Presbyter, Deputies of the Arch-Bishop of *Ravenna*.

It was finished in five Actions, Sessions or Conferences.

Act. I.

The 1st was held *October 5th*. 649. *Theophylact*, the first of the Notaries, having desired Pope *Martin*, to tell the Assembly the occasion of his calling this Synod, and what the Matter was, he said, it was to oppose the Novelties and Errors published by *Cyrus*, Bishop of *Alexandria*, and *Sergius*, Bishop of *Constantinople*, and defended by *Pyrrhus* and *Paul*, Successors of *Sergius*: That 18 Years ago *Cyrus* had published nine Articles in *Alexandria*, pronouncing *Anathema* against those that should not hold him; wherein he asserted One Operation only in Christ, as well of his Godhead as of his Manhood: That *Sergius* had approved this Doctrine in a Letter to *Cyrus*, and had confirmed it since, by making, under the Emperor *Heraclius's* Name, an Heretical Exposition of Faith. He adds, that it follows from this Doctrine, That there is but One Will and One Nature in Jesus Christ; because the Holy Fathers have acknowledged, that when there was but One Operation, there was also but One Nature. Hereupon he cites the Testimonies of *S. Basil*, *S. Cyril*, and *S. Leo*, proving that the Two Natures in Jesus Christ have each of them their several Operations. He charges *Sergius* with having opposed this Doctrine, by setting out *Heraclius's* Exposition of the Faith, and confirming it by his Approbation, and that of other Bishops. As for *Pyrrhus* and *Paul*, he says, they have made things worse; the first, by obtruding that Exposition of Faith upon many, whom he drew into his Opinion by Fear or Kindness: That he had indeed renounced that Error, and presented a Retraction to the Holy See; but he soon relapsed into his Heresie. In fine, That *Paul* had not only maintained this Error in a Letter written to the Holy See, but had also opposed the sound Doctrine by Writing; and that after *Sergius's* Example, he had moved the Emperor to make a new Exposition of Faith, called the *Type*, which did overthrow the Doctrine of all the Fathers, by forbidding to profess One or Two Wills in Jesus Christ: That he had even ventured to take away the Altar consecrated in the Church of *S. Placidia*, and hindered the *Apocrisarii* of the *Roman* Church to offer thereon, or to receive the Sacraments: That he had persecuted them and several Bishops, Defenders of the Orthodox Faith, causing some to be banished, others imprisoned, and some abused: That Complaints of these things having been made at several times to the Holy See, and to his Predecessors, they used Letters, Advertisements, Threatnings, Protestations, to repress those Novelties, and re-establish the sound Doctrine; but all these means having proved in vain, he did think it necessary to call them together, to the end, that having produced and examined the Writings of those Hereticks, and heard the Charges brought against them, they might pass their Judgment for the Confirmation of the Faith, and rejecting of Error. *Maurus*, Bishop of *Cesena*, and *Deusdedit*, Deacon of *Ravenna*, told them, in the Archbishop of *Ravenna's* Name, That having heard the same things from his *Apocrisarii*, he designed to come to the Council; but being hindered from coming he had sent them, as his Representatives, and had given them a Letter, which they required to have read, and inserted in the Acts. It is directed to *Martin*, to whom he gives the Title of (gg) *Universal Bishop*: After having excused himself for not coming in Person to the Council, he declareth, That he rejects the Exposition of Faith, defended by *Pyrrhus*, and all that was done in confirmation of it; and professeth to believe Two Operations and Two Wills in Jesus Christ.

[(gg) *Universal Bishop*.] This Title which is here given to *Martin*, Bishop of *Rome*, doth not import, as is pretended by the Church of *Rome*, the absolute Supremacy of that Bishop over the whole Church, but only the large extent of

his Jurisdiction above all other Bishops, as a great Patriarch. For we find the like Titles given to the other Patriarchs, not only by private Persons and Councils, but even by the Bishops of *Rome* themselves. For thus the 5th. Council of *Constantinople* salutes *Mennas*, and *John* their Patriarch; *Oecumenico Patriarchæ*, *Joanni*—*Menna*, To the *Universal Patriarch*, *John*—*Mennas*. So *Nicephorus* calls the Patriarch of *Alexandria*, *Judex Universi Orbis*, the Judge of the whole World. And the Emperor *Justinian* writing to *Epiphanius* Patriarch of *Constantinople*, thus supercribes, *Epiphanio Oecumenico Patriarchæ*, To *Epiphanius* the *Universal Patriarch*. Nor doth the Bishop of *Rome* himself look upon it so much his own peculiar Title, but that he thinks it due to *Therasius*, Bishop of *Constantinople*, writing thus to him; *Therasio Generali Patriarchæ*, *Adrianus servus servorum Dei*, To *Therasius* the general Patriarch, *Adrian* the meanest of God's Servants. So evident is it, that this great Title of *Universal Bishop* imports no such Pre-eminence as is pretended; and tho' the Title was commonly used, yet it was thought an Antichristian Usurpation in *John*, Bishop of *Constantinople*, to assume such a Power and Prerogative to himself.]

Conc. Constantinop. 5.
Act. 1.
Niceph. 1.
14. c. 34.
Authen.
Const. 3.
Conc. Nicen.
2. Act. 2.
Greg. Magn.
14. Ep. 34.

Maximus,

Maximus, Bishop of *Aquileia*, said, he was also of the same Mind, and believed Two Operations in Christ. *Deusdedit*, Bishop of *Calariis*, requested that this Matter might be searched to the bottom, and all the Bishops were of that Mind.

This Examination was begun in the second Action, which is of the 8th. of October. *Stephen* Bishop of *Dora*, of the Patriarchate of *Jerusalem*, presented a Petition, in which he sets forth, That *Cyrus*, *Sergius*, *Pyrrhus*, and *Paul*, have published a new Heresie, teaching, That there was but One Operation and One Will in Christ, both of the Godhead and Manhood; That *Sophronius*, of blessed Memory, Patriarch of *Jerusalem*, opposed that Error vigorously, and had made a Writing, in which he alledged an infinite number of the Holy Fathers Testimonies, to convince them of Impiety, and to establish the Truth; That before he died he had made him to promise him upon the Calvary, that he would go to *Rome* to sollicite the Condemnation of this Error; That he had performed his Promise, notwithstanding all their Endeavours to hinder him from it; That he had already demanded it of *Theodorus*, and did renew his Request to the Council.

Some Greek Presbyters and Monks, who had been a while at *Rome*, presented also a Petition against *Cyrus*, *Sergius*, *Pyrrhus*, and *Paul*, against the *Ekthesis*, the Type and the Doctrine of One Operation only, and desired the Council carefully to examine that Question, and to determine it according to the Doctrine of the Church. Then *Sergius's* Letter to *Theodorus* was read, written in 643. wherein this Patriarch, having extolled the Authority of the Holy See, declares, That he follows Pope *S. Leo's* Doctrine, who taught; That the Two Natures do operate in Jesus Christ, but in conjunction one with another; That he does Anathematize and Condemn all those that do not hold this Doctrine. The rest of this Action was spent in reading Four Synodical Letters sent by the *African* Bishops, against the *Monothelite's* Exposition of Faith; one whereof is directed to Pope *Theodorus*, the other to the Emperor, the third to *Paul* of *Constantinople*. They alledge in this last, the Testimonies of *S. Austin* and *S. Ambrose*, to prove the Two Wills. The last Letter is *Victor's*, Bishop of *Carthage*, to *Theodorus*, upon the same Subject.

In the third Action of the 16th. of October, they produced the Extracts of the Works of those who were accused of Error. They begin with those of *Theodorus*, Bishop of *Pharan*, who owns many sorts of Operations in Christ, but affirms, They all proceed from the Word, which gives Motion to the Body, Soul, and the other Faculties of the Humane Nature, as an Instrument which he maketh use of. *Martin* the First confutes his Opinion, to which he opposes some Testimonies of *S. Cyril*, *S. Gregory Nazianzen*, *S. Basil*, and the Council of *Chalcedon*. *Cyrus* succeeds *Theodorus*. They read his Seventh Article, wherein he own Two Natures in Jesus Christ, but united in one Christ, who doth that which is Divine, and that which is Humane, by one Theandrick or *Dei virile* Action, according to *S. * Denys*. They join to this Article *Sergius's* Letter to *Cyrus*, wherein he approves this Doctrine, and congratulates with him, for the reunion of the *Theodosians* with him. Upon occasion of *S. Denys's* Citation, they consulted the Original, and they found that *Cyrus* and *Sergius* had changed the Terms of ** New Will Theandrick*, into that of *One Will Theandrick*. They compared their Expression with *Nemestius's*, and they proved by some Passages of that Heretick, That *Severus* and he were the first that said, There was but one *Dei virile* Operation in Jesus Christ. They explain the meaning of *Dei virile* Operation, and they say 'tis nothing else but two sorts of Operations of the same Person, which yet proceed from two different Natures (*viz.* God and Man.)

This being examined, they read the Emperor *Heraclius's* Exposition of the Faith, known by the Name of *Ekthesis*, in which he forbids this Expression, That there is One or Two Operations in Christ, and commands them to say, That 'tis the same Son that operates in Christ the divine and humane Operation; that although some of the Fathers have said, There is but one Operation, it is better to forbear that Expression, lest it be thought that they would deny the Existence of the two Natures; and that it must not be said neither, That there are two Operations in Christ, because this Expression, being not used by the Fathers, does offend many, who think they admit two contrary Wills in Christ. To this *Ekthesis* they add the Acts of Approbation given by *Paul* and *Pyrrhus*, and the Letter of *Cyrus* of *Alexandria* to *Sergius*, wherein he commends the Emperor for making that Exposition of Faith.

In the Fourth Action, held the 19th. of October, *Martin* gave a short Account of what *Cyrus*, *Sergius*, and *Paul* had done against the Doctrine of the Church; and that he might fully convince *Paul*, their Successor, of the same Impiety, he caused his Letter to Pope *Theodorus* to be read, wherein, delivering his Opinion, he says, That he owns One Will in Jesus Christ, only to take away the contrariety of Wills, but does not intend to confound the Two Natures: That Christ's Soul, endowed with its Intellect and Faculties, is led and moved by the Will of the Word, which causes it to act and to will as he pleases. He adds, That *S. Cyril* did deliver this Doctrine, and that *Sergius* and *Honorius* did newly teach it; that he stands to their decision, and is wholly of their Mind. Then was read the Emperor's Type, forbidding to speak or dispute about the Question of one or two Operations, or of two Wills, that he might secure the Peace of the Church. The Council commends the Emperor's intention, but disproves part of his Edict.

After they had read over all the Monuments they intended to condemn, they caused the Creeds of the Councils of *Nice* and *Constantinople*, and the Definitions of Faith of the Councils of *Ephesus*, *Lateran*, *Chalcedon*, and of the Fifth Council to be recited.

In the Fifth Action, held the last day of *October*, they read the Testimonies of the *Greek* and *Latin* Fathers, proving either directly or by Consequence, That there are in *Christ* two Wills and two Operations; and, on the other side, they produced some Passages of several Hereticks, who had taught but one Will in *Christ*.

After that, *Maximus of Aquileia*, *Deusdedit of Calaris*, and *Martin* deliver'd their Judgments, alledging many Reasons against the Opinion of the *Monothelites*; the whole Council approved it, acknowledging two Operations and two Wills, and made 20 Articles against the Error of the *Monothelites*, in the 18th. whereof it does anathematize *Theodorus*, *Cyrus*, *Sergius*, *Pyrrhus*, *Paul*, and all them that are or shall be of their Opinion.

Pope *Martin* published these Decrees by a circular Letter directed to all the Bishops, Prefbyters, Deacons, Abbots, Monks, and to the whole Church; and wrote of it particularly to several Bishops, as it may be seen in the Extract of his Letters.

This Council of *Rome* provoked *Constans* against Pope *Martin*, because this Emperor look'd upon this Attempt, and the Condemnation of his Type, as a kind of Rebellion, and an Encroachment upon his Authority. He caused this Pope to be violently carried away from *Rome* in 653. and after most cruel Usage banished him to *Chersona*. After his departure the *Romans* chose *Eugenius* in his room, in *September* 653. who did not openly consent to the Error of the *Monothelites*: But his *Apocrisarii* were forced to unite themselves with the *Monothelites*, who altering their Carriage and Expressions, said, That there was in *Christ* one and two Wills. At first they did say, that there was in *Christ* but one Operation and one Will; afterwards they would not have Men to speak of one or two Operations, and approved one only Will. The Type imposed silence about that Question, both as to the Operations and to the Wills. At last, to comply with all, they would have it free for Men to say, That there was in *Christ* one and two Wills. *Peter*, who was chosen Patriarch of *Constantinople* in *Pyrrhus's* room, who got up again to that See after *Paul's* Death, was of this Judgment, and many followed that Opinion. But, although these were different Expressions, yet they came up to the same thing, and did all tend to the same end, which was to tolerate the Doctrine of one Operation and one Will, and to make it run equal with that of the two Operations and the two Wills, so that every one might follow that which he liked best.

Yet all this condescension did not procure the re-union of the Eastern and Western Churches; for from Pope *Theodosius's* time they continued divided, and the Popes sent no more Letters of Communion to the Patriarchs of the East, nor the Patriarchs of the East to the Pope. It was to take away this kind of Schism that the Emperor *Constantinus Pogonatus* appointed the third Council of *Constantinople*, which is reckoned the sixth General, of which we are going to write the History.

Council III. of Constantinople, 6th. General.

Constantinus Pogonatus appointed this Council, for the re-uniting of the Churches of the East and the West, and the final Determination of the Question of the two Operations, and the two Wills in *Christ*. He wrote to the Pope a Letter, dated the 12th of *August*, 678. directed to *Donus*, whom he supposed still living, and it was delivered to his Successor *Agatho*. This Pope having received the Emperor's Letter, held a Council at *Rome*, of 125 Bishops of the West, which determined the Doctrine of the two Wills, and confirmed what was done under *Martin*. There were at this Council, besides the Bishops of *Italy*, some Deputies of the Churches of *France* and *England*. After the holding of this Council, the Deputies of the Holy See, and the Council departed, to go to *Constantinople*, to carry their Decision. After they were come, the Emperor gave order to the Patriarchs to come to the Council, and also to bring the Bishops of their Patriarchate thither. It begun the thirteenth Year of the Empire of *Constantine*, in the Year 680. Indiction 9th. in *November*, and was ended after Eighteen Meetings or Sessions, the 16th. of *September* of the next Year, Indiction 10th. The Emperor had the first Place there, and was present at the Eleven first Sessions, and at the last: He was accompanied by the Consuls and Officers. The Patriarchs of *Constantinople* and *Antioch* were there in Person; those of *Rome*, *Alexandria* and *Jerusalem* by their Deputies, and all the *Western* Bishops by three Bishops sent by the Council of *Rome*, with several Bishops of the *East*, whereof the number encreased by little and little, as they came to *Constantinople*: For in the beginning they were but between 30 and 40, and in the end there were found above 160 of them.

The Acts of the Council began with the Emperor's Letter to Pope *Donus*; in which he represents to him his Sorrow to see the *Eastern* Church divided from the *Western*: That *Theodorus*, Patriarch of *Constantinople*, of blessed Memory, would not send a Synodical Letter to the Holy

Holy See, according to the Custom, for fear it should be received; and that he contented himself to direct a Letter to him, in the Form of an Exhortation: That the Patriarch and *Macarius* Council Patriarch of *Antioch*, being consulted, why the Church was thus divided, seeing all the Bishops III. of Constantinople. received the Definitions of the five General Councils, and the Doctrine of the Fathers, and rejected all Heresies: They answered, the Contest came from some new Expressions, brought in, either out of Ignorance, or out of a Desire of piercing too deep into the unsearchable Works of the Lord: That the Sees of *Rome* and *Constantinople* disagreeing about this, they remained divided. He exhorts the Pope not to suffer this Division, about inconsiderable Points, to continue for ever; and invites him to send some able Legates to the Synod, with necessary Instructions and Books, promising he would cause them to be received, and be equally favourable to both Parties. He tells them, he thinks three Men will be enough to hold his Place, with twelve Arch-bishops or Bishops, in the Name of his Council. He adds, That he had been desired by the Patriarchs of *Constantinople* and *Antioch*, to give them Leave to take *Vitalian's* Name out of the Dypicks, and to leave none but that of *Honorius*, because the Bishops of *Rome*, his Successors, had differed from the *Eastern Churches*; but that he would not suffer them to do it: And that he could assure him, that the Names of *Honorius* and *Vitalian* were left in the Dypicks.

There is a second Letter of the Emperor, dated September 10th. 680. directed to George of *Constantinople*; wherein he orders him, immediately to bring the Bishops and Arch-bishops to *Constantinople*, and to send Word to *Macarius*, to bring likewise those of his Synod.

The third Piece is a *Latin* Letter of *Mansuetus*, Bishop of *Milan*, which he wrote to the Emperor, in the Name of the Synod held at *Milan*; in which he exhorts him to imitate the Zeal of *Constantine* the Great, for the Faith; and beginning with *Arius's* Heresy, and the *Nicene Council*, he maketh a compendious History of the other Errors, condemned in the five first Councils, held by the Authority of the Christian Emperors: He assures him, that they do hold and maintain the Definitions of those Councils, and the Doctrine of the Holy Orthodox Fathers. To this Letter is annexed their Confession of Faith; in which, having asserted two Natures in Christ, they add, That there be also two natural Wills and two Operations. With these Letters they sent some Deputies from the Pope and the Synod: The Pope sent two Presbyters, named *Theodorus* and *George*, and a Deacon named *John*; and the Bishops of the Council sent three Bishops in their Name to the Synod of *Constantinople*. When these Deputies were arrived at *Constantinople*, and had saluted the Emperor, September 10th. 680. he gave an order, directed to George of *Constantinople*, whom he styles O Ecumenical Patriarch (as he had styled the Pope O Ecumenical Pope) wherein he commands him immediately to bring the Arch-bishops and Bishops to *Constantinople*, and to send Word to *Macarius* of *Antioch*, to bring those of his Synod.

The first Action of the Council began the 7th of November 680. in the Emperor's Palace. A.C. i. It is said, he presided in the Assembly, that his Counsellors or Officers were present at it, and that the Synod was called by the Emperor's Order. The three Legates of the Pope held the first Place among the Bishops of the Council, *George* Patriarch of *Constantinople* the second, the Deputy of the Church of *Alexandria* the third, *Macarius* of *Antioch* the fourth, the Deputy of the Patriarch of *Jerusalem* the fifth, the Bishops Deputies of the Synod of *Rome* the sixth; next after them were the Deputies of the Church of *Ravenna*, and about 32. Bishops, with some Abbots.

After they were set down, the Legates of the Pope, and of the Synod of the *West* said, That they were sent by the Pope and the Council of *Rome*, and that they brought two Letters with them, which they had delivered to the Emperor: That seeing the Difference came from this, That the Patriarchs of *Constantinople* had invented and maintained Novelties, by teaching, That there was but one Will and one Operation in Christ, those of their Party ought to shew the Grounds of this new Doctrine. *Macarius* answered in the Name of the Churches of *Constantinople* and *Antioch*, That they had invented no Novelties, and did teach nothing but what they had learn'd from the Holy Fathers, as they are expounded by *Sergius*, *Pyrrhus*, *Paul* and *Peter* their Patriarchs, by *Honorius* Pope of *Rome*, and by *Cyrus* Patriarch of *Alexandria*; That they were ready to defend this Doctrine by the general Synods and the Fathers, whose Authority was owned. The Emperor commanded them to do so, and the Acts of the O Ecumenical Councils to be brought. Those of the Council of *Ephesus* were read, and *Macarius* thinking to have found there a Place favouring his Opinion in *S. Cyril's* Letter to *Theodosius*, where Christ's Will is said to be Omnipotent; he would have inferred from thence, that there was but one Will in Christ. But the *Western* Deputies, some Bishops, and the Judges themselves took notice, That the Will of the Word only was spoken of there, and not the Divine and Human Will in Christ; then they read over the Acts of the Council of *Ephesus*.

In the second Session, held the 10th. of November, the Acts of the Council of *Chalcedon* A.C. ii. were read, and when they came to *S. Leo's* Letter, the Pope's Legat maintained, That there was a Place where that Pope established two Wills and two Operations. *Macarius* contrariwise affirmed, That the Passage of *S. Leo* proved only, That there was in Christ one Operation *Theandrick*.

Council III. of Constantinople. In the third, of the 13th. of the same Month, they began to read the Acts of the fifth Council : At the Head of which there was a Discourse written under the Name of *Mennas*, to *Vigilius*. The Pope's Legates maintained it to be supposititious, and to have been added a little while ago to the Acts of the fifth Council; which they proved, because *Mennas* dyed the 21st. Year of *Justinian*, and the fifth Council was not held till in the 27th. Year of the same Emperor:

Act. iii. And indeed the Judges and the Bishops examining the Sheets which they were reading, they found three prefixed to the beginning without Cyphers and written by a different Hand. Whereupon they left out that Discourse of *Mennas*, and set themselves to the reading of the Acts of the fifth Council. In them they found a Letter of *Vigilius*, in which he asserted one only Operation in Christ; but the Legates denied it to be his, and when they went on in the reading of the Council, they found that in the Definition there was no mention of one Operation. The reading of the Acts of the Council being finished, the Bishops and the Judges declared, That they had not found it defined, that there was but one Operation and one Will in Christ.

Act. iv. The fourth Action was held the 15th. of the same Month: In it the Letters of *Agatho*, and of the Council of *Rome*, to the Emperors *Constantine*, *Heraclius* and *Tiberius*, were read. The first contains very large Proofs of the Doctrine of the two Wills, taken out of the Holy Scripture and the Fathers: He does plainly condemn the *Monothelites*, and particularly *Theodorus*, *Cyrus*, *Sergius*, *Pyrrhus*, *Paul* and *Peter*: He speaks very respectfully of the Emperors, and very advantageously of his own See: He says, The Apostlick Church of *Rome* never fell into Error, that it never was depraved by Heresy: That the Fathers and Synods have followed her Decisions, and that his Predecessors have always confirmed their Brethren in the Faith. They might have opposed to him the late Instance of *Honorius*, who seemed to be as guilty as those he did so severely condemn, and who was not spared in the Council of *Constantinople*. The Letter of the *Roman* Council contains a Confession of Faith, in which they acknowledge two Operations and two Wills in Christ: After that they condemn the Doctrine of the *Monothelites*, and the Bishops condemn'd in *Agatho's* Letter; and they approve what was done in the Synod held under *Martin I.* This Letter is subscribed by 25 Bishops, most of them of *Italy*; there be some of *France* also, and *Wilfride* subscribes in the Name of the Bishops of *England*. They tell us, That they hoped that *Theodorus* of *Canturbury* and several other Bishops, would have come thither, but could not; and that they might be assured that all the Bishops of the *West* and the *North* were in the same Opinion, and held the same Faith.

Act. v. The fifth Action was held the 7th. of *December*. *Macarius* presented two Sheets of Quotations of the Fathers, which were read in the Council.

Act. vi. He presented also a third in the next Action, which was held the 12th. of *February*. The Emperor ordered all the three Sheets to be sealed with the Seals of the Judges of the Church of *Rome*, and the Church of *Constantinople*. The Pope's Deputies maintained, That none of those Testimonies proved one Will or one Operation in Christ; that they had falsified most of them; and that some of them were only to be understood of the Will of the three Persons in the Trinity. They required them to produce the Authentick Books out of which those Passages were taken, that they might lay open the Cheat; and that they might be permitted to peruse the Collection of the Passages they had made, to prove two Wills and two Operations in Christ.

Act. vii. In the seventh Action of the 13th of *February*, of the Year 681. *Agatho's* Deputies presented a Sheet, containing the Testimonies of the Fathers, confirming the Doctrine of the two Wills. They asked *Macarius* if he received *Agatho's* Letter, and the Definition of the Council of *Rome*. *Macarius* and *George* required the Sheet, containing the Passages of the Fathers, might be communicated to them, to compare them with the Originals, which were in the Patriarch of *Constantinople's* Library.

Act. viii. In the eighth Action, of the 7th. of *March*, the Bishop of *Constantinople* having examined *Agatho's* Letter, and the Passages of the Fathers, declared that he was of the same Mind with the Pope, and the other Bishops of the *West*. All the Bishops of his Patriarchate made the same Declarations, except *Theodorus* Bishop of *Melitina*; who presented a Memoir in the Name of himself and three Bishops more, of some Officers of the Church of *Constantinople*, and of *Steven* a Presbyter and Monk of *Antioch*; wherein he requested, That neither Party might be condemned, seeing the general Councils had pronounced nothing hitherto about the two Wills. This Memoir was disowned by those in whose Name it was presented, excepting *Stephen*, the Monk of *Antioch*. Nevertheless, *Constantine* told them, That for the full Satisfaction of the Council, they ought to bring a Profession of Faith in the next Action. Hereupon *George* came near the Emperor, and prayed him, to order *Vitalian's* Name to be put into the Dypticks again, which had been crossed out, only by reason of the Delay of the *Apostolical* of *Rome*, sent to *Constantinople*. The Emperor ordered it to be done forthwith, and his Order was approved by the Exclamations of the Bishops, who wished him a long Life, as also to Pope *Agatho*, and to *George* Patriarch of *Constantinople*. There remained none but *Macarius* and those of his Patriarchate, who had not declared themselves: The Council having obliged this Patriarch to deliver his Opinion, he declared, That he did not own two Wills nor two Operations in Christ, but one only Operation and one Will *Dei* *veritatis*. After that Declaration, he was ordered to rise up out of his Place to make answer: Four Bishops of his Patriarchate

archate forsook him, and received *Agatho's* Letter and Doctrine. They produced two Professions of Faith of *Macarius*. In the latter, which is the longer, after having explained himself very clearly, about the distinction of the two Natures, he says, it is the same Person that acts and suffers; that it is God that acts and suffers by the Manhood, and according to his divine Will, which only acts in Jesus Christ, it being impossible there should be in him two contrary or like Wills. He adds, for a Proof of his Assertion, that in the celebration of the unbloody Mysteries, in our Churches, we are made Partakers of Christ's Body and Blood, which is not a Man's Flesh, but the quickning Flesh of the Word. He condemns all Hereticks till *Honorius*, *Sergius* and *Paul*; which he commends as Teachers of the Truth. *Macarius* owns in the Council these Professions of Faith, and protests he will suffer himself to be torn in pieces, or thrown into the Sea, rather than own two Wills and two natural Operations in Christ: Then they examined all the Testimonies, which he had alledged, and it was found that he had falsified them; which provoked the Bishop's Indignation against him, insomuch that they deposed him.

Council
III. of Con-
stantinople.

In the next Action, held the eighth of *March*, they went on in the Examination of the Quorations alledged by *Macarius*, and received the Declaration of *Theodorus* of *Melitina*, and of the Bishops and Clerks that had approved his Memoir, wherein they promised to give a Profession of Faith in the next Action. Act. ix.

In the tenth Action was held the 18th. of *March*: They read the Fathers Testimonies, alledged by Pope *Agatho*, which were found right quoted. They received also the Profession of Faith of the four Bishops suspected of favouring *Macarius's* Party. Act. x.

In the eleventh Action, which was more numerous than the former, the Deputy of the Church of *Jerusalem* required, That the Synodical Letter of *Sophronius*, Bishop of *Jerusalem*, might be read; which was read: And after that the Writing which *Macarius* had directed to the Emperor, although, contrary to the Custom, he had lent it to *Rome* and to *Sardinia*, before it was read in the Senate. At the end of this Session the Emperor declared, That being called out by State Affairs, he had ordered two Noblemen and two * Exconsuls to be present in his stead at the following Sessions, at which he was not in Person, except the last. Act. xi.

[* Persons who had been formerly Consul.]

In the twelfth Action, held the 20th. of *March*, they read a long Memoir of *Macarius's*, containing the Letters of the Bishops of his Party. The first is a Letter of *Sergius* to *Cyrus*, in which he consults him about the Emperor's Prohibition of admitting two Wills in Christ. He answers him, That Question was not decided by any Council; That *S. Cyril* and *Vigilius* own but one Will, yet that the two Wills ought not to be condemned, if it was found that some of the Fathers had spoken of them. Act. xii.

The second is a Letter of *Sergius* to Pope *Honorius*, in which he maintains, That they ought to forbear speaking of one or two Wills.

The third is *Honorius's* Answer to the former Letter, which approveth the Suppressing of those Expressions, which he thinks to be new, nothing of them being found in the Scripture, in the Councils, nor in the Fathers. These Letters were examined from the Originals kept at *Constantinople*, and being found true and genuine, it was ordered that they should be examined in the following Actions. The Judges asked the Emperor, Whether *Macarius* might be restored, in case he should repent and alter his Mind. The Council required, That by reason of the heady Zeal which he had shewed, he should remain deposed, without Hope of Restauration, and be banished; and the Clergy of *Antioch* desired another Bishop might be put in his room.

In the thirteenth Session, of the 28th. of *March*, *Sergius* and *Honorius's* Letters were read over again. They declared, That this last had wholly followed *Sergius's* impious Doctrine, and they anathematized him. The Judges asking, Why they did also condemn *Cyrus*, *Pyrrhus*, *Peter* and *Paul*: The Council answered immediately, That their Heresy was manifest, and that Pope *Agatho* did sufficiently discover it. Nevertheless it was agreed upon, That their Writings should be examined: Therefore they immediately read two Letters of *Cyrus* to *Sergius*, the *Capitula* he had got the *Theodosians* to subscribe, some Extracts of his Sermons and of *Theodorus's*, a Writing of *Pyrrhus's*, some Letters of *Peter* and *Paul* of *Constantinople*, proving that those Bishops admitted but one Will and one Operation in Jesus Christ; hereupon the Council declared, That *Agatho* had justly condemned them, that they also did condemn them, and reject their Errors, and would have their Names blotted out of the Dyptick. As for the Successors of *Paul*, *Thomas*, *John* and *Constantine*, they read their synodical Letters, and nothing was found in them contrary to the Faith. *George*, Library-keeper of *Constantinople*, swore, That they had not put Men to subscribe, that there was but one Operation in Christ, therefore they were absolved. This Action ended with the Reading of the second Letter, directed to *Sergius* and *Cyrus*; in which he does equally reject the Opinions of one or of two Wills in Jesus Christ; and intimateth, That *Sophronius*, Patriarch of *Jerusalem*, promised him to speak no more of two Wills, provided that *Cyrus*, Patriarch of *Alexandria*, would speak no more of one Will. Act. xiii.

In the next place they read three Writings, the one, under the Name of *Mennas*, to *Vigilius*, and the other under the Name of *Vigilius*, to the Emperor *Justinian*, and the Empress *Theodora*, which they maintained to be supposititious. *George*, the keeper of the Rolls, or Library-keeper, brought out a Copy of the fifth Council, in which they were not found. Act. xiv.

Council III. of Constantinople. It was made appear, That the *Monosheles* had added those Writings, which were not subscribed, as the rest of the Acts of the Council were, and *George*, a Monk of the Patriarchate of *Antioch*, who had written them, having owned his own Hand, declared that *Stephen*, *Macarius's* Disciple, had got him to transcribe those three Writings; telling him, That the Copies of the fifth Council, where they were not found, were defective. *Paul* of *Constantinople* had caused the same Addition to be made to the *Latin* Copy of the fifth Council; which was acknowledged by *Constantine*, a Presbyter, who transcribed it: These Writings were condemned and the Compilers of them. Afterward they examined a long Passage of a Sermon of *S. Athanasius* upon these Words; *Nunc anima mea turbata est valde*; in which the Doctrine of the two Wills is strongly maintained.

Act. xv. In the fifteenth Action, of the 26th of April, *Polychronius*, a Presbyter and Monk, presented a Confession of Faith, signed by him; wherein he owned but one Will in Christ. He said, That he had been confirmed in this Opinion in a Vision, by a tall Man, clad in white, full of Brightness and Majesty, who told him, 'Twas an unchristian thing to think otherwise: He had seduced several Persons, and was so zealous in his Opinion, that he promised to raise a dead Man to life again, to prove the Truth of his Doctrine; notwithstanding he attempted it in vain, and made himself to be laughed at and to be anathematized by the Council, which disposed him.

Act. xvi. In the sixteenth Session, held the 9th. of August, *Constantine*, a Presbyter of *Apamea*, the Metropolis of the second *Syria*, being come to give an account of his Faith, said, That he did confess two Natures in Jesus Christ, and the Properties of both his Natures; that he did not question so much as the two Operations, but he could own but one Will of the Word. They asked him, Whether he would not admit an human Will also. He confessed, That Jesus Christ had a natural human Will till he was crucified, but since his Resurrection he had it no more; and as he put off his Mortal Flesh, his Blood, and the Weakness of the Humane Nature, by the same Reason, he had no more a Humane Will, according to Flesh and Blood. He declared, That *Macarius* was of this Opinion, and persisting in it himself, he was condemned by the Council, as an *Apolinarist*. *George*, Patriarch of *Constantinople*, did then require, in his own Name, and in the Name of the Bishops of his Patriarchate, That they would spare, if it were possible, the Names of his Predecessors, and not comprehend them in the *Anathemas*: But the Council declared, That since they had been blotted out of the Dyptricks, they ought also to be anathematized every one by Name.

Act. xvii. In the seventeenth Action they propounded the Definition of Faith, which was read over again, approved and signed in the eighteenth, held the 16th of September, 681. Indict X. at which the Emperor was present in Person. They received the Definitions of the five first General Councils, and particularly that of the fifth Council against *Origen*, against *Theodorus* of *Mopsuestia*, and against *Theodoret's* Writings, and *Ibas's* Letter. They recite the Creeds of *Nice* and *Constantinople*, and the Council approving the Definition of the Council, held at *Rome*, and *Agatho's* Letter, adds, That there are two Natural Wills and two Operations in Jesus Christ, in one Person, without Division, without Mixture, and without Change. That these two Wills are not contrary, but the Humane Will follows the Divine Will, and is entirely subject to it. It prohibits teaching any other Doctrine, under Pain of Deposition to Bishops and Clerks, and of Excommunication to the Laity.

This Definition is signed by the three Legates of Pope *Agatho*, by *George*, Patriarch of *Constantinople*, by the Legate of *Peter*, of *Alexandria*, by *Theophanes*, the new Patriarch of *Antioch*, by the Legate of the Patriarch of *Jerusalem*, by the Legates of the Arch-bishops of *Theffalonica*, *Cyprus* and *Ravenna*, by the Deputies of the Council of *Rome*, and by 160 Bishops. The Emperor asked the Bishops, if this Definition was made and published by the Consent of all. They answered, They were all of this Judgment, that it was the Faith of the Apostles, the Fathers, and the Orthodox. Then they put up many Desires for the Preservation of their Prince, and pronounced *Anathema* against the ancient and modern Hereticks, and among the rest, against *Honorius*, who is always named with the Patriarch-*Monosheles*.

The Emperor protested, That he had no other Design, in calling this Council, than the Confirmation of the Orthodox Faith. He exhorted them, That if any of them had any thing to add to the Definition, which was newly published, they should alledge it. Then all the Bishops having approved it again, they read a Discourse, addressed to the Emperor, in the Name of the Council, signed by all the Bishops, containing many Praises of his Piety and Religion. Then they prayed him to subscribe the Definition of Faith; he promised to do it, desired the Council to receive a Bishop of *Sardinia*, called *Citonatus*, who had been accused of attempting something against his Prince and the State, but was found innocent: The Council did it willingly. This is the Abridgment of the Acts of the sixth Council, of which the Emperor caused five Copies to be made, for the five Patriarchal Churches.

The Bishops of this Council, before their Departure, sent a Letter to Pope *Agatho*, in which they tell him; That being, as he was, the first Bishop of the Universal Church, they rely upon him for what remains to be done; that they have received and approved his Letter; that they made use of it to overthrow the Foundations of the new Herey; that they have anathematized, as Hereticks *Theodorus* of *Pharan*, *Sergius*, *Honorius*, *Cyrus*, *Paul*, *Pyrrhus* and *Peter*; and have condemned and deposed *Macarius*, late Patriarch of *Antioch*, as also his Disciple

Disciple *Stephin*, and *Polychronius*, who maintained the same Impieties. They all shew their grief, that they have been forced to come to this. Lastly, They say, that he will learn more at large by the Acts of the Council, and from his Legates, in what manner they have defended the Faith, which he had established in his Letter. This Letter is Signed by Four Patriarchs, or their Deputies, by the Bishop of *Theſſalonica*, by the Deputy of the Metropolitan of *Cyprus*, by the Metropolitan of *Cesarea in Cappadocia*, Primate of *Pontus*, by *Ciconatus*, Bishop of *Cagliari*, by the Deputy of the Council of *Rome*, by Thirty One Metropolitans in their own Name, and in the Name of the Bishops of their Province, and by Thirteen Bishops.

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The Emperor, presently after the Council, set out an Edict against the *Monothelites*, wherein he maketh a Confession of Faith agreeable to that of the Council; he condemns *Honorius*, as having supported *Cyrus* and *Sergius's* Heresie in every thing, and he appoints divers punishments against those that shall be found maintaining this Error, Deposition, or rather Suspension, against Clerks and Monks; Proscription, and Deprivation of Employments, against Persons constituted in Charge and Dignity, and Banishment from all the Towns of the Empire, against private Persons.

Agatho being Dead in 682, *Constantine* writ to *Leo* the Second his Successor. In this Letter he commends *Agatho's*; he tells him, That *Macarius* was the only Man that would not yield to the Decision of the Council, notwithstanding all his endeavours to recover him from his Error. He exhorts him to Excommunicate all those that shall be found in the Error of the *Monothelites*, and prays him to send some Apocrisarii to *Constantinople*, to be his Representatives there, and to act in his stead in all Ecclesiastical Affairs, both concerning the Discipline, and the Faith. He wrote also a Letter to the Bishops that had been present at the Council of *Rome*, where he speaks of the Union of the Bishops of the Council about the Faith, and the condemnation of *Macarius*. *Leo* confirmed by his Answer the Definition of the Council, and condemned *Honorius* by Name. Lastly, *Justinian* confirmed this Sixth Council by a Letter written to Pope *John* in 687, and caused the Acts of it to be Sealed in the presence of a great number of Clerks and Lay-Men, that there might be no alteration made in it.

I need not enlarge here on the defence of the Acts of the Council, from the injurious Aspersions of *Piggius*, and the groundless Suspensions of *Baronius*. These Writers, devoted to the Court of *Rome*, could not endure to see Pope *Honorius's* Name among the Hereticks condemned in this Council; and that was the cause, that moved the one openly to attack the Acts of the Council very rudely, and the other to charge them with Corruption. But the former says nothing against this Council, but what might be said against the first *Nicene* Council, and that of *Chalcedon*; all his Objections being grounded upon the Emperor's being present in this Council, with his Officers, and his appointing the order and manner of proceeding. It cannot be denied, but *Constantine* the First did the same in the *Nicene* Council; and in that of *Chalcedon*, the Emperor's Commissioners took more Authority upon themselves, and concern'd themselves more in the doings of that Council, than the Emperor himself had done in this. And so he cannot touch and blemish this Council, without Aspersing the other Councils at the same time; and would utterly overthrow the most solid grounds of our Faith, that he may support a pretended Infallibility in *Honorius's* Person.

As to *Baronius's* Fancy, it is founded upon such frivolous Conjectures, confuted by so Authentical proofs, that it hath been abandoned by all those that have not blindly followed that Author. He supposes. That *Theodorus*, *George's* Predecessor in the Patriarchate of *Constantinople*, having been condemned and deposed by the Council, and razed his own Name out of all the Acts of that Council, to put in *Honorius's*. But there can be nothing worse contrived than this Hypothesis.

For First of all, 'tis a groundless supposition, That *Theodorus* was Anathematized or Deposed for *Monothelism* in the Council. It is evident, that he was not Bishop of *Constantinople*, when the Council began; no Author says, He was Deposed or Expelled for that Heresie; neither is it probable, that it was the cause of his leaving his See, seeing *George*, who was put in his room, was also a *Monothelite*.

Secondly, Put the case *Theodorus* had been condemned by the Council, how it is likely, that he durst have ventured to falsifie the Acts of the Council it self? And tho' he durst do it, it had been enough for him to cross out his own Name, without substituting that of *Honorius*; and put even the case he could have taken that resolution, can it be thought, that he could have brought it about? How could he falsifie all the Copies of the Acts of this Council, sent out to all the Patriarchal Sees? How could he bring the Emperor, the other Patriarchs, and all the Bishops, to consent to this Cheat? Why did not the Legates and the Popes complain of this falsification? Why did they acknowledge after, that *Honorius* was condemned in the 6th Council? Why did they not discover this Imposture by the Copy of the Acts of the Council, which the Deputy of the Holy See brought, and which the Popes, *Agatho's* Successors, communicated to the Western Bishops, and which he sent into *Spain*? If they were corrupted, when he brought them, why did he suffer that Corruption? And why did the Popes use them? If they were not corrupted, why did they not use them, to discover the Fraud of the Enemies of the Holy See?

Thirdly,

Thirdly, *Honorius* is found condemned in some places, where they could not have spoken of Council *Theodorus*. In the 13th Action, his Letter to *Sergius* is particularly censured, as contrary to the III. of Con-Apostolick Doctrine and the Definitions of the Councils. It cannot be said, this was spoken of *Constantinople*. *Theodorus*. In the 14th Action, his Letter to *Sergius* is again condemned, as perfectly agreeable to the Doctrines of the Hereticks. In the 18th Action, his Letter is condemned to be burnt, as containing the same Heresie, and Impieties, as the other Writings of the *Monothelites*. In the same Session, he is condemned together with *Sergius*. *Anathema* to *Sergius* and *Honorius*; and after, *Anathema* to *Pyrrhus* and *Paul*. If *Theodorus's* Name had been put in the room of *Honorius's*, they would not have placed him before *Pyrrhus* and *Paul*, but after them; Lastly, He is almost every where called Bishop of *Rome*. All this shews, there is nothing more unwarrantable than *Baronius's* conjecture.

Fourthly, 'Tis a plain matter of Fact, that *Honorius* was condemned in the 6th Council. And of this we have proofs more than sufficient. The Council it self owns it in its Letter to the Pope; the Emperor in his Edict declares it. *Agatho*, who was one of the Notaries testifieth it in a relation which is in the end of a Manuscript of the 6th Council. *Leo* the Second, *Agatho's* Successor, asserts it in Three of his Letters; the whole Church of *Rome* acknowledges it in the forms of the Oath, which the Popes newly Elected are to take, and in her Ancient Liturgy, the Two General Councils following look upon this condemnation as true. Lastly, No Body ever questioned it, and consequently, *Baronius's* fancy must pass for a matchless piece of rashness. You will yet be more sensible of it, when you shall see the weakness of the proofs, whereon he founds his bold conjecture. The first is a place of Pope *Agatho's* Letter, which says, the Apostolick Church of *Rome* did never swerve from the way of the Truth, and that his Predecessors did always confirm the Faith of their Brethren. This Letter, says he, having been read and approved in the Council, how is it likely, that after this they durst have condemned one of *Agatho's* Predecessors, as an Heretick, or favourer of Heresie? If this Popes Letter had contained but that one point, or it had been read in the Council to justify *Honorius*, this Objection might have some strength. But this being said, but by the by in *Agatho's* Letter, containing a long Exposition of the Faith of the Catholick Church, and a very great number of the Fathers Testimonies and Reasons against the Error of the *Monothelites*; and the Council having caused it to be read, on purpose only, to know the Doctrine of the Holy See, and the Western Churches: It is evident, their approbation does not fall upon this particular place of his Letter, but upon the Exposition of Faith, and the Doctrine it contained. And tho' we should suppose that the Council had taken notice of the Commendation which *Agatho* maketh of his Church, and his Predecessors, and had perceived that it was not absolutely and strictly true, they ought not upon this account to have refused their approbation of his Letter, nor excepted against this place of it. It were a silly thing to imagine, that a Council, called to decide a Question of Faith, should busy it self to wrangle about a Commendation slipped in by the Pope in his Letter in behalf of his Predecessors. But Pope *Agatho's* praises of his Predecessors in general ought not to be taken in a strict sense; for if we understand them so, all the World will see that they cannot be true; because it cannot be denied, but *Liberius* and *Honorius* did but weakly defend the Faith, as well as tolerate Error; they must then be understood in general of almost all *Agatho's* Predecessors, and not of all in particular, so that no exception could be made to it.

Besides, it were an easie thing to retort *Baronius's* Argument upon himself. For if the commendations of *Agatho's* Letter ought to be taken strictly, as also the Council's approbation of it, so that it was not Lawful for them to condemn those whose Religion and Piety he commends: How durst *Baronius* charge the Emperor *Justinian* with Heresie, Perfidiousness, and Impiety, since he is commended in *Agatho's* Letter, as a most Religious, Orthodox, and Godly Prince, whose Memory is had in Veneration among all Nations?

But I stand too long upon so weak an Objection. He makes one more, which is not harder to solve. How is it possible, saith he, that the Pope's Legates who were present in this Council, should say nothing to vindicate *Honorius*? But, why would he have them, to engage in a bad cause? *Honorius* had approved *Sergius's* Letter, had consented, that they should speak neither of One nor of Two Operations, had asserted but One Will in Christ, had silenced *Sophronius*, who would have defended the Faith. These Facts were evident by the very reading of his Letter; there is enough for his condemnation; and they could not stand up in his defence without furnishing their Adversaries with Arms. The same Reasons which they should have used to justify him, might have been urged also to justify *Sergius* and the rest; therefore in forsaking *Honorius*, they took the right course; they did the same thing in the *Roman* Council under *Martin* the 1st, for when they read *Paul's* Synodical Letter who defends his own Error, by the Authority of *Honorius*, neither the Pope, nor any of the Bishops, did think of vindicating him, nor of maintaining him to have been of another mind. But if he thinks it strange, that the Legates should suffer *Honorius's* Memory to be condemned; how much more strange must it seem to be, that they should have suffered the Acts of the Council to be falsified, to insert his condemnation in it? Tho' *Honorius* had been excusable, they may have had reasons not to oppose his condemnation; the advantage of Peace, and the fear to cause some trouble might have prevailed with them to acquiesce in the Judgment

ment of the Council : But no reason can be found to excuse their Treachery, if they had corrupted the Acts of the Council to insert *Honorius's* condemnation there.

I do not trouble my self to confute *Baronius's* other Reasons, which are a mere begging of the Question, having already said over-much on that Subject ; because now his Opinion of the corruption of the Acts of the 6th Council is wholly forsaken, and it goes now for current, that *Honorius* was condemned in the 6th Council. This being supposed, there remains Two Questions to be examined, whether he was justly condemned, or not ; and for what reason he was condemned.

To decide these Questions, there needs no more than to read *Sergius* and *Honorius's* Letter's, and to remember the circumstances of the Fact. *Cyrus* Patriarch of *Alexandria*, that he might reunite the *Theodosians*, approved this expression, that there was but one Operation in Christ ; *Sophronius* opposed this Doctrine ; *Sergius* approved the Conduct and Doctrine of *Cyrus* ; but for Peace sake, he did think it better, not to debate this Question, and neither to affirm One nor Two Operations in Christ, and only to say, that the same person performed, Divine and Humane Actions ; because they that use the expression of One Operation only, seem to confound the Two Natures ; and when they say Two Operations, they seem to assert Two contrary Wills in Christ ; which cannot be maintained, by reason the Soul of Christ never had any motion of it's own from it self, or contrary to those of the Word, but such as the Word pleased, and when he pleased. In a word, that, as our Body is governed and moved by our Soul, so the Soul of Jesus Christ was led and governed by his Divinity. Thus *Sergius* explains himself in his Letter to *Honorius*, and asks him what was his Opinion about it.

What does this Pope answer to this ? He approves of *Sergius's* proceeding, he commends his Letter, he follows his Opinion, he forbids speaking any more of One or Two Operations of Christ, and orders that this Question be left to the *Grammarians* to be discussed ; yea, and he declares, that there is but One Will in Christ. Then he writes to *Eulogius*, that he should maintain no longer Two Operations in Christ. He writes moreover a Second Letter to *Sergius*, to command silence about that Question. What did *Sergius*, *Pyrrhus*, *Paul*, and the other *Monothelites*, who were condemned in this Council, do more ? They were in Two Errors, 1. That we ought not to assert, that there was One or Two Operations in Christ, and that we should forbear debating that Question. 2. That we should say, that there is but One Will in Christ, by reason the Soul of Christ was governed and led by his Divinity. *Honorius* does plainly establish those Two Points ; therefore he cannot be excused, without excusing also the Patriarchs of *Constantinople*. You will say, That when he said there was but One Will in Christ, he said said it to exclude the contrariety of Wills ; and that the reason he gives of it, does evidently shew it. We own, saith he, there is but One Will in Christ, because he took upon him our Nature, and our Sin ; and he had no other Law in his Members, nor any contrary Will. But if this reason may serve for the vindication of *Honorius*, *Sergius* ought to be vindicated likewise, as rendering the same reason, and confessing in his Letter, that the Soul of Christ had its proper motions, directed and led by the Divinity. *Paul*, his Successor, may with much more reason be excused ; for in his Letter to *Theodorus*, he says, That the only reason why he acknowledges but One Will in Christ, is out of fear, lest he should admit a contrariety of Wills in Christ, or should say, That there be Two Persons with Two different Wills ; That he did admit but One Will, not to annihilate the Humane Nature, or any part of his Soul, but to shew that Christ's Soul was filled with the gifts of the Deity, and had no Will contrary to that of the Word. By the same reason one may justify the *Ecthesis*, and the Type, and all the *Monothelites* : For they did not deny, that the Body and Soul of Christ had all their Properties, their Faculties, and Motions ; but they affirmed, they were so governed and led by the Will of the Word, as to follow his direction and impression in all things. And the only reason they gave, why they would not have Men to say, that there were Two Wills in Christ, was for fear this expression should intimate Two contrary Wills in him. *Honorius* therefore is no more excusable than *Sergius*, *Paul*, and the other *Monothelites*, who did act and speak as he did ; and if they condemned these as Hereticks, they might condemn *Honorius* likewise. Wherefore not only the 6th Council always joined him with the other *Monothelites*, and comprehended him in the same *Anathema* ; which they would not have done, had they believed, there was any difference to be made between him and the rest ; for it is expressly said, ' They condemned him, for delivering in ' his Letter things contrary to the Doctrine of the Apostles, the Definitions of the Councils, and ' the Judgment of all the Fathers, and for following the false Doctrine of Hereticks, for approving in every thing the Impious Opinions of *Sergius*, for writing a Letter tending to the same ' Impiety, for Preaching, Teaching, and Spreading the Heresie of One Operation, and One ' Will.

In fine the Council having pronounced *Anathema's* against *Theodorus*, *Sergius*, *Honorius*, *Pyrrhus*, *Paul*, *Macarius*, and *Stephen*, *Polychronius* adds, *Anathema* to all these Hereticks. They did then believe *Honorius* to be an Heretick, as well as the rest, and condemned him as such.

But, say they, in the Emperor's Edict, he is called only a Favourer, Helper, and Confirmer of Heresie. Pope *Leo* the Second, in his Three Letters, charges him only with Fav-

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youring the Error of the *Monothelites*, and not suppressing it with a vigilancy becoming *S. Peter's* Successor. But what maketh most for *Honorius's* vindication, is, that the Abbot *John*, who writ his Letter, *S. Maximus*, and *John IV.* do defend him, and say, that when he asserted but One Will in Christ, he meant it of the Humane Will; but he did not mean, that there was but One Will of the Man-hood, and God-head. That's the most plausible thing can be said in the behalf of *Honorius*; but all this doth not prove, that he was not condemned as an Heretick, and Favourer of Heresie. *Honorius* was a Favourer of Heresie, because he forbade speaking both of One, and Two Operations in Jesus Christ. He was an Heretick, because he owned but One Will in Jesus Christ.

Besides, one is often a favourer of Heresie, by teaching it; and that Name is given to those who maintain an Heresie invented by others. 'Tis in this sense, *Constantine* says, *Honorius* was a favourer of Heresie. *Sergius* was the Author of this Doctrine, but *Honorius* approved, confirmed and embraced it; wherefore he calls him (*ὁ ἡντιμὸς τῆς αἰρέσεως αὐτοῦ*) the proper Terms not only for him who neglects to stifle a new springing Heresie, but for him also who does formally approve, embrace and teach it. Tho' *Leo II.* was concerned to be tender of his Predecessor's reputation, and for that reason he expressed, in more gentle Terms, the cause of *Honorius's* condemnation, yet he confesseth, That *Honorius* did not only favour the new Heresie by his Silence and Negligence, but moreover, that he did suffer the Apostolick Tradition to be sullied and defiled by a contrary Doctrine. *Qui Apostolicum Ecclesiam non Apostolicæ Traditionis doctrina illustravit; sed profana prodizione immaculatam maculari permisit*: And in another Letter, *Maculari consensit*. And the Roman Church hath so plainly acknowledged, That Pope *Honorius* did advance the Error of the *Monothelites*, that in her ancient Breviary, she declares, That he was condemned with the other *Monothelites*, for maintaining the Doctrine of One Will.

Lastly, *Adrian II.* taketh notice, That he was condemned by the Synod, because he was charged with Heresie, which he affirms to be the only cause for which he believeth a Council may judge the Pope. It cannot be doubted then, but that *Honorius* was condemned by the 6th. Council, as an Heretick, yea, and that the Council had as much reason to censure him, as *Sergius*, *Paul*, *Peter*, and the other Patriarchs of *Constantinople*; and that his Letter was as fit to be condemned, as the *Ectesis* and the Type. It's true, *John* the Abbot, who wrote it, and *John IV.* defend *Honorius's* Letter, and endeavoured to put a good Interpretation upon it; but this was before the Council had condemned it, and they were concerned then in the defence of it. The Greek Church did more than this in favour of *Sergius*; for notwithstanding the condemnation of the 6th. Council, she put into the office of a Festival, kept in *Lent*, a Story, in which this Patriarch is mentioned as a Saint. But we see, its more just and rational, to give credit to the judgment of a general Council, where Matters are examined to the bottom, than to the Sentiments of some private Men, who judge of this Fact, according to their own Interest or Prejudices. This will stand for certain then, That *Honorius* was condemned and justly too, as an Heretick, by the 6th. Council.

[* Concili-
um
Cabilonen-
se.]

Council of * Challon upon the River Saone.

Council of
Challon.

CLOVIS II. called a Council at Challon upon the River Saone, (a) the 6th. year of his Reign, which is the 650. of the vulgar Æra. It was made up of the (b) Arch-bishops of *Lyons*, *Vienna*, * *Rouen*, † *Sens* and *Bourges*, and of (c) 39 Bishops of France. They made 20 Canons.

[* Rotoma-
gus.]
[† Agendi-
cum.]

In the 1st. they decree, That they shall hold the Doctrine established by the Councils of *Nice* and *Chalcedon*.

In the 2d. that the Canons shall be kept.

The 3d. renews the Prohibitions made to the Clergy against having strange Women.

The 4th. forbids ordaining two Bishops at the same time in the same City.

The 5th. decrees, That the Administration of Parishes, or of Church-lands, shall not be committed to the Laity.

[* Before
anhearing ed.
Ante audi-
entiam.]

The 6th. forbids seizing on, or taking Possession of, Church-lands, * before it be so order-

The 7th. forbids Bishops, Arch-deacons and any other Person, to take away any of the Goods or Estate belonging to a Parish, Hospital or a Monastery, after the death of the Presbyter who governed it.

The 8th. declares the necessity of Repentance, and orders Bishops to impose Penance upon them that confess their Sins.

(a) The 6th Year of his Reign, which is the 650. The Year is not certainly known; but it is sure it was held before the Year 658.

(b) Arch-bishops.] They have signed in the same Order in which we set them down.

(c) 39 Bishops.] Of which 6 were Deputies.

The

The 9th. forbids selling Christian-slaves to Strangers or *Jews*.

The 10th. declares, That a Bishop ought to be chosen by the Bishops of the Province by the Council of Chalton. Clergy and the Citizens; and says, an Ordination, made otherwise, is null.

The 11th. decrees, That the Bishops shall separate from their Communion those Judges, who would assume a Jurisdiction over the Parishes and Monasteries, where the Bishops make their visit.

The 12th. forbids making two Abbots in one Monastery, to avoid division and scandal among the Friars. Nevertheless, if an Abbot will chuse himself a Successor, he may do it; but he that is chosen, shall not dispose of the Estate of the Monastery.

The 13th. renews the Inhibition made to Bishops to keep the Clerks of their Brethren, or to ordain any Body without his Bishop's leave.

The 14th. provides a remedy against an Abuse which was grown common. The Lords of the places, where there were Chapels, sought to hinder the Arch-deacons and Bishops from the cognizance of what concerned the Clerks, that ministred in those Chappels. This Council decrees, That the Ordination of the Clerks, and the disposal of the Revenues of those Chapels shall belong to the Bishop, that divine Service may be regularly performed there.

The 15th. prohibits Abbots and Friars making use of the Protection of the Seculars, and going to the Prince, without their Bishop's leave.

The 16th. declareth, That they who give Money to be made Bishops, Priests or Deacons, shall be deprived of the Dignity that they would have purchased.

The 17th. forbids raising Tumults or Quarrels in the Church, or at the Church-doors.

The 18th. prohibits Plowing, shearing Corn, Reaping or Tilling the Ground on Sundays.

The 19th. prohibits Dancing and Singing lewd Songs within the Church-yards or in the Church-porches, upon Saints Festivals.

The 20th. degrades *Agapius* and *Bobon*, Bishops of *Digne*, for having done many things contrary to the Canons.

The Bishops of this Council wrote a Letter to *Theodosius* or *Theodorick* Bishop of *Arles*, in which they acquaint him, That having met together by King *Clevis*'s order, in the Town of *Chalton*, they did stay for him, hearing he was got near the Town; That the only thing that hindered his appearing, was, that he heard himself to be accused of living dishonestly, and doing several things contrary to the Canons; That they had also seen a Writing signed with his own Hand, and by the Bishops of his Province, wherein it appeared, That he had submitted himself to Penance; That he knew, that those that were come so far, cannot keep nor govern a Bishoprick any longer. Wherefore, they declare to him, That he must abstain from doing any Episcopal Function in *Arles*, and from receiving the Church Revenues, till he receive his trial before the Bishops.

Council VIII. of Toledo.

THIS Council of 52 Bishops of Spain, was called by an order from King * *Receswintbe*, in the year 653. Its Constitutions are in the form of Acts, very obscure, written in a barbarous Style, and full of false Notions. They begin with King *Receswintbe*'s Letter to the Bishops of the Synod, wherein he exhorts them to follow the Faith of the first 4 general Councils; to provide against the Disorders that would happen, if they should execute the Oath they had taken, of putting all those to death that should be found to be concerned in any Conspiracy, against the Prince or State; to re-establish the discipline of the ancient Canons: And to regulate those Matters that shall be brought before them. The Bishops obeying the King's Order, professed themselves to hold the Decisions of the Councils and the Fathers; they read the Creed, which was then recited in the solemn Service of the Churches of Spain, which is that of the Council of *Constantinople*, to which they had super-added, That the Holy Ghost proceeded from the Father and the Son. Then they made a long Discourse upon Oaths, and cited many Places of the Scripture and the Fathers, to shew, that Men ought not to keep nor execute the Oaths, wherewith they have sworn to commit wicked Actions, and prejudicial to the State. The third Canon is against those that use Intreaties and Prayers, to obtain the Priesthood. They are declared Excommunicate, and those that do confer or receive Orders thus, are deprived of their Dignity; these last are likewise put to Penance in a Monastery. The three next Canons are made to keep the Clergy pure and chaste. The 7th is against an Abuse, by which some Persons ordained Bishops or Presbyters, did think themselves free to leave the Priesthood, under pretence, that in their receiving it, they had said that they would not receive it: The Council declares, That this cannot be done; and that, as Baptism conferred on Persons unwilling to receive it, and on Children who know nothing of it, is valid; so likewise Ordination ought to subsist, being as indelible as Baptism, the Holy Christ

Council VIII. of Toledo.

* *Al. Receswintbe.*

Council
VIII. of
Toledo.

and the Consecration of the Altars: So they decree, That they, who after their Ordination, shall return to the World and marry, shall be banished out of the Church, and shut up in a Monastery, to do Penance there all their Life. The 8th. Constitution prohibits ordaining, hereafter, any Clerk that knows not the Psalter, the Anthems, the Hymns in use, and the Ceremonies of Baptism; and that if any of them that are ordained, be ignorant of these things, they shall be constrained to learn them. The 9th forbids eating Flesh in *Lent*, and orders, that those that have need of eating of it shall ask the Bishop's Leave. The 10th. Constitution is concerning the Election of Kings, and the Qualifications they ought to have. The 11th confirms the ancient Canons of Councils. The 12th confirms the Decree of the Council of *Toledo*, held under King *Sisenand*, about the security of Kings. They conclude with pious Wishes for King *Receswinthe*, and with a general Confirmation of the preceding Constitutions. The Acts are subscribed not only by 52 Bishops, but by 9 Abbots besides, and 10. Presbyters or Deacons, Deputies of Bishops, and 16 Lords. Moreover, there is another Decree of this Council, about the disposing of Kings Revenues, which is confirm'd by an Edict of King *Receswinthe*. The Jewish Converts presented a Petition to this Council, wherein they bound themselves, sincerely to renounce the Jewish Doctrine and Ceremonies.

Council IX. of Toledo.

Council
IX of To-
ledo.

TWO Years after, the same King *Receswinthe* called a Provincial Council, the Bishops whereof willing to renew the ancient Discipline, and to publish the Canons of the Councils, thought they ought to begin by making Laws to reform themselves: For, say they, in the Preface, It would not become Superiors to go about to judge their Inferiors, before they have judged themselves by the Laws of Justice it self. Judgments are more just by far, when the Life of the Judges is well ordered; and when their Virtue is known, their Judgment is better submitted to.

Therefore, they 1st. forbid the Bishops, and others of the Clergy, to appropriate to themselves the Lands given to Churches; and give leave to the Relations and Heirs of the Legatees, to apply themselves to the Bishop or Metropolitan, to hinder the Lands given by their Relations from being converted to private uses.

Secondly, to prevent the ruine of Parish-Churches and Monasteries, they give leave to those that built them, to take care of them, and to recommend to the Bishops some Persons to govern them, whom he shall be bound to ordain, if he finds them capable of that Office. This was one beginning of Lay-Patrons.

Thirdly, It is ordered, That if the Bishop, or any other of the Clergy (to pay the Churches Debts) alienates some part of his Church-Lands under the Titles of Patrimony, he shall be bound to set down in the Deed the cause of his doing so, to the end, that it may appear, whether it be done justly or fraudulently.

Fourthly, they decree, That if Bishops have but a small Patrimony, the Purchases they make ought to be for the Profit of the Church; but if the Revenue of their own Patrimony be found to be as great as that of their Bishoprick, their Heirs shall divide their Estate in half, or according to the proportion of their own and the Church Patrimony. Lastly, that they may, during their Life, dispose of what falls to them by Donation; but if they do not dispose of it, after their Decease, those Donations shall belong to the Church.

In the Fifth they declare, That the Bishop that will build a Monastery in his Diocese, shall endow it only with the fiftieth part of the Revenue of his Bishoprick, and with the hundredth if it be but a Church only.

In the Sixth, That he may forgive Parochial Churches the third part of the Revenues which they owe him, and that such Release shall be perpetual and irrevocable.

For the more punctual execution of these Canons, by the Seventh Constitution, they forbid the Heirs of the Bishop to enter upon their Inheritance, without the Consent of the Metropolitan, or, If he be a Metropolitan, before he hath a Successor, or there be a Council assembled. And likewise they forbid the Heirs of Presbyters and Deacons, to take possession of their Inheritance, without the Cognizance of the Bishop.

In the Eighth Canon they declare, That the Prescription of thirty Years shall not be reckoned against the Church, as to the Lands alienated by any Bishop, but from the Day of that Bishop's Death, and not from the day of the Date of the Deed.

In the Ninth they forbid a Bishop, who cometh to bury his Brother, to take above the value of a Pound of Gold, if the Church be rich, or of half a Pound if she be poor; and orders him to send the Inventory which he shall make, to the Metropolitan.

In the Tenth they declare the Sons of Clergymen, who were obliged to Celibacy, incapable of Inheriting.

The six following Canons are concerning Ecclesiastical Persons, or such as are made free by the Churches, and are not now in use.

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The Seventeenth and last lays an Obligation upon the *Jews*, who are newly converted, to be present on their ancient Feast-days, in the Towns and Assemblies of Christians, kept by the Bishop.

Council
IX. of
Toledo.

They conclude with making pious Wishes for King *Receswinthe*. They appoint the next Council on the 1st of *November* following. This Council is signed by *Eugenius* of *Toledo*, and 15 Bishops, by 3 Abbots, by the Deputy of a Bishop and 4 Lords.

Therefore we ought not to wonder that these Councils should make Laws about Political Matters, because they are properly Assemblies of the States, authorized by the Prince; in which the Civil Authority was joyned to the Ecclesiastical Power.

Council X. of Toledo, in 656.

THIS Council was held a Month later than it had been appointed: It made seven Canons.

Council
X. of
Toledo.

In the 1st. the Festival of the Virgin was appointed to be kept eight Days before *Christmas*.

By the 2d. the Clerks or Monks, which shall be found to have violated the Oaths taken to the King and the State, are deprived of their Dignity, yet so as that it shall be free for the Prince to restore them to it, if he thinks fit.

By the 3d. Bishops are forbidden to give Parochial Churches or Monasteries to their Kindred or Friends, to enjoy the Revenues of them.

In the 4th. it is ordered, That Women who have embraced the state of Widowhood, ought to make Profession of it, in Writing, before the Bishop or the Presbyter, to take the Habit of it, to keep it on always, and to wear a Veil of a Black or Violet Colour.

The 5th. decrees, that those who leave the Habit of Widowhood, after they have worn it, shall be excommunicated, and shut up in Monasteries.

The 6th. orders, That those Children, whom their Parents caused to take the Tonsure, or the Religious Habit, shall be obliged to lead a Religious Life: That, nevertheless, Parents cannot offer their Children, before they be ten Years old, and after that Age the Children's Consent is necessary.

The last Canon contains an Advertisement, to dissuade Christians from selling their Slaves to the *Jews*.

There was presented to this Council a Confession in Writing from *Potamius* Bishop of *Braga*, who was accused of many Crimes. They brought him before the Council; he owned that Writing, declared himself deeply guilty of those Faults; and said, that nine Months since he had relinquished the Government of his Church, and shut himself up in a Prison, to do Penance. The Council being informed that he had had the carnal Knowledge of a Woman, they declared, That although, according to the Ancient Rules, he was to be wholly degraded, and deprived of his Dignity, yet, out of compassion, they left him the Title and the degree of a Bishop, but they would have him to do Penance all his Life-time, and they did chuse *Fruetusus*, Bishop of *Dumes*, to govern the Church of *Braga* in his room. This Decree is put after the Canons of the Council; and to it is annexed another Decree, disannulling the Bequests of a Will, made by *Recimer* Bishop of *Dumes*, to the Prejudice of his Church.

This Council is subscribed by 3 Metropolitans, *Eugenius* of *Toledo*, *Fugitinus* of *Sevil*, *Fruetusus* of *Braga*, by 17 Bishops, and 5 Bishops Deputies.

A Conference held in Northumberland, in 664.

A Conference in Northumberland. THE chief occasion of this Conference, related by *Beda*, l. 3. c. 25. of his History, was the Dispute about *Easterday*. *Colman* maintained the Practice of the *Britains*, and *Wilfride* that of the *Romans*. King *Oswi* was present at it. *Wilfride* founded his Practice upon the universal Custom of the Church, which kept *Easter* on the same Day, excepting the *Pis* and the *Britains*. *Colman* would have defended their Practice by the Authority of *S. John*. But *Wilfride* shewed him, that he did not agree with this Apostle, who kept *Easter* without staying for the *Sunday*, which they did not follow, seeing they staid till the *Sunday* next after the fourteenth Moon. They that did not agree with *S. Peter* neither, for this Holy Apostle kept *Easter* between the 15th and the 21st Moon, whereas they would keep it from the 14th to the 20th so that they did sometimes begin this Feast at the end of the thirteenth Moon. *Colman* alledged, for his Defence, the Authority of *Anatolius*, *Columba* and the Ancients of his Country. *Wilfride* answered, That they did not agree with *Anatolius*, who made use of the Cycle of nineteen Years, which they were strangers to, because that Author's Opinion was not that *Easter* was necessarily to be kept before the 21st Moon, but that he had mistaken the fourteenth Moon for the fifteenth, and the twentieth for the twenty first. As to *Columba* and his Successors, he would not condemn them; that he was persuaded they might be excused for their Simplicity, in a Time when no Body was able to instruct them: But, as for them, they could have no Excuse, if they refused the Instructions given them. However, that *Columba's* Authority was not to be preferred before *S. Peter's*, to whom Christ gave the Keys of the Church, and said, *Thou art Peter, and upon this rock I will build my Church*.

The King struck with these last Words, ask'd *Colman* if it was true, that Christ said so to *S. Peter*? *Colman* having confessed it was true, the King said; That, seeing *S. Peter* was the Door-keeper of Heaven, he would not contradict him, but would obey his Statutes.

This Decision was approved by the Company: *Colman* and his Men withdrew, refusing to yield to the Practice of the *Romans*, about the keeping of *Easter* and the Tonnage, about which there was also a Contest: Men take such delight in Disputes about small Things.

[* Concilium Emmeritense.]

Council of Merida.

Council of Merida *.

THIS Council, made up of the Bishops of the Province of *Portugal*, was assembled by the Order of King *Receswinthe*, in the Year 666. After having prayed for the King, they recited the Creed, with the addition, of the Holy Ghost proceeding from the Father and the Son. Then they decree, That on Holy Days they shall say *Vespers* in their Churches, before they sing what they call the *Sound*, that is, the *Venite exultemus*, which is thus called, because it was sung with a loud sounding Voice.

In the third Chapter they ordain, That whenever the King shall go to the Army, the Bishops shall offer every Day the Sacrifice, and put up prayers for him and his till his Return.

They decree in the fourth, That Bishops, after their Ordination, shall give a Writing, whereby they shall bind themselves to a chaste, sober and honest Life. The Metropolitans were to send this Writing to the Bishops of their Province, and the Bishops to the Metropolitan.

By the fifth, Bishops are enjoined to come to the Synod, at the Time appointed by the Metropolitan's Letters, and the King's Order. If any of them be detained by Sickness, he is permitted to send a Presbyter for his Representative, but they will not have him to depute a Deacon.

Moreover it is decreed by the sixth, That the Suffragan Bishops, which shall be sent for by the Metropolitan, to come and keep *Christmas* and *Easter* with him, shall be bound to obey his Orders.

The seventh renews the Law of holding every Year a Council, and the Penalties laid upon the Bishops that do not come to it.

In the eighth it is mentioned, That King *Receswinthe* hath re-established the Rights of the Province of *Portugal* and its Metropolis: And then it says, That *Selva* Bishop of *Ingidane* had made his Complaint, that *Justus* Bishop of *Salamanca* had invaded his Diocese, and demanded Restitution of what belonged to him. It was ordained, That Surveyors shall be sent to compose this Difference, because there had not been thirty Years possession. In the end Bishops are warned to look well to the Preservation of what belongs to their Diocese; and it is decreed, That 30 Years Possession shall go for a Title.

By the ninth Canon, he to whom the Holy Chrisme is sent, is forbidden to take any thing for his Distribution of it; and Presbyters are forbidden exacting any thing for Baptizing; but they are permitted to take what shall be freely given to them.

The

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The tenth enjoyns every Bishop to have an Arch-priest, an Arch-deacon and a Secretary; and these Officers are enjoyn'd to be subject to their Bishops, to pay them their Dues, to entertain them in their Visitation, and to undertake no Business without their Consent. Council of Merida.

By the twelfth a Bishop is permitted to take Parish Priests and Clerks into his Cathedral Church, yet so that they shall not lose their Title, nor the Revenue of their Livings, provided that another Priest or Clerk shall be put in their room, with a competent Maintenance.

The thirteenth impowers the Bishop to Prefer the Clerks, who discharge their Duty well, and to deprive them of this Advantage, if they abuse it.

The fourteenth decrees, That all the Money offered on Holy Days, in Churches, shall be gathered together and put into the Bishop's Hands; who shall divide it into three parts, the one for himself, the other for the Priests and Deacons, and the rest for the other Clerks.

The fifteenth orders the manner of punishing Church-Servants, that it be done agreeably to the Ecclesiastical Gentleness and Lenity.

By the sixteenth, the Bishops of the Province of Portugal are forbidden to appropriate to themselves the third part of the Church's Revenue, and are ordered to employ it in the Repairing of the Churches.

The seventeenth appoints Penalties for those who speak ill of their Bishops after his Death.

By the eighteenth Parsons are enjoyn'd to have Clerks.

The nineteenth enjoyns Presbyters, charged with the Care of several Churches, to say Mass in every one of them every Sunday; and to recite the Names of those that built them, whether they be alive or dead.

The twentieth contains some Constitutions about the bestowing Freedom on the Slaves of the Church.

The twenty first decrees, That the Donations, made by a Bishop, shall stand, when the Church is found to have got more by his Estate, than he gave by his Will.

By the twenty second it is decreed, That those that will not observe these Decrees, shall be excommunicated.

This Council ended, as all the preceding Councils of Spain, with Wishes and Prayers for King *Receswintke*. It is subscribed by the Arch-bishop of Merida, and 11 Suffragan Bishops; which are the Bishops of Indane, of Pace, now Bece, of Avila, of Lisbon, of Lamega, of Salamanca, of Coimbra, of Cauria, of Oxonobe, now Istombar, of Elbora, now Talaverre, and of Caliabria, now Setuval; which we do now take notice of, because there was some Difference since between the Metropolitan of Braga and that of Merida, about 3 of those Churches, viz. Coimbra, Lamega and Indane.

Council of Autun.

S. Leger, Bishop of Autun, held a Council in this City, in which he made some Constitutions for Monks; wherein they are ordered, To appropriate nothing to themselves, nor to be seen in Towns, To obey their Abbots, To let no Woman come into their Monasteries, To suffer no Vagabon Friars, To keep S. Benedict's Rules, and exactly to discharge their Duty: It appoints different Penalties against Transgressors, among which is reckoned the Bastinado for simple Friars. Some place this Council in 663, others in 670. and some others in 666, because in his last Will it is said, that in the 7th Year of his Pontificate, which answers the 666th Year of Christ, he was present at a Council of 54 Bishops: But those 54 Bishops did not meet at Autun, but in a Place named *Christiac*; and the Constitutions abovemention'd, are intituled, in the old Collection of the Church of Angers, *Canons of the Council of Autun*. Council of Autun.

Council of Hereford in England.

 **T**HIS Council was held in 673. by *Theodorus of Canterbury*, who read and promulged there 10 Canons, of which we spake, when we treated of this Father's Works.

Council of
Hereford.

Council XI. of Toledo.

 Council
XI. of To-
ledo.

THIS Council, held in 675. begins with a long Exposition of Faith, upon the Trinity and the Incarnation. The 1st Canon is of the Modesty and Order to be kept in the Council.

The 2^d. enjoyns Metropolitans to be diligent in instructing of their Suffragans

The 3^d. enjoyns all the Bishops of the same Province, to observe the same Rites and Ceremonies in the Publick Service, and to conform themselves to the Metropolitan Church, from which they receive their Consecration. Abbots likewise are enjoyn'd, in the Publick Service, to follow the Use of the Cathedral Church.

The 4th. forbids receiving the Oblations, or suffering the Bishops that are at Variance to come near the Altar before they be reconcil'd.

The 5th. is to prevent the Attempts and Excesses the Bishops might commit, by reason of their Authority.

By the 6th. Clerks are forbidden to be present in Capital Judgments, or to punish any Body with Loss of Limbs.

The 7th. forbids Bishops to put any Body to Penance, but according to the Publick Order of the Church, or in the presence of Witnesses.

The 8th. prohibits taking any thing, even of what is freely offered for Baptism, the Holy Chrism, or Holy Orders.

The 9th. enjoyns him, who is ordained Bishop, to give Oath before the Altar, that he neither did nor will give any thing to be chosen Bishop.

The 10th. enjoyns those that take Orders to bind themselves under their Hand, to keep inviolably to the Faith of the Church, to live a good Life, to do nothing contrary to the Ecclesiastical Laws, and to be obedient to their Superiors.

The 11th. excuses those whom Illness causes them to cast up the Eucharist, and condemns that do it out of Impiety.

The 12th. ordains, That those shall be reconciled who desire Penance, being in Danger of Death, and that Commemoration be made of those, and their Oblation be received, who die after they have been admitted to Penance, by the Imposition of Hands, tho' they have not been reconciled.

The 13th. forbids those who are possessed by the Devil, or stirred with violent Motions, to wait on the Altar, or to come near it, to receive the Sacraments: Yet those are excepted who fall down out of Weakness or Illness, without any other Symptome.

The 14th. orders, That there shall always be some Body assisting to the Priest, whilst he is singing the Service, or celebrating the Holy Sacrifice, to the end that, if he should fall ill, another might take his Place.

The 15th. renews the Constitutions about the holding of Councils.

[*Al.Bam-
ba.]

The Council concludes with Wishes for the Prosperity of King * *Wamba*.

It is subscribed by the Arch-bishop of *Toledo*, by 16 Bishops, 2 Deacons, Bishops Deputies, and 7 Abbots.

Council IV. of Braga.

 Council
IV. of
Braga.

THE same Year, and under the same King, was held a Council in *Braga*. The Bishops having recited the *Nicene Creed*, with the Addition of the Holy Ghost's proceeding from the Father and the Son, do condemn some Abuses which had crept into the Celebration of the Holy Mysteries: Some offered Milk, others Grapes instead of Wine; some gave to the People the Eucharist dip't in Wine: Some Priests would make use of the Sacred Vessels to eat and drink in; others said Mass without a Stole on: Some hung about their Necks Relicks of Mar-
tyrs,

tyrs, and then made themselves to be carried about by Deacons, with their Albes on. Several Bishops accompanied with Women, and some misused their Clerks; Simony was a common thing. They made Canons against all those Disorders.

By the 1st they forbid offering Milk and Grapes, in lieu of Wine, and dipping the Eucharist in the Wine.

The 2^d prohibits putting Sacred Vessels and Ornaments to prophane and common Uses.

By the 3^d it is ordered, That Priests shall celebrate the Holy Mysteries with a Stole only, which shall cover their Shoulders, and go down, cross-wise, over the Stomach.

By the 4th Ecclesiastical Persons are forbidden to dwell with a Woman, excepting their Mother only, but not their very Sisters, nor any other near Relations.

The 5th declares, It belongs to the Deacons to carry the Relicks of Martyrs; and that if the Bishop will carry them, he shall go afoot, and not be carried by the Deacons.

The 6th. forbids Bishops to cause the Priests, Abbots or Deacons under him to be beat.

The 7th. prohibits Simony, and for that purpose renews the Canon of the Council of Chalcedon.

The last forbids Bishops to take more Care of their own Patrimony than of the Church's; and if this happens to be embelz'd by their Negligence, whilst the other is improved, they shall be bound to make up the Loss out of their own.

This Council is signed by 8 Bishops.

Council
IV. of
Braga.

Council XII. of Toledo.

THIS Council was held in 681, under King * *Ervigius*. The Metropolitans of Toledo, Sevil, Braga, and Merida, were present in it, together with Thirty Bishops, Four Abbots, Three Bishop's Deputies, and several Lords. King *Ervigius* came to it at the beginning of it, and withdrew after having made a short Speech to the Council. He left them a Memoir, wherein he exhorted them to absolve the Guilty, to reform Manners, to re-establish Discipline, to renew the Laws made against the *Jews*, to procure the Restoration of those who had been Degraded, by virtue of a Law of his Predecessor, for not bearing Arms, or for laying them down. He directs his Speech to the Bishops and the Lords, that these Laws being made by the unanimous consent of both Spiritual and Temporal Authority, they may stand firm, and be put in execution.

The Council, having, according to the custom, made a protestation, that they did receive the Faith of the first Four Councils, and recited the Creed, approves *Ervigius's* Elevation to the Throne, and *Wamba's* Deposition, who had withdrawn himself by taking a Religious Habit, shaving his Head, and chusing King *Ervigius* to Reign in his stead, and causing him to be Consecrated by the Sacerdotal Uncction. It is very remarkable, that the Fathers of this Council do not depose King *Wamba*, nor chuse *Ervigius* of their own accord. But after having seen the Declaration, which that Prince had made in Writing, and Signed in the presence of the Lords, whereby he had made profession of the Religious Life, and got his Hair cut; and that whereby he desired, *Ervigius* might be chosen King; and the order he had given to the Bishop of Toledo, to Consecrate *Ervigius* with the usual Ceremonies; and the Verbal Process of that Consecration, Signed by *Wamba*, they join their consent to *Wamba's*, and approve of what he had done, and consequently declare, that *Ervigius* ought to be owned for their lawful King, and in that Quality to be Obeyed, upon pain of Anathema.

The 2^d. Canon binds those, who receive Penance in the extremity of Sickness, and when they are not Sensible, to lead a Penitent Life, if they recover. Yet they will have the Priest to give Penance to those only that desire it; they give the instance of Children's Baptism, to shew that Penance may be given to those who are not sensible.

The 3^d. ordains, That those that have been Excommunicated for some Crime against the State, shall be restored when the Prince taketh them into his favour again, or they have the Honour to Eat at his Table.

In the 4th. The Bishop of Merida having represented, that King *Wamba* had constrained him to Ordain a Bishop in a Country-Town, and essayed to do the same thing in other places. They recited the Canons forbidding to Ordain Bishops in Burroughs, or to put Two in the same City; by virtue whereof they declared, that the Ordination of him, whom *Wamba* caused to be Ordained, was irregular: But seeing it was not out of Ambition that he had been Ordained, but by the Prince's express Orders, they out of mere favour granted him the next vacant Bishoprick; and they make a general Inhibition, to Ordain Bishops in places where there were none before.

The 5th. Forbids Priests to Offer the Holy Sacrifice without Communicating, because some of those who Offered it many times in one Day, would not Communicate but at their last Mass.

Council
XII. of
Toledo.
[* al.
Ervig.]

Council
XII. of
Toledo.

The 6th. to prevent the long vacancy of Churches, permits the Arch-Bishop of *Toledo* to Ordain him whom the King shall chuse, yet without any prejudice to the Rights of Provinces; and upon condition, that within Three Months after his Ordination he shall present himself before his Metropolitan.

The 7th. declares, That whereas King *Erwigius* intends to moderate the Law made by his Predecessor *Wamba*, against them that had not taken Arms; it was their Opinion, that such persons had a Right to bear Witness, and were not to be rejected as infamous.

By the 8th. Husbands are forbidden to leave their Wives, except for Adultery.

The 9th. renews several Constitutions against the *Jews*.

The 10th grants the Right of the Sanctuary to those who escape into Churches, or within Thirty Yards about, provided nevertheless, that they shall be delivered back into their Hands, who shall promise with an Oath not to hurt them.

The 11th. Canon does severely punish Superstitions and Idolatry.

The 12th. renews the Law for holding a Council every Year.

The 13th. contains Wishes and Prayers for the Prince.

These Canons are confirmed by a Declaration of King *Erwigius*.

Council XIII. of Toledo.

Council
XIII. of
Toledo.

THIS Council was also holden under King *Erwigius*, (*An*, 683.) The same Metropolitans assisted at it together with Forty Four Bishops, Twenty Four Deputies of other Bishops, Eight Abbots, and Twenty Six Lords. They read the Mandement to them by King *Erwigius*, containing the Heads of such matters as he would have to be regulated by them. Then they made a Confession of Faith, and recited the Creed, according to the custom. The Three first Canons respect Secular Affairs, and confirm what the Prince had done.

The 1st. is a Pardon in favour of those who had formerly conspired with *Paul* against the State.

The 2^d. is a determination of the manner how to proceed against the Lords of the Court, accused of Capital Matters, and how to judge them.

And the 3^d. is about the remitting of the extraordinary Taxes granted to *Erwigius*. These Three Canons are all of the First Day.

The next Day the Bishops being desirous to shew their gratitude to their Prince for the favours he had bestowed upon them, provided for the Security of his Children and Family.

By the 4th. Canon, and by the 5th, They forbid any person Marrying his Widow.

The 6th. prohibits advancing to the Offices of the Court Slaves, or Free-Men, unless they belong to the Exchequer.

The 7th. forbids to uncloath the Altars, take away the Wax-Candles, Adorn the Church in a Mourning manner, or to cease to Offer the Sacrifice, without great necessity.

The 8th. orders Bishops to come, when sent for by their Metropolitan, to be present at some Festival.

The 9th. confirms and repeats compendiously the Canons of the 12th Council of *Toledo*.

The 10th. made in the 3^d Meeting of the Council, is concerning a difficult case proposed by *Gaudentius* Bishop of *Valeria*, or *Villareo*, who being fallen Sick, had subjected himself to the Laws of Penance. He desired to know, whether, in case he recovered, he might Execute his Function, and Celebrate the Holy Mysteries. The Council ordains, That he may, after he is reconciled; because the Canons permit those who being at the point of Death, have indeed received Penance, but yet have confessed no Crimes, to be admitted into the Clergy. Upon this Principle, they make a general Law, that the Bishops, who have received Penance, without confessing any Mortal Sins, being reconciled by their Metropolitan, may return to their Functions. Notwithstanding, if they had been convicted of any Crimes, before they were put to Penance, or if they have confessed some capital Sins upon their receiving of it, they shall abstain from their Functions, as long as the Metropolitan shall think fit. But if in submitting themselves to Penance they confessed no Mortal Sin, tho' they have committed some, which they conceal in their own Conscience, they have the liberty to examine themselves in their own Conscience, whether they should offer the Sacrifice, or not: But this depends upon their own Will, and not upon Men's Judgment.

The 11th. Canon prohibits keeping or entertaining another Bishop's Clerk, or helping his escape, or affording him means of hiding himself. It is observed there, that those ought not to be reckoned among Fugitives, who go to their Metropolitan about their own business.

It is ordained contrary-wise by the 12th Canon, That a Clerk, who having some business with his Bishop, betakes himself to the Metropolitan, ought not to be Excommunicated by his Bishop, before the Metropolitan hath judged whether he deserve Excommunication. Likewise,

of the Seventh Century of Christianity.

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wife, If a Clerk pretending himself to be wrong'd by his Metropolitan, betaketh himself to another Metropolitan; or if, both the Metropolitans refusing to do him Justice, he hath recourse to the Prince, he shall not be Excommunicated before his Cause be Judged. Yet, if he who Appeals to the Synod, to the next Metropolitan, or to the King, be found to have been Excommunicated before he brought his Matters before them, he shall remain Excommunicate till he hath cleared himself.

Council
XIII. of
Toledo.

The 13th. contains Thanksgiving to King *Ervigius*, and some Petitions to Heaven for him. This Prince set out an Edict, whereby he confirmed these Canons, after the recitation of them.

Council XIV. of Toledo.

THIS Council was called by King *Ervigius*, (*Anno* 684.) to approve what had been done against the Error of the *Monothelites*, which they call the Doctrine of *Apollinaris*. He intended to call a General Council of his whole Kingdom for this purpose; but time not permitting it, the Bishop of *Toledo* assembled his Suffragans; and the Metropolitans of *Tarragona*, *Narbonne*, *Merida*, *Braga*, and *Sevil*, sent their Deputies thither. In this Council they approved the Acts of that of *Constantinople*, and added an Exposition of Faith, wherein they did acknowledge two Wills in Jesus Christ.

Council
XIV. of
Toledo.

Council XV. of Toledo.

THIS Council was held under King* *Egica*, *Ervigius's* Successor, and Son-in-Law, (*Anno* 688.) and composed of Sixty Bishops. In this Council they justify themselves about some Articles of the Exposition of Faith, which the Spanish Bishops had sent to *Rome* by *Peter* a Prefbyter, which Articles Pope *Benedict* had found fault with.

Council
XV. of
Toledo.

The First is about their saying, That the Will had begotten a Will. They defend this Expression, because the Eternal Will of God is common to the Three Persons, as well as Wisdom, and other Divine Attributes; so that as Wisdom may be said to have begotten Wisdom, the Will likewise may be said to have begotten a Will; they also defend this Expression by some testimonies of *S. Athanasius*, and *S. Austin*.

* alias
Egypta.

The Second is about their saying, That there were Three Substances in Jesus Christ. They maintain, that Jesus Christ being composed of a Body, a Soul, and the Godhead, he may be said to be of Three Substances in this sense, though the Body and the Humane Soul being taken but for One Nature, and One Substance, Two Natures, and Two Substances, only may be said to be in him. They shew, that *S. Cyril*, and *S. Austin*, did speak as they did. They do not enlarge upon the other two Articles, thinking it sufficient to observe, that they are taken out of *S. Ambrose*, and *S. Fulgentius*. Afterwards they treat of the Oaths taken by King *Egica*. He had made one to King *Ervigius*, to defend and protect his Children against all Persons whatsoever; and another at his Consecration, to administer Justice to his People. It was demanded, that in case these two Oaths should be found to interfere with one another, and that *Ervigius's* Children were to be protected against Right and Justice, and to be rescued from the Punishment due to them for Wrongs done by them, whether the King be bound to keep the first, or the last Oath. The Council Answers, He is more strictly bound to keep the last, as being more just, more solemn and necessary. This Council is Signed by the Metropolitans of *Toledo*, *Narbonne*, *Sevil*, *Braga*, and *Merida*, by Fifty-six of their Suffragans in Person, by the Deputies of Six, among whom was *Ioa* the Arch-Bishop of *Terragona*, by Eleven Abbots, by Seventeen Lords, and confirmed by the King's Declaration.

Council of Saragosa.

THIS Council was assembled under King *Egica*, *Anno* 691: It made five Canons.

By the 1st. Bishops are forbidden to Consecrate Churches but on Sundays.

The 2^d. orders the Bishops to enquire of their Metropolitan, or Primate, about Easter-Day, and to keep it upon the day he shall appoint.

Council of
Saragosa.

The 3^d. forbids Monks to admit Secular Persons into their Cloysters.

The 4th. ordains, That the Church-Slaves, freed by their Bishop, shall be bound to exhibit Council of to their Succesor their Letters of Freedom within a Year after the Death of the Bishop that set Saragoſa. them at Liberty ; provided they have been warned to do ſo.

The 5th. renews what had been Decreed by the Council of Toledo, that the King's Widow ſhould not Marry again ; and ordains moreover, That ſhe ſhall withdraw into a Convent, and take the Religious Habit immediately after the Prince's Death.

The Council ends with Thankſgiving to, and Prayers for the King.

Council XVI. of Toledo.

Council XVI. of Toledo. THIS Council was kept in 693, under the ſame King Egica. After the reading of the Memoir, containing the Propoſal of what was to be treated in the Council, the Biſhops made a long Expoſition of Faith, which is followed with Twelve Canons.

The 1^{ſt}. is in the behalf of the Jewiſh Converts, to exempt them from the Tribute which they paid to the Exchequer.

The 2^d. is againſt the Remainders of Idolatry.

The 3^d. appoints very ſevere Punishments againſt the Sodomites, and excludes them from the Communion until the time of Death, when they have not done Penance being in Health.

The 4th. is againſt them that fall into ſome fit of Deſpair.

The 5th. forbids Biſhops to take above the third part of the Churches Revenues, and orders them to lay it out in Repairs. It prohibits alſo giving the Government of many Churches to one Prieſt ; and ordains, That ſmall Churches ſhall be united to greater ones.

The 6th. forbids an Abule crept in among ſome Spaniſh Prietts, who at the Sacrifice upon the Altar did not Offer clean and decent Loaves, nor prepare them carefully ; but did only Conſecrate a Cruſt of their own Bread cut round. The Council to ſtop this Abule, ordains, That the Bread to be Conſecrated upon the Altar ſhall be whole, decent, made on purpoſe, that it ſhall not be a very great Loaf, but of a reaſonable bigneſs, *Modica oblata*, the remainders of which may eaſily be preſerved, and which may not load the Stomach.

The 7th. commands, That Biſhops ſhall call their Clergy and the People together for the promulgation of the Canons of Councils within ſix Months after the holding of the Councils.

The 8th. contains ſeveral Conſtitutions for the ſafety of the King's Children, and Ordains, That every Day Sacrifices ſhall be Offered up for the Health and Proſperity of the King and the Royal Family, except the Day of the Paſſion, when Altars are uncovered, and no Body is permitted to ſay Maſs.

The 9th. is againſt *Sübert*, Biſhop of Toledo, who had broken his Oath to King Egica, by Conſpiring againſt his Perſon and Family : They Depoſe and Excommunicate him for his whole Life ; they declare his Goods to be confiscated to the Prince, and condemn him to perpetual Imprifonment. They Decree the ſame Punishment againſt all that are Guilty of the ſame Crime.

The 10th. pronounces three times *Anathema* againſt them that attempt againſt the Life of Kings, and Plot againſt them and the State, and reduces them and their Poſterity to the condition of Slaves.

The 11th. contains ſome Prayers for King Egica's Proſperity.

By the 12th. they put *Felix*, Biſhop of Sevil, into the room of *Sübert* newly Depoſed, and *Fauſtin*, Biſhop of Braga, into *Felix's* room and to *Fauſtin* they ſubſtitute another Biſhop.

The 13th. ordains, That a Council ſhall be held at *Narbone*, to approve the Canons of this ; becauſe the Biſhops of this Province could not come to it by reaſon of a Sickneſs. This Council is confirmed by the Prince's Edict, and ſigned by Five Metropolitans, viz. thoſe of Toledo, Sevil, Merida, Tarragona, and Braga, by Fifty-two Biſhops, Three Biſhops Deputies, Five Abbots, and Sixteen Counts, or Lords.

Council XVII. of Toledo, held in 694.

Council XVII. of Toledo. THIS Council hath the ſame Form with the preceding. King Egica preſented a Memoir, which the Biſhops of the Council having read, they recited the Creed, and made the following Canons.

1^{ſt}. That they ſhall Faſt three Days, in Honour of the Holy Trinity, before they begin any Conference in Councils.

2^{dly}, That

2dly, That in the beginning of *Lent* the Bishop shall shut the Font, and Seal it up with his Ring till Holy *Thursday*, to let People know, that no Body ought to be Baptized during that time, but in case of extream Necessity.

3dly, They Ordain, That the Ceremony of Washing of Feet shall be used on Holy *Thursday*.

Council
XVII. of
Toledo.

4thly, They renew the Prohibition of putting Sacred Vessels to Prophanè Uses.

5thly, They condemn to Excommunication, and perpetual Imprisonment, those Priests that say the Masses of the Dead for the Living, out of a conceit that this Sacrifice will bring them to their Death.

6thly, They re-establish the ancient Custom to make Litanies, or Publick Prayers, every Month for the Church, the King's Health, the good of the State, and the Remission of Sins.

7thly, They provide for the Security of the King's Children, that no Body may attempt against their Life, or Estate, after his Decease.

8thly, They Ordain, That the *Jews*, who, being Baptized, remained in their Religion, yea, and Conspired against the Prince, shall be made Slaves, and all their Estates confiscated, that they shall be hindered from using their Ceremonies, and their Children shall be taken away from them, to be brought up in the Christian Religion.

Lastly, They return their Thanks to King *Egica*, who confirms their Canons by his Edict.

Council held at Constantinople, Anno 692, called Quini-Sextum, or In Trullo.

THE Fifth and Sixth General Councils having made no Canons about Discipline, *Justinian* the Second thought fit to call a Council, to renew the old Canons, and to make a kind of a Body of the Canon-Law, for the Clergy of all the East.

Council of
Constanti-
nople.

This Council was held in 692, at *Constantinople*, in the Tower of the Emperor's Palace, called *Trullus*. The Four Patriarchs of the East were present at it, together with 108 Bishops of their Patriarchates. This Council was called *Quini-Sextum*, because it was look'd upon as a Supplement to the Fifth and Sixth Council. It took the Name of General Council, and the *Greeks* owned it for such, but the *Latins* rejected it. It made 102 Canons.

In the 1st. it approves all that was done in the first Six General Councils, condemns the Errors and the Persons they had condemn'd, and pronounces *Anathema* to those that hold any other Doctrine, than that they have established.

In the 2^d. the Bishops of this Council deliver the number of Canons which they received, which are the Constitutions attributed to *Clemens*, the Canons of the Councils of *Nice*, *Ancyra*, *Neo-Cæsarea*, *Gangra*, *Antioch*, *Laodicea*, *Constantinople*, *Ephesus*, *Chalcedon*, *Sardica*, and *Cartbage*. The Canons made in the time of *Nectarius* at *Constantinople*, and in the time of *Theophilus* at *Alexandria*; the Canons of *Denys*, and *Peter* of *Alexandria*, of *Gregory Thaumaturgus*, of *S. Athanasius*, *S. Basil*, *S. Gregory Nyssen*, *S. Gregory Nazianzen*, of *Amphilachius*, *Timothy*, and *Theophilus* of *Alexandria*, *S. Cyril*, *Gennadius* of *Constantinople*, and the Canon of *S. Cyprian*, and his Council, which is only observed in *Africk*, according to their Custom.

The 3^d. Canon is concerning those of the Clergy, Presbyters, or Deacons, that had Married two Wives. They declare, That those that would not leave that Custom shall be Deposed; but as to those, whose second Wives are dead, or who have left them, they shall keep the Honour and Place of their Dignity, being forbidden only to perform the Functions of it; it being not fitting, say they, that he that ought to heal his own Wounds, should Bless others: As for them who had Married Widows, or had Married, being Priests, Deacons, or Sub-deacons, they Ordain, they shall for a time be suspended from their Functions; but they grant them the power of being restored, when they leave their Wives, upon condition, that they shall not be raised to a Superior Order. And lastly, they Ordain, That, for the future, all those that have been Married twice after Baptism, or have had Concubines, shall not be made Bishops, Priests, Deacons, or Clergy-Men; as also those that have Married, Divorced or Prostituted Women, or Slaves, or Stage-Players.

The 4th. Canon inflicts the Punishment of Deposition upon such Ecclesiastical Persons as shall company with a Virgin Consecrated to God, and of Excommunication upon Lay-Men.

The 5th. renews the Canon which forbids Clerks to have with them Women, not related to them, except those which the Canons allow them to dwell withal. It extends this Prohibition to the Eunuchs.

The 6th. forbids those that are in Orders, including the Sub-deacons, to Marry after their Ordination.


~~~~~ The 7<sup>th</sup>. forbids Deacons to sit down before a Presbyter, unless they represent the Person of Council of the Patriarch or Metropolitan.

~~~~~ The 8<sup>th</sup>. ordains, That a Synod shall be kept at least once a Year in each Province.

~~~~~ The 9<sup>th</sup>. forbids Clerks to keep a Tavern, or to resort thither.

~~~~~ The 10<sup>th</sup>. forbids them to lend upon Usury.

~~~~~ The 11<sup>th</sup>. forbids them having any Commerce of Familiarity with the *Jews*.

~~~~~ The 12<sup>th</sup>. ties the Bishops of *Africk* and *Lybia* to the Law of the Celibacy.

~~~~~ The 13<sup>th</sup>. prohibits the Separation of Presbyters, Deacons, or Sub-deacons from their Wives, or binding them to Continency before they be ordained.

~~~~~ The 14<sup>th</sup>. renews the Canon, ordaining, That he who is made a Priest shall be Thirty Years old at least, and a Deacon Twenty-five.

~~~~~ The 15<sup>th</sup>. decrees, That he who is ordained Sub-deacon, be at least Twenty Years old.

~~~~~ The 16<sup>th</sup>. declares, That the Seven Deacons spoken of in the *Acts of the Apostles*, were but Ministers of common Tables, and not of Altars; and thereby rejects the Canon of the Council of *Neo-caesarea*, which by the Authority of this Place had ordained, that there should be but Seven Deacons in every Church.

~~~~~ The 17<sup>th</sup>. forbids Clerks to go out of their Churches, without dimissory Letters from their Bishops.

~~~~~ The 18<sup>th</sup>. enjoins those who were forced to withdraw because of the Incursions of the Barbarians, or for any other Cause, to come back again as soon as they can.

~~~~~ The 19<sup>th</sup>. enjoins those who govern Churches, to preach to those committed to their Care, the Doctrine of the Church, and to expound the Scripture agreeably to the Sentiments of the Fathers.

~~~~~ The 20<sup>th</sup>. forbids Bishops to Preach in a Church, which is out of their Diocess.

~~~~~ The 21<sup>st</sup>. gives permission to Clerks deposed, if they repent of their Fault, to wear short Hair, like other Clerks: But if they lead a secular Life, it binds them to wear long Hair, like other Laymen.

~~~~~ The 22<sup>d</sup>. ordains, That they shall be deposed that have been Ordained for Money.

~~~~~ The 23<sup>d</sup>. prohibits exacting Money for the distribution of the Holy Communion.

~~~~~ The 24<sup>th</sup>. forbids Clerks to be present at the Shews of Stage-Players.

~~~~~ The 25<sup>th</sup>. ordains, That Country Parishes shall belong to the Bishop who had them in possession thirty Years ago; and if before thirty Years possession any will prove them not to belong to them, the Matter shall be examined in the Provincial Council.

~~~~~ The 26<sup>th</sup>. renews the Prohibition made to a Priest, engaged in an unlawful Marriage, to execute his Function.

~~~~~ The 27<sup>th</sup>. forbids Clerks to wear any other Garb than such as belongs to their Order, and separateth for a week those that do.

~~~~~ The 28<sup>th</sup>. forbids distributing with the Oblation the Grapes offered at the Altar, by reason the Oblation ought to be given to the People for the Sanctification and Remission of Sins, whereas Fruits are only blessed and distributed for Thanksgivings.

~~~~~ The 29<sup>th</sup>. ordains, That, according to the Council of *Carthage*, the Mysteries shall be celebrated Fasting, not excepting *Holy Thursday* it self.

~~~~~ The 30<sup>th</sup>. ordains, That the Bishops of Churches in barbarous Countries, if they will leave their Wives, shall dwell no longer with them.

~~~~~ The 31<sup>st</sup>. forbids Clerks to Baptize, or to Celebrate the Mysteries in Chappels of Private Houses, without the Bishop's Consent.

~~~~~ The 32<sup>d</sup>. condemns the Practice of the *Armenians*, who put no Water into the Wine which they did Consecrate.

~~~~~ The 33<sup>d</sup>. rejects another Custom of the *Armenians*, who admitted none into the Clergy but those of a Sacerdotal Race, and made them Clerks and Readers without cutting their Hair. The Council does not allow that regard should be had to the Race of those that are Ordained, but only to their Merit; and forbids the Readers to read publickly in the Church, without their Hair cut, and without receiving the Blessing of the Pastor of the Church.

~~~~~ The 34<sup>th</sup>. decrees the Penalty of Deposition against caballing Clerks.

~~~~~ The 35<sup>th</sup>. forbids a Metropolitan to seize on the Estate of a Bishop deceased, or on his Church; and appoints that they shall be in the Keeping of the Clerks, till there be another Bishop, unless there be no Clerks, in which case the Metropolitan shall keep them for the Successor.

~~~~~ The 36<sup>th</sup>. renews the Canons of the Councils of *Constantinople*, and *Chalcedon*, concerning the Authority of the See of the Church of *Constantinople*, and grants to it the same Privileges as to the See of old *Rome*, the same Authority in Ecclesiastical Affairs, and the second Place, the third to that of *Alexandria*, the fourth to that of *Antioch*, and the fifth to that of *Jerusalem*.

~~~~~ The 37<sup>th</sup>. preserveth to the Bishops, ordained into Churches, which have been invaded by the Barbarians, the Dignity and Rank of Bishops, and permits them to perform their Functions.

~~~~~ The 38<sup>th</sup>. renews the 12<sup>th</sup>. Canon of the Council of *Chalcedon*; whereby it is ordained, That the Disposition of Churches shall follow that of the Empire.

The 39th. preserveth to the Metropolitan of Cyprus, (who was forced to withdraw by reason of that Island's being taken by the Barbarians, and was come to settle in the new *Justiniano-Council of polis*) they preserve him, I say, the Right of Supremacy, and the Government of the Churches of the Hellespont, with the Right of being chosen by the Bishops subject to it, according to the Ancient Custom. They do also subject to him the Bishop of Cyzicum. *Constantinople.*

The 40th. declares, they may receive a Monk in the Tenth Year of his Age.

The 41st. ordains, That those who will be *Recluses* or *Anchorets*, ought to have been three Years at least in a Monastery.

The 42^d. forbids to suffer Hermits to be in Towns.

The 43^d. imports, That all kind of People may be admitted into Monasteries, even the greatest Sinners, by reason Monachism is a state of Penance.

The 44th. is against Monks guilty of Fornication or Married.

The 45th. forbids to dress with worldly Apparel and Ornaments the Virgins that consecrate themselves to God, when they go to take the Religious Habit.

The 46th. forbids Friars and Nuns to go out of their Monastery, without the Superior's Leave.

The 47th. forbids Friars to lie in the Monasteries of Virgins, and Virgins to dwell in the Monasteries of Friars.

The 48th. ordains, That the Wife of him who shall be made Bishop shall be put away from him, and shall withdraw into a Monastery, at a distance from the Bishop's Residence.

The 49th. forbids converting Religious Houses to profane uses.

The 50th. forbids those of the Clergy and the Laity to play at any Games of Hazard, upon pain of Deposition and Excommunication.

The 51st. forbids Jesters, Dancers, and Shews.

The 52^d. ordains, That the * *Mas* of the Pre-sanctified shall be celebrated every day in [* *Missa* *præsanctificatorum*, was the Sacrament, which was administered with Elements, which were before consecrated, *oblatus primus oblatus, & perfecti sacrificii, sacriq; Mysterii. Balsam. in hunc Can.]*

Lent, except *Saturday*, and *Sunday*, and *Lady-day*.

The 53^d. forbids them that stood Sureties for Children, to Marry the Mother of such Infants.

The 54th. prohibits Marrying the Uncle's Daughter; Forbids a Father and a Son to Marry the Mother and the Daughter, or two Sisters; as also a Mother and a Daughter to Marry the Father and Son, or two Brothers, upon Penalty of seven Years Penance.

The 55th. ordains, That the Canon forbidding to Fast on *Saturday* and *Sunday* shall be observed in the Church of *Rome*, as well as in other Churches.

The 56th. forbids eating Eggs and Cheese in *Lent*.

The 57th. forbids offering Milk and Honey on the Altar.

The 58th. forbids Laymen to give to themselves the Eucharist, before a Bishop, a Priest or a Deacon.

The 59th. forbids Baptizing in Domestick Chapels.

The 60th. is against them that feign themselves to be possessed.

The 61st. is against Superstitions.

The 62^d. against the Fooleries which were acted on *New-Years-Day*.

The 63^d. condemns to the Fire the false Stories of Martyrs, made by the Enemies of the Church.

The 64th. imports, That the Laity ought not to undertake Religious Matters.

The 65th. is against the Custom of kindling Fires before Houses on the New Moons.

The 66th. ordains, That *Easter-Week* shall be spent in Prayer.

The 67th. forbids eating the Blood of Beasts.

The 68th. forbids burning, tearing, or giving to Victuallers the Books of the Gospels, if they be not quite spoiled.

The 69th. forbids the Laity to enter within the Rails of the Altar; yet the Emperor is excepted, who, according to an old Custom, is permitted to enter in, when he is willing to make some Oblation to the Lord.

The 70th. forbids Women to talk in the time of the Holy Sacrifice.

The 71st. is against some prophane Practices of Students in the Law.

The 72^d. declares the Marriages between an Orthodox Christian and an Heretick to be null and void.

The 73^d. ordains, That Reverence shall be paid to the Cross; and that Crosses shall not be suffered to be made on the Floor.

The 74th. forbids making the Feasts, call'd *Agapa*, in Churches.

The 75th. ordains, That they shall Sing in the Church without straining or bawling, modestly and attentively.

The 76th. enjoins, That no Tavern or Tradesman's Shop shall be suffer'd to stand within the Inclosure of the Church.

The 77th. That Men ought not to bathe with Women.

The 78th. That they ought to Instruct those that are to be Baptized.

The 79th. is against an Abuse of some, who at *Christmas* made Cakes to the Honour of the Virgin's Lying-in.

The 80th. is against them that without Cause absent themselves for three *Sundays* together from their own Church, whether they be of the Clergy or of the Laity.

~ The 81st. pronounces *Anathema* to those that have added these Words to the *Trisagion*: *Thou Council of that hast been Crucified for us.*

Constanti- The 82^d. approves of the Pictures, in which Christ is Painted in the Form of a Lamb.

nople. The 83^d. forbids giving the Eucharist to the Dead.

~ The 84th. orders them to be re-baptized, who can bring no Witnesses, nor certain Proofs that they have been Baptized.

The 85th. grants Liberty to the Slaves which their Masters have freed before two or three Witnesses.

The 86th. condemns the infamous Company of Debauch'd Women.

The 87th. is against Divorces made without lawful Cause.

The 88th. forbids bringing Horses into the Church, without great Need and eminent Danger.

The 89th. shews, That they ought to fast on *Good-Friday*, till Midnight.

The 90th. renews the Law of not kneeling on *Sunday*.

The 91st. condemns to the Punishment of Murderers those Women that procure Abortions.

The 92^d. is against Ravishers.

The 93^d. condemns the Marriages of those Men or Women who are not sure of the Death of their Wives or Husbands: But after those Marriages have been contracted, and when the first Husband comes again, he is ordered to take his Wife again.

The 94th. is against those that use the Oath of Pagans.

The 95th. is of the Reception of Hereticks. It ordains, That the *Arians*, *Macedonians*, *Novatians*, *Continents*, *Tesseradecatites*, and *Apollinarists*, shall be received after they have made Abjuration in Writing, by anointing their Forehead, Eyes, Nostrils, Mouth and Ears with the Holy Chrism, pronouncing these Words; *This is the Seal of the Holy Ghost*. That the *Eunomians*, *Montanists* and *Sabellians* shall be re-baptized. That the *Manichees*, *Valentinians*, *Marcionites*, and other Hereticks, are also to abjure their Errors, anathematizing all Hereticks by Name, and making Profession of the true Faith.

The 96th. is against plating and curling the Hair.

The 97th. forbids Husbands to co-habit with their Wives within the Enclosure of the Church.

The 98th. prohibits Marrying a Maid betrothed to another.

The 99th. prohibits offering Roast Meats to Priests in Churches.

The 100th. prohibits lascivious Pictures.

The 101st. enjoins, That those that will receive the Eucharist must hold their Hands a-cross, and so receive it. It forbids using Vessels of Gold, or of any other Matter, to receive it in.

The 102^d. shews to them that are entrusted with Power to bind or to loose, That they ought to exercise this Ministry with a great deal of Prudence and Wisdom, considering well the Distemper, applying Remedies as Skilful Physicians, and examining whether they do truly and sincerely Repent.

OF THE Ecclesiastical Writers

Which FLOURISHED,

In the VIII. Age of the CHURCH.

B E D E.

Bede.

BEDE, surnamed the *Venerable*^a, was born in England in the Year * 672 [in the County * Others
Palatine of *Durham*, within the Precincts of the Monastery of *Girwy*] not far from [the 673.
place where now stands a little Village called] *Farrow*, [which lies near the Mouth of
the River *Tine*.] At seven Years of Age his Relations presented him to *S. Benedict* of
Bisep, then Abbot of the Monastery [of *S. Peter*] at *Weremouth*, and Founder [of that of *S. Paul's*]
at *Farrow* [to be Educated and Instructed.] In these Monasteries, which were not above five
Miles distant from each other, did he spend his whole Life under the Government [of *S. Bene-*
dict, and after] of *Ceolfride*, who was the first Abbot of this latter. Being Nineteen Years of
Age he was ordained Deacon, and Eleven Years after Priest, by *John* [of *Beverly*] Bishop of
† *Haguestade*. He applied himself closely to the Study of Ecclesiastical and Profane Learning, and † Or Hex-
[by means of his exact Skill in both the *Greek* and *Latin* Tongues] having read much, and made told; by the
very large Collections^b, he composed a great number of Books upon all manner of Subjects, Romans
[which filled the World with so much wonder, that * *William* of *Malsbury* says of him, "That cal'd *Axe-*
" it was impossible for any Man to write so many, and so large Volumes in the narrow com- lodunum,
" pafs of Humane Life, had not God afforded him an extraordinary portion of his Divine Spi- by the Nor-
" rit and Wisdom.] He was the most eminent Person of his time [Celebrated so highly by all mans *Kex-*
the Eminent Men of that Age for his Universal Knowledge and Learning, that many said of him, ham, a fa-
Hominem in extremo Orbis angulo Natum Universum Orbem suo ingenio perstrinxisse, That he was mois City
born in the furthest part of the World, but comprehended the whole World in his Understanding.] among the
He had many Scholars, and [by his Example and Instruction] made all sorts of Sciences to flou- Northum.
rish in *England*. He died of an Inflammation of the Lungs, on the 26th. of May, in the year 735. * *De Gest.*
[which was his Climacterick, and was buried in the Monastery of *Girwy*. His Death is remark- Angl. 1. 3.
ed by the Author of the Annals, *Utoniensis*, with this Encomium, † *Beda Sapiens Saxonum qui* c. 3. fol. 10.
evit; This Year died Bede the Wise Saxon. From hence his Bones were removed to *Durham*, and † *Annal.*
put in the same Chest or Coffin with *S. Cuthbert's*.] Some affirm, that he made a Voyage to *Uton*.
Rome; [and indeed it cannot be denied, but that *Sergius*, who was then Pope, having some Gul. Malm.
weighty Affairs of the Church then before him, did by his Letter sent to his Abbot *Ceolfride*, so de Gest.
earnestly request him to come to *Rome*, to determine some difficult Controversies and Questions Angl. 1. 3.
then under debate, which he thought could not be determined with him, as if at this time
Bede, not the Pope himself, had been the only Infallible Oracle upon Earth.] Yet it is certain,
that he never went out of *England*, [or left his Monastery;] and it evidently appears by his
Writings, that he was never at *Rome* c. *Bede's* Works have been Collected, and divided into

a surnamed the *Venerable*.] Upon what account he had this Name given him, is not known. Several Reasons are alledged, but the most probable is this, That those that read his Books while he was alive, not daring to give him the Title of *Saint*, contented themselves to call him *Venerable*; Nevertheless we do not find that he was called so by any Contemporary with him. He is also called, *Saint*, *Blessed*, *English Doctor*, the *Most Illustrious Master* and Reader by way of Excellence.

b Having Read and Collected much. As long as he lived he never gave over Reading, Writing and Teaching.

c It appears by his Writings, that he never was at *Rome*.] He never speaks of this pretended Voyage to *Italy*, but when he mentions the Pope's Letters, which he hath inserted in his History. He says, he had them from *Nothelmus*, a *London* Minister, who brought him them from *London*. In his Letter to *Egbert*, speaking of the Customs used at *Rome*, he doth not alledge his own Practice for Confirmation of them, but refers us to the Testimony of *Egbert*. He tells us, that he understood by some Monks that had been at *Rome*, that they put the date of the Year from the Passion of *Jesus Christ* upon their *christmas* Tapers.

Bede. eight Tomes, which were Printed at *Basil* by *Hervagius* in 1563. and at *Colen* in 1612. [They had been Printed in three Tomes at *Paris* in 1545, but not so correct.] The two first Tomes contain such Works only, as concern Humane Arts and Sciences, viz. of Grammar, Arithmetick, Astronomy, Physick, Chronology, and Morality. Those which have nearest Relation to Ecclesiastical Matters are two Treatises about the Tropes and Figures of Holy Scripture, his Writings about the Lunar Cycles to find *Easter-day* every Year, and a Treatise of Times, in which he defends the Computation of the Years of the World according to the Hebrew Text, against the Calculation of the Seventy, and divides the duration of the World into six Ages, of which he gives us the History and Chronology in a small Treatise by it self. [which hath also been Printed alone at *Paris* in 1507, 4to. and with the Scholiast of *J. Bronchorstius* at *Colen* in 1537.]

The third Tome contains his Historical Books. The first and most considerable is his *Ecclesiastical History of England*, divided into Five Books. The first contains the most remarkable things that happened in *Great Britain*, from *Cæsar* to the Death of *S. Gregory* [Anno 604.] The other four relate at large what passed in the Church of *England* from that time [to the Year 731.] At the end he hath annexed an Abridgment of this History in the form of a Chronicle, to which are joined the Lives of *S. Cuthbert*, Arch-Bishop of *York*; *S. Felix*, Bishop of *Nola*; the Bishop of *Arras*, *S. Columbanus*; the Abbot *S. Vedastus*; *S. Attalas*, the Abbot; *S. Patrick*, the Apostle of *Great Britain*; *S. Eustatius*, Scholar of *S. Columbanus*; *S. Bertolfus*, Abbot of *Bobio*; *S. Arnolphus*, Bishop of *Metz*; and *S. Burgondosora*, an Abbess; with a Relation of the Travels and Martyrdom of *S. Justin* a Youth, in *Verle*, who was Beheaded at the *Louvre* in the time of *Dioclesian's* Persecution.

The Life of *S. Patrick* is not *Bede's*, but *Probus's*, of *S. Columbanus*, *Jonas's*, and of *S. Arnoldus*, *Paul the Deacon's*.

The Martyrology of *Bede*, as we now have it, is not in the same Purity in which he Composed it, but several things have been added since, as is usual in Works of that nature. *Bollandus* and his Followers do likewise assert, That it is not of *Bede's* Writing, but *Florus's* a Deacon of *Lyons*, under whose Name it is found in several Manuscripts.

The Treatise of Holy Places is made up of several large Relations, and particularly from those of *Arculphus*, a Bishop of *France*, written in three Books by *Adamannus*.

To this small Tract is annexed a large Collection of Hebrew Names, both Proper and Appellative, and others, put in an Alphabetical Order, and Explained.

This Tome ends with a Book entitled, *Collections taken out of the Fathers, containing Sentences, Questions, and Parables*. This Treatise is a Miscellaneous Rapsody, without either Order or Method, and unworthy of the Name of *Bede*.

The fourth Tome of *Bede's* Works, contains his Commentaries upon some part of the Books of the Old Testament, of which the Catalogue followeth.

An Explication of the three first Chapters of *Genesis*, taken out of *S. Basil*, *S. Ambrose*, and all *S. Austin*.

A Literal and Allegorical Commentary upon the *Pentateuch*.

Four Books containing an Allegorical Explication of the Books of *Samuel*, i. e. of the First and Second Book of the *Kings*.

Thirty Questions upon the Books of *Kings*.

Three Books of Allegorical Explications of the two Books of *Esdra*.

A short Allegorical Exposition of the History of *Tobit*.

An Allegorical Exposition of the Book of *Job*, divided into three Books. This Work is not *Bede's*, but some other Authors; and he himself cites it in his Book of * Ounces under the Name of *Philip* of *Syda*.

A Commentary upon the Proverbs of *Solomon*, in three Books.

Seven Books upon the *Canticles*. The first contains an Extract of *S. Austin's* Books against *Julian*, a Summary of all the Chapters applying them to the Church, and the Text of the *Canticles*. The five following Books contain a Commentary upon the Text taken out of the ancient Commentaries. The last is made up of Collections of Passages out of *S. Gregory* upon the *Canticles*.

This Tome concludes with three Books, wherein he Explains Allegorically the Relation which *Moses* gives in *Exodus* of the Building of the Ark, the Tabernacle, and Priest's Garments. *Thrithemus* makes mention of a Commentary of *Bede's* upon the *Proverbs*, and he himself speaks of another upon *Ecclesiastes*; but these Works are not published, no more than his Explication of all the Prophets.

The fifth Tome contains his Commentaries upon the New Testament, viz.

Four Book upon the Gospel of *S. Matthew*.

Four Books upon *S. Mark*.

Six Books upon *S. Luke*.

A long Comment upon the *Acts of the Apostles*, at the end of which is a small Treatise of the Names, Places and Cities, spoken of in that History.

A Commentary upon the Catholick Epistles. *Bede* made a Preface to this Commentary, giving an Account of the Order and Inscription of those Epistles; but it never was Printed with his other Works; but being lately found in a MS. belonging to *Caius College* in *Cambridge*, it hath been Printed in *Dr. Cave's Historiâ Literariâ* among *Bede's* Works.

* De ratione
unciarum
arithmetice

A Commentary upon the Revelations.

The Commentaries upon all S. Paul's Epistles, which are taken out of S. Austin's Works, are reserved for the Sixth Tome. There are several Opinions about the Author of this Commentary. Some attribute it to Peter, an Abbot of the Province of Tripolis, others to Florus, a Deacon of Lyons, and others continue them to Bede. It is certain, that all these three did make Comments upon these Epistles, taken out of S. Austin. Cassiodorus assures of the first, Wandlebert of the second, and Bede says it of himself in the Catalogue of his Works, at the end of his Church-History of England; and after him Hincmarus, and Lupus Ferrariensis testify the same to us. But to which of these they ought to be attributed, it would be hard to know, unless it were discovered by the Antient MSS. in which this Commentary, Printed under the name of Bede is attributed to Florus; and where we find the true Commentary of Bede, bearing his own Name, as F. Mabillon hath observed in the first Tome of his *Analecâ*.

This Tome contains also some Retractions and Additions, to some places of his Commentary upon the Acts; Six new Questions, and the Translation of S. Chrysostom's Sermons in praise of S. Paul, made by Anianus.

The Seventh Tome contains 33 Homilies fitted for the Summer. 32 for the Summer-Festivals of the Saints. 15 for the Winter. 22 for Lent. 16 for the Winter-Festivals of the Saints, and several Sermons attributed to Bede.

Common places upon several Moral Points taken out of the Holy Scripture and Fathers.

An Allegorical Treatise of the Valiant Woman, by which he understands the Church.

A small Tract of the Offices of the Church, and some Fragments of an Allegorical Exposition upon the Proverbs.

The Eighth Tome contains divers Treatises omitted in the former Tomes.

An Allegorical Explication of the Temple of Solomon, with reference to the Church, of which it was a Figure.

Another Exposition upon the three first Chapters of Genesis.

Several Questions upon Genesis with Answers to them, taken out of S. Ambrose, S. Austin, S. Isidore, but more especially out of S. Jerom.

The same sort of Questions upon Exodus, Leviticus, Numbers, Deuteronomy, the Books of Joshua, Judges, and Kings.

Divers Questions upon the Scripture.

A Commentary upon all the Psalms.

A small Treatise upon these Words of Psalm the 52. *The Lord looked down from Heaven to see, if there were any upon Earth that would understand, and seek after God.*

Some Notes upon Boetius's Treatise about the Trinity.

Meditations [upon the Passion of Christ] for the seven hours of the day.

Bede's Penitential, Entituled, *Remedies against Sin.*

Dacherius hath Printed in the Tenth Tome of his *Spicilegium*, a Martyrology, which sets down in Heroick Verses the chief Festivals of the Saints through the Year. It bears Bede's Name, and the Author was certainly an English-Man, a Monk of the Monastery of Jarrow, and Contemporary with Bede, and indeed is much like the Style and Genius of this Author.

There were also published in England in the year 1664, some Letters of Bede; Together with the Lives of the Abbots of Weremouth and Jarrow: F. Mabillon in his first Tome of his *Analecâ* hath published a short Letter of Bede to Albinus, but it contains nothing remarkable in it.

Besides the Works afore-mentioned, there hath been lately Published out of the Antient MSS. by the Reverend and Learned Mr. Henry Wharton, Arch-Deacon of Canterbury, a Commentary of Bede's upon the first One and Twenty Chapters of Genesis; His Exposition of the Song of the Prophet Habacuc; as also two Epistles, the one containing an Apology for himself against such as accused him of some Erroneous Opinions, the other to Egbert, Arch-Bishop of York; together with a more correct Edition of his History of the Lives of the Abbots of Weremouth and Giry. Printed at London, in 1693.

Bede's style is clear and easie, but is neither Pure, Elegant, Lofly, nor Polite. He wrote with wonderful readines, but without Art or Consideration. He had much Reading and Learning, but wanted Judgment and Critical Exactness. He Collected indifferently all he found, without Picking and Choosing. His Commentaries upon Holy Scripture, as we have observed, are nothing but Extracts of the Commentaries of the Fathers, Collected and put together by him. He had set down the Authors out of which he took every passage, by putting into the Margin the first Letter of their Names; but by the Negligence of such as copied them, they are lost. His History is exact enough as to the things that passed in his time, or a little time before him, but as to the other parts of it we cannot safely credit it, because he often made use of false Memoirs. His Compoſures upon the Prophane Sciences, are neither very deep nor exact, but they are well done for his Age.

[By the Antient MSS.] F. Mabillon quotes two MSS. of 800 years old, vvherein he finds under the Name of Bede a clear different Commentary from that vvhich is printed under his Name. This bears the Name of Florus, in the Antient MS. of Corbey. It carries the same name in the MS. used by Trithemius, and in another quoted by F. Mabillon. In an Antient MS. Collection of Canons, this Collection is cited also under the name of Florus. In some MSS. it carries the name of Bede and Florus. Lastly, Florus made another Commentary upon S. Paul taken out of the Works of 12 other Fathers, without any mention of S. Austin, which proves that he had already Collected the Testimonies of this Father in another Work.

JOHN, Patriarch of Constantinople; and AGATHO, Deacon of the same Church.

John Patriarch and Agatho Deacon of Constantinople.

AFTER the Death of the Emperor *Constantine* [commonly called *Pogonatus*] his Son *Justinian* [the Second of that Name] a Cruel Man obtained the Empire in 685, and was deprived of it in the Tenth year of his Reign by *Leontius Patricius*, who cut off his Nose, and Banished him; but he was soon after Deposed by *Appsimarus Tiberius*: And at length *Justinian* was again restored in 705. but was at last Slain in *Bithynia*, Anno. 712. by the Command of *Bardanes*, surnamed *Philippicus*, who Invaded the Empire. This Man who had been the Scholar of the Abbot *Stephen*, the Scholar of *Macarius*, caused the Picture of the Sixth Council to be Pulled down, the Names of *Sergius*, and *Honorius* to be put into the Dypsticks, and the Acts of the Council, which were in his Palace to be Burnt. He Persecuted the Orthodox Bishops, Banished *Cyrus* Patriarch of *Constantinople*, put *John* in his Place, and endeavoured to reverse the Definitions of the Sixth Council, and revive the Doctrine of the *Monothelites*. But he did not live long enough to perfect his design, for he was taken, and had his Eyes put out by certain Persons that conspired against him in 713, on the Saturday before *Whitsuntide*, and the next Day *Fl. Anthemius* was declared Emperor, surnamed *Anastasius*, and Crowned by *John*. He published the Sixth Council anew, put up the Picture of it, and caused the Acts to be written out again by the Deacon *Agatho*, who relates this whole matter in a Memoir, which he hath put at the end of the Acts of the Council.

John Patriarch of *Constantinople*, declared that he was of the same Opinion, and to reconcile himself to the *Western* Church. He wrote a Letter to Pope *Constantine*, in which he excuses himself for not sending a Synodical Letter of Communion, because he was hindered by the violence of *Philippicus*. He then gives him an Account how he was raised to the Patriarchate; He says, That *Philippicus* had a design to put a Person into it who was not of the Clergy, and who was of his own Sentiments, but he was forced by the earnest Petitions of the Clergy of *Constantinople* to choose him; That he never had declared himself to be of the Erroneous Opinions of the Emperor, nor did write to the Pope in defence of them; but he owns, That he was forced to dissemble the Truth by using ambiguous terms; He endeavours to excuse his behaviour, plainly acknowledges two Natural Wills in *Jesus Christ*, and approves of the Council held under *Martin I.* and the Sixth Council. Lastly, He earnestly desired the Pope to receive him into his Communion, and to write his Synodical Letters to him, without regard to what had passed. Nevertheless *Constantine* gave him no Answer, and he was likewise Deposed a little after, and *Germanus* put in his place.

GERMANUS, Patriarch of Constantinople.

Germanus, Patriarch of Constantinople.

GERMANUS Bishop of *Cyricum* was translated to the Patriarchal See of *Constantinople*, Anno. 713. and enjoyed it till 730, when he was Deposed by the Emperor *Leo Isaurus*, and sent into Banishment in which he Died. We have three of his Letters in the Acts of the Seventh Council. Some attribute also to him a Mystical Work about the Ceremonies of the Liturgy, Entitled *Theoria*, Printed in the *Bibliotheca Patrum* which contains also an Explication upon the Lord's Prayer, which is printed by it self. Four Sermons upon the Virgin printed by *F. Combefis* in Greek and Latin in his Addition to the *Biblioth. Patrum*. The first is upon her Presentation in the Temple. The second, which is upon her Annunciation, is a Dialogue between the Angel, *Mary*, and *Jeseph*; and the two last are upon the Death of the Virgin, in one of which he insinuates, that she was taken up into Heaven in her Body. *Schottus* hath published another Sermon upon the Nativity of the Virgin, under the Name of *Germanus*; but *F. Combefis* hath restored it to *Andreas Cretensis*. Some also believe, and not without Reason, that the Book, Entitled *Theoria*, and his Homilies, of which we have spoken already, belong to another *Germanus* Patriarch of *Constantinople*, who lived in the twelfth Age under *Alexius Comnenus*, and in the time of Pope *Gregory* the IX, to whom he wrote a Letter. *Gretzer* hath also published two Sermons upon the Cross, which are this latter's rather, than the former's; as also the Sermon upon the Virgins Girdle put out by *Surius*. Lastly, *F. Combefis* hath published in Greek and Latin, a long Discourse about the Burial of our Lord, which *Gretzer* attributes to the Author of the two Homilies upon the Cross; but it seems to be better Written, and to belong to a more ancient Author. We find also a Fragment taken out of a Treatise of Synods, and Heresies, directed to *Antimus* the Deacon, which seems also to be a good Piece. But the Work

that

that doth most certainly belong to the elder German Patriarch of Constantinople, is that which Photius gives us some Extracts of, [in his *Biblioth. cod. 233.*] Entitled, * *Of a lawful Retaliation*, in which he defends S. Gregory Nyssene from the Errors of Origen, which some imputed to him. He shews, that they, who were of Origen's Opinion concerning the ending of Hell-Torments, have imputed this Error to S. Gregory Nyssene by altering some of his Expressions, putting an ill Construction upon others, and not rightly understanding his other Writings. Photius observes, that his Style in this Work is clear, and easie; that he makes a fit use of Figures; that his Phrases are elegant, and polite; that he is not flat, and troublesome, that he keeps close to his Subject, and doth not fly from it by impertinent Expressions, forgetting nothing necessary for his Subject, and solidly proves the Propositions asserted; that he chiefly confutes the Error of those who imagine, That the Devils and Damned Souls shall one day be entated among the Blessed, having constantly suffered [for their Sins.] He confutes, I say, this Opinion by the Authority of Jesus Christ, his Apostles, the Prophets, and Testimonies of the Fathers, particularly by some Passages taken out of the Works of S. Gregory Nyssene. He answers to the Testimonies of this Father, which the Origenists alledged, and shews their Cheats, discovers the Places that they have added, and vindicates him against all the Accusations of his Enemies.

Germanus,
Patriarch
of Constantinople.

* *Antiquitates
magis h. A. 5.
S. 17. c.*

BONIFACE of Mentz.

BONIFACE was an English Man by Nation, and was called properly Winfrid, or Winfred; he professed a Religious Life in England, and at the same time applied himself close to his Study, that he might make himself serviceable to the Church. With this intention he went out of England in the year 715, to preach the Gospel in Frisland, but the War forced him to return into England. Not long after he went to Rome, from whence he was sent by Gregory the Second to preach the Gospel in Germany, anno 719. He preached first in Turingia, and then in Hassia, East-Frisland, and Saxony. Having planted the Faith of Jesus Christ in these Provinces, and converted several thousands Souls, he made a second Journey to Rome, and was there consecrated Bishop in 723 by Gregory the Second, who sent him back again with Instructions, and Letters of Recommendation. Being returned, he continued to preach the Gospel in Turingia, Hassia, and Bavaria. He received the Pall from Gregory the Third, with an allowance to constitute Bishopricks in the Countries newly converted. The Respect which he had for the Holy See, made him undertake a third Voyage to Rome, but he stayed not long, but returned soon into Germany. It was then his main business to establish a firm Custom in the Churches which he had Planted, to reform Discipline and Manners, to abolish Superstitions, to erect Episcopal Sees where it was necessary, and to hold Councils, of which he summoned several in Germany and France. Hitherto Boniface had only the Quality and Dignity of a Bishop and Vicar of the Holy See, without any particular Title. Wherefore Pepin, and the great Lords of France, thought it convenient to give him one, designing to make him Bishop of Colen; but the See of Mentz becoming vacant by the Desposition of Gervoldus Boniface was put into his Place, and that Church made a Metropolis, which was confirmed by Pope Zachary, who made five Bishops Sees subject to it, viz, Tongres, Cologne, Wormes, Spire, and Utrecht; and the Bishoprick newly erected, or those that depended upon Wormes, viz. Strasburg, Amberg, Wirtemberg, Buraburg, Erford, Eichstat, Constance, and Coira. But he soon after laid down that Dignity upon the account of Lullus his Scholar, whom he put in his Place with the Consent of Pepin, the Bishops, Clergy, and Lords of the Province, having first obtained Leave of the Pope to do it. He went to Utrecht to preach the Gospel in Frisland, where he was barbarously murder'd by the Heathens, June 5. an. 754. in the place, whither he was come to confirm a great multitude of Persons newly baptized, and was buried in the Abby of Fulda. Serarius hath published a Collection of Boniface's Letters, together with Lullus's, Adulmus's, and several other of his Scholars, Friends, Princes, and Popes, that wrote to him. [At Mentz in 1605. Reprinted 1629.]

Boniface of
Mentz.

The 1st. is to one of his Friends, called Nithardus; in it he takes the Name of Winfrid, which shews, that it was written when he was young. He exhorts this Friend to contemn Temporal Things, and apply himself to the Study of Holy Scripture, that he may acquire (saith he) that Divine wisdom, which is more glittering than Gold, finer than Silver, more sparkling than Diamonds, more rare than Precious Stones; and he adds, That there is nothing that he can search after in his Youth with greater Honour, or possess with greater Comfort and Pleasure in his Age, than the Knowledge of Holy Scripture.

The 2^d. is directed to an Abbess, to comfort her in her Afflictions.

The 3^d. is superscribed to the Bishop Daniel. In it he complains of the Behaviour of certain Clergy-men, who taught Errors, and permitted Persons guilty of Murder and Adultery to be admitted into the Priesthood. And that which troubled him most, was this; That he could not wholly separate from them, because they were in great Reputation in Pepin's Court, of whom

Boniface of Mentz. he stood in need : But he says, That he did avoid all Communion with them in the Holy Mysteries. He observes, That the Opposition which he met with from Heathens and Infidels was the more tolerable, because it was without ; but when a Priest, Deacon, or Clergy-man, departs from the Faith, this causes a Disorder in the inward parts of the Church. He asks Advice of this Bishop, how he should carry himself ; he says, That on the one hand he is obliged to hold a fair Correspondence with the *French King's Court*, because he cannot, without his Authority and Command, defend the *German Churches*, and subdue the Idolatry of those Provinces. That going to desire Orders for that end, he cannot but communicate with those disorderly Clergy-men ; yet he is afraid that he offends God by it, having promised by an Oath to Pope *Gregory* to avoid those Persons ; but on the other side, he is afraid of bringing a greater Damage upon the Church, if he should forbear going to the *French King's Court*. He adds, That he seems to satisfy his Oath by separating from those irregular Clergy-men in their Ministry, and not agreeing with them in their Errors, or sinful Conversation. We have *Daniel's Answer* to this Letter, wherein he approves of *Boniface's Carriage*.

The 4th. Letter was written by *S. Boniface* when he was but a Deacon. It was to desire *Adelmus's Books of Almus*.

The 5th. is a Letter written by two of *S. Boniface's* Scholars to an Abbe's.

The 6th. is a circular Letter of *S. Boniface* to all Christians, in which he exhorts them to pray to God for a Blessing upon his Travels for the Conversion of the Gentiles.

In the 7th. he desires an Abbe's to help him by her Prayers.

In the 8th. he gives *Egbert* Bishop of *York* notice, that he hath sent a Writing to *Ethelwald* King of the *Mercians* against some Errors, and exhorts him to oppose them. He tells him, That he hath sent him some of *S. Gregory's* Letters, which he had taken out of the Library of the Church of *Rome*, and which he thought not common in *England*. He desires of him some of *Bede's* Works.

He requests the same thing in the following Letter of the Abbot *Huetbert*, and recommends himself to his Prayers.

In the 10th he exhorts in his own Name, and in the Name of eight Bishops that were with him, the Priest *Herefred* to shew the Memoir which they sent him to the King of the *Mercians*, and exhorts him to follow their Advice. 'Twas to hinder the Debaucheries and Disorders of his Kingdom.

In the 11th. Letter, he consults the Bishop *Perhelmus* about the Customs of *France* and *Italy*, by which it was forbidden to marry her to whose Child he had been Godfather : Whereupon he says, That till then he thought there was no harm in it, having never found, that it was forbidden by the Canons or Decrees of the Holy Bishops. He desires him to let him know, whether he hath met with any thing about it in any Ecclesiastical Writings.

The 12th. to King *Ethelbald* contains nothing remarkable.

The 13th, 14th, and 16th. are directed to the Abbe's *Eatburg* ; in them he recommends himself to her Prayers.

In the 15th. to *Nethelmus* Bishop of *Canterbury* ; he prays him to hold the same Friendship and Correspondence with him, which he had with his Predecessor *Berthwald*. He earnestly requests him to send him a Copy of *S. Austin's* Questions to *S. Gregory*, and this Pope's Answers, in which he allows Kindred in the third Degree to marry. He desires him to examine carefully, whether these Answers be *S. Gregory's*, because they are not in the Library of the *Roman Church*. He asks his Opinion about a Person who had married a Widow, to whose Daughter he had been Godfather, and prays him to tell him, if he had met with any Decree about it in the Canons, or Holy Fathers. Lastly, he desires him to tell him, in what Year of *Jesus Christ* the Persons, whom *S. Gregory* sent to preach the Gospel in *England*, arrived there.

The 17th. is sent to certain Monks, who had lost their Abbot. In it he names another to them, and gives them several Directions about a Monastick Life. He also nominates a Priest and a Deacon, who should have the Care of Divine Service, and preach the Word of God to the Brotherhood.

The 18th. contains some special Tokens of Christian Friendship and Love to the Arch-deacon, to whom it is written.

The 19th. is a Letter sent in the Name of *Boniface*, and five other Bishops, to *Ethelbald*, or *Ethelwald*, King of the *Mercians*. Having commended this Prince for his Virtues, particularly for his Liberality to the Poor, and his Justice ; they tell him with a great deal of freedom, that they have heard, that he lives in Incontinence, and shew him the enormous Nature of that Crime. They reprove him also for depriving certain Monasteries of their Privileges and Revenues, and account it worthy of the Name of the great Sin of Sacrilege. They complain also, that his Magistrates and Justices imposed Taxes upon the Monks and Clergy ; they say, that the Churches of *England* had enjoyed their Privileges from the coming of *Austin*, to the Reign of *Chelred* King of the *Mercians*, and *Ofred* King of * the *Bernicians* ; that these two Kings had committed very great Sins in abusing and wronging the Monks, and destroying their Monasteries, but had

* Of Northumberland rather for *Bernicia* and *Deira*, which had been two Kingdoms, were united by *Osly*, and so made the Kingdom of Northumberland a little before *Ofred* Reigned.

been punished for their Impiety, and died most miserably. They exhort him not to follow their Example, and in the conclusion, lay before his Eyes the shortness of this Life, and the torments which attend Sinners in another.

Boniface of
Mentz.

The 20th Letter is to an Abbess, who had laid down the Government of her Nunnery, that she might live a more peaceable and quiet Life. She had desired his advice, Whether she should undertake a Journey to Rome. He doth not dissuade her from it, but advises her to stay, till the Disturbances in Italy were over.

In the 21st. he writes to the Abbess *Eatburg* the Visions which a certain Person had seen, who thought, that his Soul was separated from his Body for a time. He imagined himself to be taken up into Heaven, and from thence to behold evidently all that pass'd in this World, and in the other; to hear the Angels and Devils disputing about the state of the Souls, which were come out of the World; that the Sins which they had committed, stood up to accuse them, but the few Virtues, which they had practised, appeared in their defence; that he had seen Pits of Fire, in the bottom of which were the Souls condemned to Eternal Flames, and at the Mouths were those, who should one day be delivered from their Punishments; that he had seen Paradise, and the way that the Souls of Just Men go thither, when they depart out of the World; that some fall into a River of Fire, as they pass, which thoroughly purges them, who have smaller Sins to expiate: Lastly, that he saw the Storms which the Devils raised upon Earth, and the Sins into which they plunged Men.

The following Letters of Boniface are Letters of Compliment, Thanks, or private Matters.

The 32d. is a Letter of Recommendation written by *Charles Martel*, [Controller of the Household to *Chilperick* King of France, and Father of *Pepin* the next King,] in favour of Boniface.

The next are several Letters written to Boniface, or *Adelm*.

The 44th. is a Letter of *Adelm* to * King *Geruntius*, against some particular Customs in Ire- * Britanno-
land, concerning the Shaving of Clergy-Men, and the Celebration of *Easter*. rum Cornu-
biansum

After this come several Letters written by *Lullus*, the Scholar of S. Boniface, who succeeded him, and by other English-Men. Rex, Viss.

In the 62d. *Lullus* ordains a Week of Abstinence, and two Days of Fasting, to obtain fair Weather.

The 70th. is a Letter of *Cuthbert* Arch-bishop of *Canterbury*, and his Synod, written to *Lullus*, and to the Christians of *Germany*, after the Death of Boniface. In it he shews the respect they had for the Memory of Boniface, and assures him, that they determine to celebrate his Festival, and take him for their Patron with S. *Gregory* and S. *Austin*, The Apostle of *England*. They exhort the Bishops of *Germany* to discharge their Ministry with Vigilance and Sanctity, and pray them to offer the Holy Sacrifice of the Mass for them, promising to do the same on their part.

In the 87th. *Magingok* Bishop of *Wurtemberg* consults *Lullus* about the inseparable Conjunction made by Marriage, and observes the different Opinions of the Fathers about it.

The 91st. is Boniface's, and is directed to Pope *Steven*. He desires him to continue the same Friendship and Protection to him, which his Predecessors had granted him; he promises for his part to continue his Labors, and always bear the same respect for the Holy See. He submits to his Judgment and Correction all that he hath said or done: he excuses himself, that he had not written to him so long, because he had been busy in repairing the Churches, which the barbarous People had pillaged and burnt.

The 92d. is also Boniface's, it is directed to *Fulredus*, a Priest, to be presented to King *Pepin*, as a Petition from Boniface, that after his Death he would yield his Protection to his Scholars, and the Churches erected by him, and settle *Lullus* in his place to preach the Gospel to the Infidels, and govern the Churches.

The three next are but short Notes written to *Lullus*.

The 96th. is King *Pepin*'s Letter to him, wherein he tells him, that every Bishop should often, and devoutly repeat the Litanies without Fasting, to give God thanks for the plenty he hath given them.

The 97th. is a Letter written by Boniface to Pope *Steven*, in which he consults him about the Contest between the Bishop of *Utrecht* and the Bishop of *Cologne*. S. * *Wilbrod* was Ordained Bi- * Or Wil-
shop by Pope *Sergius*, and appointed to preach the Gospel in *Frisia*, where having converted ma- brod.
ny, he erected his See at *Utrecht* by the Order of *Carloman*; but the Bishop of *Cologne* contended, that that City belonged to his Bishoprick, because from the time of *Dagobert*, that Castle had been annexed to the Bishoprick of *Cologne*, upon the account of preaching the Gospel to the *Frisians*. He adds, that this Bishop having not performed the Condition, he had forfeited his Right, and that this City ought to be a Bishop's Seat dependant upon the Holy See. He prays him to tell him what he ought to do, and send him a Copy of *Sergius*'s Letter, that he might convince the Bishop of *Cologne*.

The 100th. Letter is *Lullus*'s, who wrote to the Pope against the Priest *Enredus*, who would not be subject to his Jurisdiction.

The 105th. is Boniface's, wherein he imparts to *Cuthbert* Arch-bishop of *Canterbury* the Canons made in his Synod. He tells him, That they made a Confession of the Faith of the Church, owned an Union, and Subjection to the Roman-Church, would yield Obedience to S. *Peter* and his Vicar, and that they have Ordained, that Synods should be called every Year; that they should require the Palls for Metropolitans of the Holy See; that they would follow the Commands of S. *Peter*; that Metropolitans, who have received the Pall, should observe the behaviour of the Bishops;

Boniface of Mentz. Bishops; that Bishops should neither keep Hunting Dogs, nor Hawks; that the Priests should visit all their Charge in *Lent*, and give the Bishop an account of their Conversation; that Bishops should visit their Diocels every Year; that Clergy-Men should not wear Lay-Mens Habit, nor bear Arms; that Metropolitans should judge their Suffragan Bishops in their Synod; and the Bishops shall bring to this Synod all Persons which they cannot reform, who shall be subject to their Metropolitans, and they to the Bishop of *Rome*. The remaining part of it is an Exhortation to Metropolitans to discharge the Functions of their Ministry with Vigilance, and die rather than do any thing contrary to the Sacred Laws of the Church. About the end he tells *Eusebert*, that it were convenient to restrain the Women, and Virgins of *England* from going in such Numbers to *Rome*, because the greatest part of them were debauched, and caused great Scandal in the whole Church; for there is scarce a City, saith he, in *Lombardy* or *France*, where there are not some English Women of a wicked Life.

The 108th. Letter is a Copy of those Letters, which a Bishop used to send to the Religious Persons of his Diocels, to recommend the Dead to their Prayers.

The 107th, 116th, and 117th, Letters are Petitions to the Emperors to oppose Swearing, and and to desire some Favour.

The last is in the Name of the Church of *Mentz*, which desired her Bishop.

The following Letters are no part of this Collection, being Letters of the Pope's to *Boniface*, and the Acts of the Council of *Rome* against *Adelbert*, held under Pope *Zachary*, of which we shall speak in another place.

The Style of *Boniface's* Letters is harsh, and barbarous, but they are good sense. He was very well acquainted with the Rules of Church-Discipline, he was wholly devoted to the Holy See, he had much Sincerity, and ardent Zeal for the Reformation of Manners, especially of the Clergy, and for the Conversion of Infidels. Some attribute to him the Life of *S. Lvoimus*, whom *F. Mabillon* thinks to belong to a more ancient Author. His Treatise of the Unity of the Faith is not come to us. *F. Dacherius* hath published in the Tenth Volume of his *Specilegium*, a Piece, entitled, the Statutes of *Boniface of Mentz*, which contains several Rules for managing the Functions and Life of Priests, with a Catalogue of the Festivals; but this Book cannot be the Treatise of the Unity of Faith, as some have affirmed: And there is some Grounds to doubt whether it really belongs to *Boniface of Mentz*; and so much the more, because he there addresseth himself to the Emperor, whereas in *Boniface's* time there was no Emperor in *Germany*.

GREGORY II.

Gregory II. GREGORY the second of that Name, was raised to the See of *Rome* * the 24th Day of May, in the Year 714. and governed that Church Sixteen Years, Eight Months, and some Days. We have several of this Pope's Letters.

* 28 of April, in 715. D. Cave. The 1st. dated in 718. is directed to *Boniface* the Priest, to whom he gave permission to preach the Faith among the Infidels of *Germany*. To this is annexed the Form of the Oath, which *Boniface* swore to the Pope at his Ordination in the Year 722, or 723.

The 2d. Letter is addressed to *Charles Martel*, Controulor of the King's Household, to recommend *Boniface* to him. Upon which this Prince granted him Letters of Protection, which are among *Gregory's*.

The 3d. is also a Letter of Recommendation for *Boniface*, directed to all Bishops, Priests, Deacons, Lords, Earls, and in general, to all Christians.

The 4th. is to the People, over whom he was Constituted Bishop. 'Tis in the ordinary Form which is in the *Diurnus*.

The 5th. is directed to the great Lords of that Country.

The 6th. is to all People.

The 7th. is to the whole Nation of the *East-Saxons* inhabiting *Germany*.

The 8th. which bears date 725. is directed to *Boniface*, to congratulate the progress he had made in converting the Infidels.

The 9th. 11th. and 12th. respect the Controversie about Images, and are set down in the Acts of the VIIth. Council, where we shall have a fit opportunity to speak of them.

The 10th. is addressed to *Ursus*, Duke of *Venice*, whom he exhorts to join himself with the Exarch, in recovering the City of *Ravenna* from the *Lombards*, and putting it under the Government of the Emperors *Leo* and *Constantine* again.

The 13th. is a Decretal Epistle, in which he answers several Questions put to him by *Boniface*.

In the 1st. Article about the Degrees of Consanguinity, within which it is forbidden to Marry, he says, that it were to be hoped that no Persons nearly related would contract Marriage; but to yield a little to the Barbarity of that Nation, they must content themselves to prohibit Marriages between Persons related in the Fourth Degree.

In the 2d. he permits an Husband, whose Wife is unable to perform Conjugal Duties, to Marry another.

of the Eighth Century of Christianity.

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In the 3^d. he orders, that a Priest accused of any great Crime, shall clear himself by Oath, if there be no Witnesses for him.

Gregory II.

In the 4th. he forbids, that Confirmation performed by a Bishop shall be repeated.

The 5th. commands, that there shall be only one Chalice set upon the Altar at the Celebration of Mass.

In the 6th. he uses *S. Paul's* words to resolve the Question, *Whether it be lawful to eat Meats offered unto Idols?*

In the 7th. he declares, that it is not lawful for Children, whose Kindred have put them into the Monasteries before the Age of 14 Years, to go out of them to lead a Secular Life.

In the 8th. he forbids to Re-baptize those, who have been once Baptized in the Name of the Trinity, although it were by wicked Priests.

In the 9th. he will have those Children Baptized, of whom there is no clear proof, that they have ever been so already.

In the 10th. he orders, that Lepers shall not be deprived of Communion.

In the 11th. he forbids flying, when the Plague, or any other Contagious Disease is in a Monastery, or in the Church.

In the last, he commands *Boniface* to reprove disorderly Priests and Bishops, but would not have him to refuse to talk, or eat with them.

This Letter is quoted by *Gracian* under the Name of *Gregory*, but it is *Gregory II.* and 'twas dated the 10th. Year of the Emperor *Leo*, the 10th. Indiction, which is *Anno* 726 of the *Vulgar Era*, or common Account.

The 14th. Letter of this Pope is directed to *Serenus* Bishop of *Aquileia*, and in it he exhorts him not to invade the Rights of the Patriarch of *Grado*.

In the last to this Patriarch he tells him, what a strict prohibition he had laid upon the Bishop of *Aquileia*.

Besides these Letters we have a Memoir, which this Pope gave to the Bishop *Martinian*, the Priest *George*, and the Sub-Deacon *Dorotheus*, whom he sent into *Bavaria*, in which he gives them Instructions, what they should do in that Country for the establishment of the Churches, for the Ordinations of Bishops, and Regulation of Discipline. He advises them to allow of those Bishops who hold the Faith of the Church, and have been Canonically Ordained; to permit them to celebrate Divine Service according to the *Roman* way; but to put out those, whose Faith is suspected, or Ordination faulty; to model the Divine Service according to the usage of the Church of *Rome*; to constitute in the Provinces a sufficient Number of Bishops, with an Arch-bishop; to set Bounds to Provinces and Diocesses; to enjoin the Bishops not to Ordain such as have been twice Married, nor Ignorant, nor lame Men, nor such as have done Publick Penance, nor Slaves, nor Servants, nor *Africans*; to have a special care of the Churches Revenues, and divided them into four Parts, one for himself, another for the Clergy, a third for the Poor and Strangers, and a fourth for the Building; to Ordain only in the Ember-weeks; to administer Baptism at *Easter* and *Whitsuntide* only, unless in case of Necessity; to observe the Constitutions of the Church of *Rome*; not to suffer any Man to have more Wives than one, nor to Marry his Niece; to esteem Virginity more highly than Marriage, to account no Meats unclean, but such as are offered to Idols; to avoid all sorts of Superstition; to teach, that it is not lawful to Fast upon *Sunday*, or upon *Christmass*, *Epiphany*, or *Ascension-Days*; not to receive the Offerings of such as are at Enmity, till they are reconciled; to do Penance for daily Faults; to instruct the People concerning a Resurrection and a Judgment. This Memoir is dated *Anno* 715. [This Pope's Epistles are extant in the Councils, *Tom.* 6. *P.* 1437.]

G R E G O R Y III.

GREGORY the third of that Name, was chosen in the Year 731. and sat 10 Years and some Months in the See of *Rome*. His first Letter is directed to *Boniface*, who was Ordained Bishop of the *Germans* by his Predecessor. He granted him the Right of bearing the Pall, promises him to erect new Bishopricks in *Germany*, according as the Number of Christians shall multiply. He assures him, that he had not absolved a certain Priest who bragged; that he had received Absolution from him; and answers some Questions, which *Boniface* had propounded to him.

Gregory III.

In the 1st. Article he orders, that they shall be Baptized again in the Name of the Trinity, who have been Baptized by the Heathens.

In the 2^d. he forbids to eat the Flesh of a Wild Horse.

In the 3^d. he commands to offer the Sacrifice for all that died in the Orthodox Faith.

The 4th. ordains, that those who have been Baptized by a Priest that hath sacrificed to *Jupiter*, or eaten Meats offered to Idols, shall be Re-baptized.

The 5th. forbids Marriage to the seventh Generation.

The

Gregory III.

The 6th. bids him to hinder a Widower to Marry above twice.

The 7th. imposeth Penance for their whole Life upon such as Murder their Father, their Mother, their Brother, or their Sister, and prescribes them for Penance to abstain from Wine, and Flesh-Meats, and to fast three Days in the Week.

The 8th. forbids to sell Slaves to the Heathens.

The 9th. enjoyns him, when he Ordains a Bishop to summon two or three Bishops to be present at the Ordination.

The 2d. is a Letter of Recommendation directed to all Bishops, Priests and Abbots, given to Boniface, when he returned into Germany.

The 3d. is a Letter composed on purpose for the same Person, directed to the Germans, whom he commands to obey Boniface, and leave their Heathenish Ceremonies.

The 4th. is directed to the Bishops of Bavaria and Germany, whom he enjoyns to come to those Councils, which Boniface shall call.

The 5th. is directed to Charles Martel, of whom he desires assistance against the Lombards. 'Tis very urgent, and yet withal very submissive.

The 6th. is to the same Person about the same Business.

The 7th. is to Boniface, he approves of the Division which he had made in Bavaria into four Bishopricks. He tells him that he ought to Ordain those Priests, who have exercised their Ministry in that Country, Bishops, although he can't find out by whom they were Ordained, if they be Orthodox, and of good Conversation. He will not have such Persons to be Re-baptized, who have been Baptized already in the Name of the Trinity, although through Error the words were not well pronounced, but orders them to be contented to confirm them by Imposition of Hands, and by anointing with the Chrism. He allows him to reprove and correct Wile, if he act contrary to the Discipline of the Church. He orders him to call a Council, and not to continue long in one place, but to travel for the Conversion of all the Country. This Letter is dated Octob. 27. Indiction 8. which is the 739 Year of the Vulgar Era.

To these Letters is joyned a Collection of Canons, taken out of the Penitentials. which seems to be a later Composure, than of Gregory III. and which I do not believe to be the Works of this Pope; [yet both are Printed together under his Name in the Councils, Tom. 6. Pag. 1468.]

ZACHARY Bishop of Rome.

Zachary.

POPE Zachary was raised to the Holy See in the Year 741. He was a Greek, if we may believe the Authors of the Popes Lives, and had the reputation of being most mild and courteous, and yet at the same time very valiant and courageous. At the beginning of his Popedom, Italy was in great Troubles, Luitprandus, King of the Lombards, being at War with Thrasimond Duke of Spoleum, and the Romans, who assisted the latter. Zachary made Peace between the Romans, and the King of the Lombards, upon condition that he should restore four Cities, which he had taken from them; and so poor Thrasimond being forsaken, was forced to give over his opposition. But the Lombard having obtained his design, was not careful to perform his promise, but Zachary went to him, obliged him to restore the Cities to the Romans, and make a Peace with him. This very Pope being consulted by the French, whether they should acknowledge Pepin for their King, who had all the Authority already, and was enstated in the Government of the Realm, or Chilperic, who indeed had the Name of King, but was not capable of a business of that weight; answered in favour of Pepin, of whose Protection the Romans and Popes had then great need, having so Potent an Enemy near at hand, as the King of the Lombards was.

Although these Matters were of very great consequence, yet those, which are spoken of most in Zachary's Letters, concern the Churches newly founded in Germany by Boniface, who consulted him with much respect.

The 1st. is an Answer to this Bishops Questions, contained in the foregoing Letter. They both began with Compliments. Boniface tells the Pope, how great Veneration he had for the Holy See; and the Pope assures him, that he was extremely glad at the receipt of his Letters, by which he was informed, that the Church of Jesus Christ was every Day increased by his Preaching. Boniface tells him, that he had Ordained three Bishops in Germany, and divided the Province into three Diocesses; that he had placed one Bishop in the Castle of Wirtemberg, another in the City of Buraburg, and the third at Erford. He prays him to confirm what he had done, and to make these three places into Bishops Sees.

Zachary returns an Answer to this Article, that he approved what Boniface had done, and did accordingly make those three places Bishopricks. Nevertheless he desires him to see, whether these places are considerable enough to place Bishops in, because the Canons forbid to place them in Villages or small Towns, lest the Dignity of Bishops be thereby rendred vile and contemptible.

Boniface

Boniface, in the second Article of his Letter, informs *Zachary*, That *Caroloman*, a French Duke, had desired him to hold a Council in his Kingdom, to restore the Discipline, which was almost lost because there had not been a Synod held in France for above Four-score Years; and the Bishopricks and Arch-Bishopricks by that means were fallen into the Hands of Lay-men, whose Lives were very Scandalous, and Disorderly. He desires leave of *Zachary* to hold a Council, and this Pope grants him his Request in his Answer.

In the third Article he desires to know what he should do with those Bishops, Priests, and Deacons, who lived in many Disorders and Debaucheries. *Zachary* answers him, That he ought not to suffer them to perform the Functions and Offices that belong to their Orders and Degrees.

In the 4th Article, *Boniface* desires the Pope to appoint him a Successor, or give him leave to chuse himself one. The Pope denieth him this Request, it being contrary to the Canons to appoint a Successor to a Bishop while he is alive; yet he grants him power to nominate one at the point of Death.

In the 5th he enquireth, whether it be true, that one of his Country had obtained a Dispensation from [Gregory III.] *Zachary's* Predecessor, to Marry his Uncle's Widow, which had been his Cousin-Germans Wife, and had received the Veil. The Pope answers him, That his Predecessor did not grant such a Licence, because the Holy See allows nothing contrary to the Constitutions of the Councils, and the Holy Fathers.

In the 6th he asks him, whether it be true, That on *New-Years-Day* Heathenish Dances and Ceremonies are practised in *Rome*. The Pope answers, That there is no more any such practice there, and that that detestable Custom was abolished by *S. Gregory*.

In the 7th he says, That some French Bishops, who had been Adulterers or Fornicators, after they had made a Journey to *Rome*, pretended that the Pope had given them Power to perform their Offices, but he maintained the contrary, because the Holy See would do nothing against the Canons. The Pope confirms him in this Opinion, and commands him not to believe them, but to punish them according to the Severity of the Canons. He adds, That he hath sent three Letters of Confirmation to the three Bishops constituted by *Boniface*; and also that he hath written to *Caroloman*, to exhort him to a speedy Execution of his design. This Letter is dated on the 12th Indiction, that is, in the Year 742.

The second Letter of *Zachary* is a Copy of the Letter written to the three Bishops instituted by *Boniface*. By the Authority of the Holy See he confirms the Institution of their Sees. He declares, that no Body but the Apostolick Vicar, shall ordain Bishops for those Sees; and prohibits encroaching upon their Jurisdiction or Territory.

The third Letter of *Zachary* is that which he sent to the French Bishops, to Congratulate them for endeavouring the Re-establishment of Church-Discipline, and the Reformation of the manner of the Clergy, and to exhort them to do it effectually, and as becomes Holy Bishops.

By the 4th Letter directed to *Boniface*, *Zachary* gives the *Pall* to the three Metropolitans instituted by *Boniface*; Then he approves the Sentence which *Boniface* had passed against two French Men, who had lived a Prophan and Disorderly Life. This Letter is dated in *June*, in the 12th Indiction, that is, in the Year 743.

In the next Letter, directed to the same Person, he wonders that *Boniface* having at first desired of him the *Pall* for the three Metropolitans, he begg'd it then but for one. He complains, that he suspected him guilty of Simony. He commends him for giving no Credit to a Bishop of *Bavaria*, who did falsely affirm himself to have been Ordained by the Pope. He exhorts him to hinder all them that do not live according to the Canons, from performing the Priestly Functions. He confirms him in the Right granted him by his Predecessor, to Preach in *Bavaria*. This Letter is dated in the Year 745.

In the 6th Letter, directed also to *Boniface*, *Zachary* answers a Question propounded to him by * two Persons of Piety of *Bavaria*, about the Validity of Baptism, Administred by a Priest, * *Vigilius* who not understanding Latin, instead of saying, *In Nomine Patris, Filii, & Spiritus Sancti*, had *et Sidonius* said, *In Nomina Patris, & Filia, & Spiritu Sancta*. *Zachary* answers, That if that Priest did *us, ut Vss.* not design to introduce an Error or Heresie, but committed this fault merely out of Ignorance of the Latin Tongue, they ought not to Re-baptize those whom he hath Baptized, but only Consecrate them by the Imposition of Hands. *in Ep. Heb. Syll.*

The 7th Letter to *Pepin*, Constable of *France*, and to the French Bishops or Lords, is only a Collection of several ancient Canons, touching divers Articles of Discipline, about which he had been Consulted by *Ardobanus* a Presbyter sent from *Pepin*.

In the 8th Letter he acquaints *Boniface*, that he hath sent those Canons, and enjoins him to Examine anew the Matter of the three French Bishops, and to send them to *Rome*, in case they maintain their own Innocency. This is dated in *January* in the Year 747.

The 9th Letter, according to the Date, was sent the Year before. *Zachary* commends *Boniface's* Zeal, exhorts him to continue in it, comforts him concerning the Irruption of the Barbarians into the Countries converted by him. He approves what he had done in the Synod held in *France*, and was mightily pleased that they had pitched upon a City to be made a *Metropolis*, that *Boniface* might be settled there. He blames them that opposed this design, and commends the French Princes for having countenanced it. He confirms his Sentence against disorderly Bishops.

Zachary. He assures him, That he ought not to believe those that boast of being Established by the Holy See. He acquaints him, that the Condemnation of *Adalbert* and *Clement* was approved in a Synod held at *Rome*. He saith, he will deal with another Seducer, named *Geothricus*, who was in his Journey to *Rome*, as he deserves. He will have him to hold yearly a Council in *France*. He confirms him in the Right of a Metropolitan, which he annexeth to the City of *Coler*.

** Samson of this Letter is concerned* The 10th Letter is directed to *Boniface*. He says, that they ought to Rebaptize those who have not been Baptized in the Name of the Three Persons of the Trinity; That Sacrilegious, Impure, or Heretical Priests or Deacons are to be Banished into Monasteries, and put to Penance. He rejects the Error of one ** Samson*, a Presbyter of *Scotland*; affirming That a Man might be made a Christian, without being Baptized in the Name of the Trinity, only by the Fellows Imposition of Hands. He approves a Writing of *Boniface*, about the Unity of the Faith, and the Apostolick Doctrine, directed to all Bishops, Priests, and Deacons; He refuses to lend another Person to hold Councils in *France*; he approves also the Prohibition of Faith sent to him by the French Bishops. He writes against *Engilmar*, who molested *Boniface*, assuring him, That he will write to the Duke of *Bavaria*, to send him to him, that he may Judge him. Lastly he answers *Boniface's* last Letter, that seeing the French did not keep their promise, to make *Coler* a Metropolis in respect to him, he may dwell at *Mentz*, and gives him leave to choose a fit Person to succeed him. This Letter is dated *May 748*.

The 11th Letter of *Zachary* is directed to some French and German Bishops; he congratulates their Union among themselves and with the Holy See, and exhorts them to continue their labour for the Church, joining with *Boniface*, Vicar of the Holy See.

The 12th Letter is to *Boniface*. He commends his Zeal and Piety. He likes well his Separation from the Erring and Disorderly Bishops. He says, That if the French Bishops will observe the Faith, and perform their Promises, they will deserve Praise; That what he wrote to *Italy*, he gives freely. He grants a Privilege to the Monastery of the *Benedictines* founded by *Boniface*, in a Solitude of *Germany*. Then he answers several Questions proposed to him in a *Manuscript*, which *Lullus*, sent by *Boniface*, presented to him. This is the Sum of these Answers. 1. That it is Unlawful to eat Wild Beasts, yea Hares. 2. That on the Thursday before *Easter*, when the Holy Christ is Consecrated, they ought to kindle three great Lamps full of Oyl, which may last till Holy Saturday, and to kindle at those Lamps the Paschal Tapers, used at the Sepulchral Fonts. 3. That those that have the Falling-Sickness, if they have it from their Birth, or from their Parents, should be banished from the Towns; but if it happens to them accidentally, they ought to endeavour to Cure them: That in the mean while they are not to Communicate, but after all the rest of the Congregation. 4. He approves the Custom of Washing one anothers Feet on Holy Thursday before *Easter*. 5. He reproves some certain Forms of Blessings used among the French. 6. He says, it were to be wished that Presbyters were 30 Years old (before their Ordination,) yet, if need be, they may be Ordain'd at 25. 7. He informs him, that *Milo*, who had been put in *Rigobert's* place at *Rheims*, should do well to quit that Bishoprick. 8. He says, That he hath found no Decree about the time in which they ought to eat Bacon; yet he does not think they ought to eat it before it be Dried in the Smoke, or Dressed at the Fire; and if they will eat of it without Dressing, they must stay till after *Easter*. 9. He approves the Condemnation of a Bishop who bore Arms, and committed Fornications. 10. He says, That Ordinations ought to be Celebrated at Lawful times: Yet he excuses *Boniface* for performing them at other times out of Zeal. 11. He informs him, That he ought not to make any Scruple of taking a Penny a House for the Church Revenues. 12. He enjoins him to put to Penance, and to Depose those Presbyters who have been Ordained, being only Laicks, and involved in Criminal Matters, if their Crime comes afterward to be discovered. 13. He thinks one may fly to avoid Persecution, when it is fierce. 14. He forbids Communicating with an Excommunicated Person who desires not Absolution. 15. He thinks that a Tribute may be taken of the *Sclavonians* who come to live in Christian Countries. 16. Lastly, he tells him, That he hath marked in *Lullus's* Volume, in what places they are to make the Sign of the Cross in the Canon of the Mass. This Letter is dated *November 751*.

In the 13th Letter, written a few days after, he praises the unwearied labour of *Boniface*, who had for Twenty-five Years together preached the Gospel in *Germany*, and holden Councils in *France*. He says, It is just he should have a Cathedral Church, and for that purpose he confirms the Right of Metropolitan to him and his Successors in the Church of *Mentz*, and gives him for Suffragans the Bishops of *Tongres*, *Coler*, *Worms*, *Spire*, *Utrecht*, and all the Countries of *Germany*.

The 14th Letter of *Zachary* is the Privilege granted * to the Monastery of *Fulda*, Founded by *Boniface*, which imports, that this Monastery shall be Subject to the Holy See only; and that no Person shall lay Mass, or exercise any Jurisdiction there, unless invited by the Abbot.

* The Name was, *The Monastery of Our Saviour*; but hath been in after Ages called, *The Monastery of Fulda*, because it was built in the City and near the River of the same Name, *Ann* 742. by the care of *Boniface*, but charge of *Charles* the Great, and *Pepin*, Kings of *France*.

There is also a Letter of Boniface to Griphon, Pepin's Brother, wherein he recommends to him some Monks of *Turingia*, to protect them against the Pagans.

The 15th Letter of Zachary is directed to the Bishops of *France*. He sent it by some Monks, or Clerks, who were sent by Optatus, Abbot of Mount Cassin, and from Caroloman, to procure Peace between Gripho and Pepin, and to demand a second time St. Benedict's Body, which they pretended had been stolen away from Mount Cassin. He exhorts the French Bishops to maintain the Justice of their Demand.

In the 16th, he exhorts the French to suffer no Ecclesiastical Person guilty of Murder or Fornication; and advises them to assemble Councils every Year, to restore the Discipline.

The 17th Letter is Supposititious, at least the Title and Date of it are false; for it is directed to Austrebert, Bishop of Vienna, and there was no Arch-Bishop of that Name in that Church under Zachary's Pontificate; and it is dated the 7th of March, of the first Year of Constantine, which is the Year 741, of the Vulgar *Æra*; at which time Zachary was not Pope.

The 18th is not more certain: 'Tis a Prohibition somewhat ill Written, that a certain Person should not Marry his Father's God-Daughter, because of the Spiritual Consanguinity.

[The Epistles are all of them Extant in Tom. VIII. of the Councils, p. 1498.]

ANDREAS CRETENSIS.

ANDREW, born at Damascus, having finished his first Course of Studies in his own Country, came to Jerusalem towards the Year 720, where he embraced a Monastick Life, and was at the 6th Council in his Patriarch in Theodorus's stead, and there encountered the Monotholites. He was detained at Constantinople, and put among the Clergy of that Church; he was ordained Deacon, and had the care of the Education of Orphans committed to him. A little after, he was Ordained Arch-Bishop of Crete; he governed this Church many Years, and died at Metilene, in the beginning of the Eighth Century of the Church.

there is certainly a great Mistake; for how could he come to Jerusalem in 730, and become a Monk, and in that Quality represent his Patriarch Theodorus at the Sixth General Council, which was 50 Years before, viz. in 680. His coming to Jerusalem ought to be placed doubtless towards the Year 630, and then his Death will fall toward the beginning of the Seventh Century, according to the Calculation of Dr. Cave, Cal. Oudin, and the best Chronologers.

He composed a great Number of Sermons. and particularly Panegyricks. Father Combefis collected all that he could meet with in the Libraries, and Printed them in Greek and Latin [at Paris] in 1644. [with Notes, and an Index to explain the Words.] This Collection contains 17 of them.

The first is upon the Virgin's Nativity: he extols this Festival, which he looks upon as the Original and Principal of all the Feasts of the New Law. He there speaks of Joachim and Anne, of the Presentation of the Virgin in the Temple.

The 2d. is upon the Annunciation. In it he maketh several Divine Reflections upon the Angel's Words.

The 3d is on the Circumcision, and upon St. Basil. He follows Africanus's Opinion about Joseph's Ancestors; and says, he was Jacob's Natural Son, and Heli's according to the Law. He speaks of the Names of Immanuel and Jesus, and makes some Mystical and Moral Observations upon the 8th Day. Then he passes to the Praises of St. Basil, in the end whereof he maketh an excellent Prayer to him.

The 4th is upon our Lord's Transfiguration. It contains several Allegorical Reflections upon the Circumstances of this Miracle.

The 5th is an Homily, in which he explains Lazarus's Resurrection. He there confounds Mary, Lazarus's Sister, with the Woman that was a Sinner.

The 6th is upon Palm-Sunday.

The two next upon the Exaltation of the Cross.

The three following are upon the Virgin's Death. In it he describes several miraculous Circumstances of her Death, and particularly her Triumphant Ascension into Heaven in Body and Soul.

The 12th is a Panegyrick upon Titus, first Bishop of Crete.

The 13th is upon St. George, whose Martyrdom he relates.

Andreas
Cretensis.

The 14th is a Panegyrick upon St. Nicholas Bishop of Myra: He says nothing of his Life in particular, but only that he encounter'd the *Arians*; that he preserv'd *Lycia* from Famine, and converted an Heretick Bishop.

The 15th contains the Praise, the Life, and Miracles of a certain Monk, named *Patapius*.

The 16th, which is another Panegyrick upon *Patapius*, is not *Andrew's* of *Crete*, but some of his Scholars; who relates, how that holy Hermit appeared to *Andrew* of *Crete*, and what he had told him of his Life.

The 17th contains excellent Instructions about the Miseries and Uncertainty of Humane Life.

F. Combefis, in his Addition to the *Bibliotheca Patrum*, attributes also to *Andrew* of *Crete* two Homilies; the one upon the Virgin's Nativity, which had been published by *Schotus*, under the Name of *German*, Bishop of *Constantinople*. *Alsius* hath attributed it to *Gregory* Bishop of *Nicomedia*; and it is found in some Manuscripts under *S. John Damascene's* Name. But *F. Combefis* having seen it in a Manuscript under *Andrew* of *Crete's* Name, believes it rather to be his, than the others, because of a great number of Compound Words commonly used by *Andrew* of *Crete*. The second is a Sermon upon the Beheading of *St. John Baptist*, already published by *Lipomannus*.

They attribute to this Archbishop *Andrew* a great number of Odes, Pieces in Prose, upon the Festivals of the Year, which *F. Combefis* hath joined to his Homilies. He doth also ascribe to him some Iambick Verses, directed to *Agatho* the Deacon, which are at the end of the Letter of this latter, in the Second Volume of the Addition to the *Bibliotheca Patrum*. Some believe, that this Archbishop of *Crete* is also the Author of the Commentary on the Revelation, bearing the Name of *Andrew* of *Cesarea*; which maketh others think, that he was translated from the Archbishoprick of *Crete*, to that of *Cesarea* in *Cappadocia*. But there is no need to suppose this groundless Translation: For, though we should suppose this Work to be of *Andrew's* of *Crete*, which is uncertain, *Cesarea* might perhaps have been put for *Crete*. This Author's Sermons are not so contemptible, as the most part of those of the Modern Greeks; they are full of Wit, Learning, and Morality, and want not Eloquence nor Greatness: His Discourse abounds with compound and hard Words; his Narrations plain, his Reflections just, his Praises vehement, his Figures natural, and his Instructions solid.

ANASTASIUS.

Anastasiu

ANASTASIUS, Abbot of the Monastery of *St. Euthymius* in *Palestine*, flourished about the Year 740. *St. John Damascene* commends him in the beginning of his Treatise of the *Trisagion*, which he composed, to draw this Abbot out of the Error, which he thought him engaged in about this Point. They attribute to him a Treatise against the *Jews*, published in *Latin* in *Canisius's* Antiquities, and in the *Bibliotheca Patrum*, [Tom. XIII.] but it might be supposed to be made by a more Modern Author; for the Author of it says, That 800 Years ago Christ's Oracles were fulfilled, that the *Jews* were dispersed, and *Jerusalem* destroyed by *Vespasian*: Which makes me think, that he lived to the Ninth Century. This Author does not only bring Proofs for the Christian Religion, but he answers the Questions and Objections of the *Jews*. The Work is imperfect: It is found in *Greek* in the *Vatican Library*, and in the *Jesuits* at *Rome*. It is written well, and the Reasons he alleges are pretty solid. He observes, That when Christians honour Images, they do not adore the Wood, but their Respect refers to Christ, and his Saints; and that they are so far from adoring Images, that, when they are grown old and spoiled, they burn them, to make new ones.

EGBERT of YORK.

Egbert.

[* Alias
Eadbert.]

EGBERT, an English-Man, Brother to * *Ethbert* King of *Northumberland*, was Archbishop of *York*, from 731, till about 767. The chief Work of *Egbert* was a *Penitential*, published in four Books, which are found in Manuscript in the Libraries of *England*. We have different Extracts of it: There is one, containing divers Canons concerning Clerks. Another composed of Thirty five Constitutions against divers Sins of Clerks, and other Christians. These Collections are ill contrived, and of little Authority

There

There was Printed in 1664. at *Dublin*, together with *Boniface's* Letters, a Treatise about the Life of Clergy-Men, bearing *Egbert's* Name. It is made up of Questions and Answers; and the Questions are not directed to one Archbishop, but to many Bishops: 'Tis therefore a Consultation directed to a Council; but it seems to me to be much later than *Egbert*. The small Treatise of the Remedies of Sins ascribed to *Bede*, is one of the ancientest Extracts of *Egbert's* Penitential: All those Pieces of no great use. They are found in the end of the sixth Volume of the Councils of *F. Labbe's* Edition.

S. JOHN DAMASCENE.

JOHAN, Surnamed *MANSUR* [by the *Arabians*] or *Chrysorrhoas* [from his Eloquence] was born at *Damascus*, of Rich and Godly Parents. He was taught and brought up by *Cosmas*, a Monk of *Jerusalem*, who had been taken by the *Saracens*. After his Father's decease, he succeeded him in the Place of Counsellor of State to the Prince of the *Saracens*. Being in that Office, he began to write in the Defence of Images; which did so highly provoke the Emperor *Leo*, Surnamed *Eikovoustos*, that he formed a design to destroy him by an unparall'd piece of Treachery: He caused one to Counterfeit the Hand of *John Damascene*, and to contrive a Letter in his Name, whereby he betrayed his Master, advising *Leo* to come speedily to *Damascus*, to take that City. This Letter he sent to the Prince of the *Saracens*, who, if we believe the Author of *St. John Damascene's* Life, caused *John's* Hand to be immediately cut off, and to be for many hours exposed to the sight of the People in the middle of the Town. In the Evening *John* demanding it, joined it to his mangled Arm; afterward having prayed to the Virgin, and thereupon going to sleep, it was found re-united to his Arm when he awoke out of his Sleep. This Miracle struck the Prince of the *Saracens* with Amazement, and forced him to acknowledge *John's* Innocency; he prayed him to continue in his Court, but *John* chose rather to withdraw himself from the World, and therefore betook himself into *St. Sabas's* Monastery at *Jerusalem*, where he was committed to the care of a very severe old Monk, who imposed on him a perpetual Silence; for the breaking of which he was turned out of his Cell by that old Man, who commanded him for his Penance, to carry away the Filth of the Cells of the Monastery. When he had made himself ready to obey his Order, the good Old Man embraced him, and caused him to return. About the end of his Life he was Ordained Priest by the Patriarch of *Jerusalem*; but he returned immediately again into his Monastery, from whence he did valiantly oppose the Opinion of the *Iconoclasts*. He died towards the Year 750. This Author wrote a great number of Works of all kinds: They may be divided into Doctrinal, Historical and Moral, *Heortastical, Ecclesiastical and Prophane. Among the Doctrinal Works, we may place in the first Rank the Four Books of the Orthodox Faith, in which he hath comprehended the whole Substance of Divinity in a Scholastical and Methodical Manner.

S. John Damascene.

*Such as treat of the Festivals of the Year.

The first Book is of the Nature, Existence, and Attributes of God, and of the Three Persons of the Trinity. In all Points he agreeth with our Divines, except in the Article of the Procession of the Holy Ghost, which he believes to proceed from the Father only.

The Second Book treats of the Creatures, the World, the Angels and Demons, of Heaven and Earth, and all Things contained therein, of Paradise, and of Man. He teaches, that Man is composed of a Body and Soul, that his Soul is Spiritual and Immortal; he distinguisheth the Faculties of it; he speaks of its Passions, Actions, Thoughts, Will, and Liberty, which he places in the Power of doing what we please. He treats also of Providence, Prescience, and Predetermination, or Predetermination. He affirms, that this taketh no place in free Actions; that God permits them, but ordains them not. He concludes with Man's Fall, of which *Adam's* Sin was the Cause.

This leads him to the Incarnation of the Son of God, which is the Subject of his Third Book. He explains this Mystery with great exactness; he establisheth the distinction of the Existence of the Two Natures; he speaks of their Proprieties, of the Wills of Christ, and of his Free Will, which he believes to be different from ours, in that the Determination of it is without any doubt or deliberation preceding. He enlargeth upon the Two Wills of Christ; he explains in what sense these Expressions are to be understood. There is in Christ an Incarnate Nature, a Theandrick Will, and an Human Nature Deified. He shews, That Jesus Christ was subject neither to Ignorance, nor to Temptation; that the quality of Slave does not belong to him; that he increased in Knowledge and Wisdom so far forth only, as it did more appear outwardly, according as he grew into Years. He proves the Humane Nature did really suffer, whilst the Divinity remained impassible. He maintains, That the Divinity never ceased to be united to Christ's Soul and Body, no, not in the time of his Death.

S. John Damascene.

In the Fourth, having discoursed of Christ's Resurrection, and examined some Questions about the Incarnation, he treats of Baptism, of the Faith, the Cross, and the Worship due to it; of the Custom of Praying towards the East; of the Holy Mysteries, in which we ought not to doubt, but Christ gives us his Body and Blood * to feed us, the Bread and Wine being † changed into Christ's Body and Blood, and being but one and the same thing. He tells us, with what Purity we ought to receive such a Holy Sacrament. He establisheth Mary's perpetual Virginity, both in and after the Birth, and reconciles the two Genealogies of

Christ, after the same manner with *Africanus*. Then he proves, that Saints ought to be Honoured, and their Relicks Reverenced. He would also have the Images of Saints, and of Christ, to be Honoured. and believeth them to be very useful to remember us of them. He confesses, they do not Worship the Matter whereof the Cross or the Images are made, but only that which is represented thereby. He says, That this Custom is Established by an ancient Tradition; and thereupon he quotes the Fabulous Story of the Image sent by Christ to King *Abgarus*. He takes notice, that no Image of God ought to be made. He maketh a Catalogue of the Sacred Books of the Old Testament, agreeable to the Canon of the *Hebrews*. To the Books of the New, he adds the Canons of the Apostles, which he thinks to have been Collected by St. *Clement*. Having treated of all these Things he comes again to some Questions he had forgotten. He explains how many ways they speak of Christ. He proves God is not the Author of Sins, and that there is but one Principle of all Things. He renders a Reason, why God created some Men, who would Sin, and not Repent. He shews what's the Law of Sin, and the Law of Grace. He gives some Reasons of the Observation of the Sabbath, and Circumcision. He extols the State of Virginity. He concludes with some Reflections upon Antichrist, the Resurrection, and the Last Judgment: Whereupon he says, "That Hell Fire shall not be material as that among us, but such as God knows: *Non materia hujusce nostri constantem sed qualem Deus novit*. This Work is in Greek and Latin in the Best Edition, [in 1548, and 1575.] St. John Damascene wrote many Tracts more upon some particular Doctrines.

A Dialogue between a Christian and a Saracen about Religion.

Another Dialogue under the Name of an Orthodox Christian and a Manichee, in which he disputes against the Errors of those Hereticks.

A Treatise of the Two Natures, against the * Monothelites, who did admit * The Acephali, but One Nature in Christ, made up of Two.

or Monophysites, A Treatise of the Trisagion against the Addition of Peter the Fuller, where- a sort of Here- in he explains several Forms of Speech about the Trinity, and the Incarna- ticks. Dr. Cave. tion.

A Treatise of the Two Wills in Christ, against the Monothelites.

Another upon the Trinity, and the Incarnation.

To these Tracts may be added the last Article of his *Logick* wherein he explains what is the *Hypostatic Union*, and his *Institutes*, containing an Explication of the Terms used by him in speaking of the Mysteries, as *Essence*, *Substance*, *Person*, *Hypostasis*, &c.

The three Orations upon Images belong to the Doctrinal Tracts. He distinguisheth two sorts of Worship and Adoration; the one Supreme, belonging to God only; the other a Worship of Honour and Respect only. He says, The Matter of Images is not Worshipped, but what is represented by them; that they are instead of Books to the Ignorant, and that, in Worshipping of them, they Worship the Saints, of whom they are the Images. He cites St. *Basil* to Authorize this use of them. He objects to himself St. *Epiphanius's* Letter, and answers, Either that that Letter is supposititious, or that he caused the Picture he speaks of to be buried, only for some particular Reasons; like as St. *Athanasius* caused the Relicks of Saints to be buried, to condemn the Prophane Practice of the *Egyptians*. He cites several Passages of the Fathers, to prove, that the Images of Saints are to be Honoured; but there is hardly one word proving directly what he maintains, though he relate a great many Passages in those three Orations. He owns, the Worship of Images cannot be established from Holy Scripture, and that it is authorized by the Tradition of the Church only. Lastly, he confesses, no Image out to be made of the Trinity, nor of Things purely Spiritual.

The Prayer for the Dead is another Point, which also is not proved but by the Tradition of the Church. S. John Damascene defends it in an Oration made for that purpose. In it he affirms, that the Prayer for the Dead is from the Tradition of the Apostles. He add, That the Church does do nothing, but what is useful and pleasing to God; from whence he concludes, that by those Prayers they obtain the Remission of those Sins, which remain to be expiated by the Dead. He relates the Fable of *Trajan's* Deliverance, and a Story that happen'd to St. John the Almsgiver.

We may moreover add to these Tracts, two very short Treatises; the one, in what consists the Image and Similitude of God, in which we were created; and the other, of the Last Judgment. Besides, we may add to these, two Letters about the *Mass*, and the *Consecration*: but I do not believe them to be St. John Damascene's.

The Historical Works of *S. John Damascene* are fewer in number.

We have a Treatise of Heresies, which bears his Name; but the twenty four first are not *S. John Damascene's*.

The rest, beginning at the Nestorians were added by *S. John Damascene*. He joyns to the Hereticks already known, viz. the Nestorians, Eutychians, Monophysites, Apollinarianites, Theodotians, Jacobites, Agnetes, Donatists, Monachists, Saracens and Iconoclasts. He joins, I say, to these, other unknown Sects of Persons that had extraordinary Opinions and Practices, namely, the Semidaites who taste of the Patre brought to them by *Discolus's* Scholars, and believe this is to them instead of Sacrifice; the *Orchists*, which are Monks dancing, when they sing God's Praises: the *Gnesimachs*, who will not have Men to Write or Study, a good Life being sufficient; the *Heliotropites*, who believe there is a certain Virtue in the Herb, called *Turnsol* or *Heliotrope*; the *Thnosophites*, who believe Men's Souls to be like to the Beasts, and that they die with them; the *Isacarcophites*, who find fault with some Expressions in the Scripture; the *Christolites*, who believe that Christ hath left his Body and Soul in Hell, and that the God-head only ascended up to Heaven; the *Echnopirones*, who retain some Pagan Superstitions; the *Ethiopsophites*, who find fault with ancient Usages, and introduce new ones; the *Parermeneutes*, who interpret several places of the Old and New Testament according to their own fancy; and the *Lampetians*, living after their own fashion. It is plain, That *S. John Damascene* gave what Names he pleased to these he thought to be of these Opinions and Practices, tho' they made not a Body nor a Sect. Part of the Greek of this small Tract was published by *Billius*, at the end of his Edition [at Paris in 1619.] but *M. Coselier* published it not long ago whole in his Monuments of the Greek Church, l. i. p. 278.

The History of *Barlaam* contains a long Narrative of the Conversion of the Son of the King of the *Indies*, called *Jesaphar* by the Monk *Barlaam*; 'tis more like a Romance than an History. Some think it is not *S. John Damascene's*, nevertheless it is like enough to his Style, and all of it is agreeable to his Doctrine, except in the Procession of the Holy Ghost from the Son, which may have been added by the Interpreter in the Translation, as also in the Original by some Transcriber.

We have but one of his Moral Works; but it is as considerable in its kind, as the Book of the Orthodox Faith is: For *S. John Damascenus* hath comprehended in three Books. Intituled, *Paralipsis*, an infinite number of Precepts and Maxims of Morality, reduced to different Heads, under which he first cited some Sentences of the Scripture, and then some Passages of several Fathers.

The Hecateastick Works of *S. John* are very numerous, but few of them are printed. These are printed.

[A Sermon on Christ's Transfiguration, in Greek and Latin.

Three Discourses upon the Virgin's Nativity, also in Greek and Latin.

Two upon her Assumption, in Latin only.

A Sermon upon Holy Saturday, published in Greek and Latin by *Billius* [and in Greek and Latin by *Pantinus*, at Antwerp, in 1601.]

His Ecclesiastical Works, or Books of the Divine Service, are,

Some Hymns on the great Festivals; Odes and Proles for the Service of the whole year, distinguished into two Parts. They are not all *S. John Damascene's*, but some are *Metropolitan's* and other Authors.

Lastly, we have a Book of Logick and another of Physick of *S. John Damascene*.

These are the Works contained in the most perfect Edition of *S. John Damascene*. The First Editions contained but few Works.

His Three Discourses of Image-worship were printed in Greek, at Rome, in 1553. in Latin, at Paris, in 1555. and at Antwerp, in 1556.

The History of *Barlaam* and *Jesaphar*, at Paris, in 1563. at Colon in 1593. at Antwerp, 1602.

His Four Books of the Orthodox Faith were printed in Latin, at Paris, in 1507. in Greek, at Verona, in 1531.

The Dialogue against the Manicheans, at Basil, in 1578. [at Passau in 1572, Octavo.]

The Hymns, at Paris, in 1575.

They printed in 1539, 1548 and 1575. at Basil, a Collection of the chief Works of this Father, wherein are found the Books of the Orthodox Faith in Greek. Since that, *Billius* made a much larger Collection of them, containing all the Works above-mentioned. It was printed at Paris, in 1577, 1603 and 1619. but it hath few Works in Greek.

M. Aubert having published *S. Cyril*, designed to undertake a new Edition of *S. John Damascene's* Works, and having communicated his Design to the Learned, had collected several Pieces; among the rest, *M. Allatus* sent him a great number of his Works, never published before, which he had taken the pains to get copied out from some Manuscripts, and to translate them himself. *M. Aubert* dying before he could execute his Design, *F. Labbe* promised, in 1652. an Edition of *S. John Damascene's* Works, and printed a Specimen of it, wherein he set down the Names of the Works which *Allatus* had communicated to *M. Aubert*, without mentioning what this Learned Man had contributed to it, yea, and intimating, That he received no help by his Manuscripts. *Allatus* having heard of it by *F. Gear*, complained,

That

That *F. Labbe* would set himself forth by his Labours, without expressing the least acknowledgment of them; and he published a Catalogue of the Manuscripts of *S. John Damascene*, which he had sent to *M. Aubert*, and of them he had by him yet, and which he had to send. There are mention'd there.

A Panegyrick of *S. John Chrysostom*; and the following Sermons, on the Virgin's Nativity; on Christ's Presentation in the Temple; on the Virgin's Death; and the Fig-tree dried up; A Confession of the Catholick Faith; A Treatise of Malice and Vertue; An Historical Tract of Christ's Birth; The Greek Treatise of the Dialogue between a Christian and a Saracen; Definitions; other Definitions; A Treatise of the Divinity and the Incarnation of Christ; A Treatise of Christ's Body; Another against the *Jacobites*; Two Treatises against the *Nestorians*; A Writing containing the Passages of the Fathers, proving, That Christ is composed of two Natures, and that there be two Natures in him; A Treatise of the two Wills and the two Operations in Christ; A Writing upon *Easter*; A Prayer; A Sermon on the Annunciation of the Virgin; A Treatise to those that believe two Natures, two Wills and two Operations in Christ. Those are the Works of *S. John Damascene*, which *Allatus* had sent to *M. Aubert*, together with several other Pieces of the Greeks upon *S. John Damascene's* Works; Of the Lives of this Saint; And a Critical Censure upon his Works made by *Allatus* himself. He was moreover to send him his Lexicon, which he says, is a large Work, rare, and contains in it many things, with several other Greek Pieces, the Titles whereof may be seen in the Catalogue it self, in the end of the Collection of the Greek Works published by *Allatus*, and printed at *Amsterd.* in 1653.

S. John Damascene writes clearly and methodically; he was a Subtile Divine, an able Compiler, but a mean Preacher.

S. CHRODEGAND, Bishop of Mentz.

S. Chrodegand. **C**HRODEGAND, *Son of *Landrada*, having spent his Youth in the Court of *Charles Martel*, was advanced under *Pepin's* Reign to the Bishoprick of *Mentz*, and Ordained by *Pope Stephen*, (Anno 743.) He was the Founder and Restorer of the common Life of Clerks; for, having taken Possession of his Bishoprick, he caused his Clergy to dwell in a Cloyster, gave them a Rule, and supplied them with all the Necessaries of Life, that they might take no more care for Earthly Things, but might apply themselves wholly to God's Service only.

[* *Alas Chrodegandus* or *Rodargus*.]

This Rule of *Chrodegand* was published, in its Native Purity, by *F. Labbe*, out of a Copy transcribed from an ancient Manuscript of the *Vatican Library*. *F. Dacherius* had Printed one under his Name in his *Spicilegium*; but this is a Rapsody patched up out of the true Rule of *Chrodegand*, Decrees of the Council of *Aix-la-Chapelle*, and some other Monastick Rules. The true one hath but 34 Articles, with a Preface to them, wherein *Chrodegand* tells his Clergy, That, if the Canons of the *Nicene* Councils were yet in force, and the Bishop and his Clerks lived according to their Rules, there would be no need for him to make a new Rule; but having found the Clergy and the People of his Diocels remiss and loose, he thought himself obliged to prescribe these Rules: That he enjoins all the People of his Diocels, to live in Unity and Love, to frequent the Divine Service constantly, to be Obedient to their Bishop, to avoid Law Suits and Divisions, to give no Offence; and the Pastors to look to their Flocks, as knowing they must one day give an Account of them to the Pastor of Pastors.

Then he prescribes some particular Rules to his Clerks.

In the 1st. Article he recommends Humility to them.

In the 2^d. he binds them to take place of one another according to their Seniority in Orders. He will not have them to call themselves by their Proper Names, without adding the Name of their Dignity; That the younger Clerks, when they meet their Seniors, shall bow to them, and ask their Blessing; That being set down, they shall rise up and give them their place. He enjoins young Men to observe this Rule, and preserve Modesty in all things.

The 3^d. Article imports, That they shall all lie in the same Cloyster, in different Cells; That Women shall not come into the Cloyster, no, nor any Lay-man, without an Order from the Bishop, the Arch-Deacon, or the Chancellor; That they shall Eat all together in the same Hall; That no Layck shall be admitted into the Cloyster.

The 4th. Article imports, That all the Clerks shall repair to the Church of *S. Steven*, at *Compline*; after which last part of the Office they shall eat no more, and they shall keep Silence till the first hour of Prayer; and if any Body did not return home at *Compline*, he is forbidden to knock at the Door, or to come into the Cloyster before the hour of the Nocturnal Office. Clerks are forbidden to stay in Town after the hour of *Compline*, without coming to it.

The 5th, 6th, and 7th. Articles order the time and manner of Singing the Divine Service, in the Day and Night time:

In the 8th. he orders them to come every day into the Chapter-house after the Office of the first hour, to read there some of the Instructions made by him, or of the Homilies on Sundays, *S. Chrodegand.* Wednesday and Fridays, and there to receive Orders and Reproofs of the Bishop or Arch-deacon.

In the 9th. Article he enjoins them to perform the Bodily Labours, as well in common as in private.

In the 10th. he will have the Clerks, when they are upon a Journey, to keep their Rule whilst they are travelling, and to recite their Office.

In the 11th. he charges them to be Zealous.

In the 12th. he forbids private Persons to strike or to excommunicate their Brethren.

In the 13th. he forbids them to make Parties one against the other.

In the 14th. having represented the usefulness of Confession, he chargeth the Clerks to confess their Sins twice every year to their Bishop, or to the Presbyters appointed by the Bishop, once in the beginning of *Lent*, and the other time between the 15th. of *August* and beginning of *November*. And all those who are guilty of no Crime, to receive the Body and Blood of Christ every Sunday, and on the great Festivals. He declares, That, if any Body hath concealed his Sins from his Bishop, and goes to confess to other Priests, fearing, least the Bishop should degrade him or hinder his admission, and if the Bishop comes to know it, he that hath done so, shall be scourged severely or be imprisoned. For he is a very wicked Man, says he, who sins before God, and will not confess his Sins to him, of whom he ought to receive advice for the recovery of his Health.

The 15th. ordains that Clerks guilty of heinous Crimes, such as Murthers, Fornication, Adultery, Robbery and such like; shall be chastised on their Body, and then sent into Exile or cast into Prison, where they shall stay as long as the Bishop pleases; That when they come out, they shall moreover do publick Penance; that is, they shall stay at the Church-door prostrate, whilst others go in and come out, and they shall not enter in during the Service, but they shall stay it standing at the door; That they shall use such Abstinence as the Bishop shall impose upon them; and that they shall receive a Blessing from no Body, before they be reconciled; That they shall sue for this Reconciliation publicly, being prostrate on the Ground, and the Bishop shall reconcile them according to the order of the Canons.

The 16th. Excommunicates him who shall keep Company with an Excommunicate Person.

The 17th. ordains, That for lesser Faults, such as Pride, Disobedience, Arrogancy, Detraction, and the Faults against the Rule, those who are faulty shall be first of all be admonished before one or two Witneses; if they do not amend, they shall be reprov'd publicly; and if they persist, they shall be excommunicated; and, lastly, if they prove incorrigible, they shall have a corporal Punishment inflicted upon them.

The 18th. is concerning much lighter Faults, such as coming late to Meat, he chargeth the Clerks to come presently to discover them to the Bishop, who shall impose a light Punishment upon them; but if they do not submit to it, and their Faults come to be known, they shall be more severely punished.

The 19th. declares, That Penance to be imposed, ought to bear proportion with the Faults.

In the 20th. he ordains, That Clerks shall not eat till after the *Vespres*; That they shall abstain from things prescribed by the Bishop; That they shall not eat out of the Monastery during this time, except in case of great necessity; That they shall not go out neither, without necessity; That they shall give themselves to Reading; That from *Easter* to *Whitsuntide* they shall eat twice aday, and they shall eat Flesh, except on *Fridays*; That from *Whitsuntide* till *S. John's* day they shall eat twice also, but shall abstain from Flesh-meat at the first Meal; That from *Midsummer* to *S. Martin's* day, they shall also eat twice aday, but shall eat no Flesh on *Wednesdays* and *Fridays*; That from *S. Martin's* day till *Christmas*, they shall not eat till after the 9th. hour, and shall abstain from Flesh; That from *Christmas* to *Lent*, they shall fast till the 9th. hour, on *Mondays*, *Wednesdays* and *Fridays*, and on the other days they shall be allowed two Meals; That they shall abstain from Flesh only on *Wednesday* and *Friday*, unless they happen to be Holy-days, and the Superior permits them to eat of it; That the Bishop may dispence with the Infirm as to their Abstinence; lastly, That his Clergy may eat Flesh during the *Octave* of *Whitsunday*.

In the 21st. he prescribes the order of the Tables in the Hall, and ordains that there shall be Reading when they are at Meat, and prescribes some other Particulars about the order of the Hall.

In the 22d. and 23. he comes to Particulars about the quality and quantity of the Meat and Drink.

The 24th. obliges all the Clerks to wait in the Kithing, except the Arch-deacon and the Chancellor.

The following Articles are concerning the Duties of Officers, of the Arch-deacon, the Chancellor, the Butler, the Porter.

The 28th. is concerning the care to be had of the Infirm and Sick.

In the 29th. he provides for the clothing and warming of them.

S. Chrode-
gan.

In the 20th. he sets down the Multitude who the Holy men Meet them.

In the 21st. he enjoins the Church in Saxony to have a Synod, in which he ordains what they have in the Church of S. Peter. He also gives them leave to visit the Church of S. Peter.

The 22d. imports The the Holy men's return from the same Synod. He also gives them leave to visit the Church of S. Peter. He also gives them leave to visit the Church of S. Peter.

The 23d. Article concerning the same Synod. He also gives them leave to visit the Church of S. Peter.

The 24th. Article concerning the same Synod. He also gives them leave to visit the Church of S. Peter.

STEVEN II.

Steven II.

STEVEN II. was the son of the Duke of the Franks, and was crowned King of the Franks in the year 754. He was a very good man, and was very kind to the poor. He was also a very good warrior, and was very successful in his wars. He was also a very good statesman, and was very successful in his politics. He was also a very good religious man, and was very successful in his religion.

King of the Franks, who was a very good man, and was very kind to the poor. He was also a very good warrior, and was very successful in his wars. He was also a very good statesman, and was very successful in his politics. He was also a very good religious man, and was very successful in his religion.

to help the Pope and the Romans. He judged it to bring the Pope into France, and to give him a great deal of money. He also gave him a great deal of land, and a great deal of power. He also gave him a great deal of honor, and a great deal of respect.

to take it. Pepin having notice of it, returned again with his army, and took it. He also gave him a great deal of money, and a great deal of land, and a great deal of power. He also gave him a great deal of honor, and a great deal of respect.

archy of Ravenna; but Pepin looking upon that Country as an Estate which he had promised by Charlemagne. In the year 768, he gave it to his son, and to his brother, and to his sister. He also gave them a great deal of money, and a great deal of land, and a great deal of power. He also gave them a great deal of honor, and a great deal of respect.

help forward his Request to their King. In the year 769, he gave them a great deal of money, and a great deal of land, and a great deal of power. He also gave them a great deal of honor, and a great deal of respect.

1870

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THE UNIVERSITY OF CHICAGO
 DIVISION OF THE PHYSICAL SCIENCES
 DEPARTMENT OF CHEMISTRY
 5708 S. UNIVERSITY AVENUE
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AMBROSIVS AVTPERTVS.

Ambrosius
Autpertus.

AMBROSIVS AVTPERTVS, a French Benedictine Monk, and Abbot of *S. Vincent*, [a Monastery situate near the head of the River *Volturnus*,] Died about the Year 778. His Writings are honourably cited by *Paulus Diaconus*, in his History of the *Lombards* and the Author of the Chronology of this Abby wrote his Life, and made a Catalogue of his Writings. We have a great Commentary of his upon the *Revelation*, in which he puts a Moral Sense upon all that is said in that Book. *F. Labbe* says, That there are also some Commentaries of *Ambrose* on the *Psalms*, and the *Song of Songs*, Printed at *Cologne* in 1536. But for *F. Oudin*, who did both seek himself, and got others carefully to seek for those Works, declaring, he could not find them. The Book of the Conflict of Vertues and Vices, which was among *S. Austins* Works, and which bears *Ambrose's* Name in some Manuscripts, is this Author's; he wrote a Tract of Concupiscence, which is found Manuscript in *Bennet College Library* in *Cambridge*. He made the Lives of the Saints *Paldon*, *Tuton*, and *Vason*, the first Abbots of *S. Benedict* of *Volturnus* which are so much the better, because he hath only represented their Vertues, without relating any Miracles. He hath composed several Works, and some are found in Manuscripts under his Name, and others are Printed under other Author's Names. There is one upon our Saviour's Transfiguration, which is at the end of his Commentary upon the *Revelation*, in a Manuscript of the Abby of *S. German-des-Prez*. He hath made one on the Virgin's Assumption, which was the 18th. among *S. Austins* Sermons upon the Saints. There is one upon the Purification, Printed among the Sermons, attributed to *S. Ambrose*, which is found inserted in an Homily upon the same Festival, made by *Alcuin*.

P A U L I.

Paul I.

STEPHEN the Second being near Death, one Party of the People appointed his Brother *Paul* to be his Successor. Another Party was for *Theophylactus* the Arch-Deacon; but after *Stephen's* Death, *Paul's* Party being the stronger, he was preferred to the Holy See. He was Pious and Charitable to the Poor, repaired several Churches, and built Monasteries. He wrote to the Emperors *Constantine* and *Leo* for Image-Worship, and to *Pepin*, to implore his Aid against the *Lombards*, and the *Greeks*. He died in June 767.

This is the Catalogue and the Abridgment of this Pope's Letters, written to *Pepin*, as they are found in a Manuscript of the Vatican, and as they have been set out by *Gretser*. The *Roman* Figures mark the order of the Vatican Manuscript, and the *Arabick* that of *Gretser's* Collection. Neither of them are exact.

I. 13. He acquaints King *Pepin* with his Brother *Stephen's* Death, and his own Ordination. He prays him to continue his Protection and Friendship to him, assuring him of his Fidelity. It was sent by *Simon*, *Pepin's* Ambassador.

II. 12. He gives to *Pepin* the Monastery of *S. Sylvester*, built on the top of Mount *Soracte*, together with three circumjacent Monasteries, which *Carloman* had given to *Zachary*.

III. 43. He thanks *Pepin* for defending of him against his Enemies, he promises him, he will take care to teach his Brother's Psalmody to the Monks he had sent him.

IV. 39. He prays him to cause *Marinus* the Presbyter to be Ordained Bishop in *France*, and dissuades him from designs contrary to the Holy See.

V. 38. He congratulates *Pepin's* Prosperity, and Happy Journey, and tells him, that his Legates are not yet come back from *Constantinople*.

VI. 37. He returns him thanks for protecting the Church of *Rome*; he tells him, that next after God he puts his confidence in *Pepin's* Assistance; he desires him to send him an Ambassador, by whose means he may discover to him the Designs and Snares of the *Greeks*.

VII. 35. He sends him a Copy of the Letters wrote to a Monk by *Cosmus* Patriarch of *Alexandria*.

VIII. 33. He sends him word that the *Greek* Emperor is in Arms to assault *Ravenna*, and begs his help against the *Greeks*.

IX. 30. He says, That he shall speak with *Desiderius* King of *Lombardy*, at *Ravenna*, and would cause him to make preparations to defend him against the *Greeks*.

X. 30. He clears himself from the Accusation brought against him, of saying, that *Pepin* would not help the *Romans*; he tells him, that they heard nothing of those who had been sent over to *Constantinople* from him and *Pepin*. He leaves it to his choice to deal with *Marinus*, as he shall think fit; he sends him some Letters that he had received from *Ravenna*.

XI. 31. He

XI. 31. He enquires of *Pepin's* Health, and the Success of his Journey; because his Enemies spread a report, that it was not prosperous.

XII. He complains of the Injury done him by the People of *Beneventum*; he desires *Pepin* to write sharply to them, and in case they did not Obey, to consent that they may be dealt with as they had designed.

XIII. 29. He lets him know, that he hath made Peace with *Desiderius*. He desires him to give him his Hostages back again, that he may receive the Town of *Imola*.

XIV. 27. He sends a Copy of the Letters he had received from *Sergius* Arch-Bishop of *Ravenna*, he desires him to write to *Desiderius* to help him to defend *Ravenna*, and the *Pentapolis*.

XV. 28. He tells him that the *Lombards* will restore nothing which they had taken, and that he endeavours the Restauration of *Sergius* in the Arch-Bishoprick of *Ravenna*. He recommends Bishop *Vulchorius* to *Pepin*.

XVI. 26. He commends *Pepin* for his constant protection of the Church of *Rome*, of which the Letters brought by *Wilfridus* were a fresh Testimony. He approves of his detaining the Legates, return'd from *Constantinople*, till the Synod. He leaves it to him to order things as he shall think best, about the matter of Bishop *George*, and *Peter* the Presbyter. He tells him, that *Desiderius* came to *Rome* the last Autumn, and that they had agreed, that he should deliver what belong'd to the Church into the hands of *Pepin's* Ambassadors. He returns him thanks for writing to *Desiderius*, to warn him to oblige the *Neapolitans*, and those of *Cajeta*, to restore the Church Patrimony to the Church, and to let their Bishops be Consecrated by the Holy See.

XVII. 24. He lets him know that Six Noblemen will come from *Constantinople* to *Rome*, and that they will go into *Franceto* see him. He complains, that *Desiderius* hath not kept his promise which he made before *Pepin's* Envoys. He desires him to send Three Ambassadors, one to *Desiderius* at *Pavia*, and the other two to *Rome* to help him.

XVIII. 25. He sends to *Pepin* the Rescript which he demanded, to grant the Title of *S. Chrysogonus* to *Marinus* the Presbyter. He sends some Books to *Pepin*, and among the rest *S. Denys* the *Arcopagite's* Books, written in *Greek*.

XIX. 23. He thanks him for protecting the Church.

XX. 21. He writes to him about the Treaty made by *Remedius* a Bishop, and *Autcarius*, *Pepin's* Envoys with *Desiderius*, and gives him notice, that they are agreed to restore the Church to all her Rights before *April*; that he had received part of them already, and that he gave him assurance of the rest.

XXI. 19. He gives him notice, that the Ambassadors he had sent have discovered the Fraud of the *Lombards*, about the Restitution promised.

XXII. 20. He thanks him for imparting to him what had passed between him and the Ambassadors of the Emperor of *Constantinople*, and the Answers he gave them, with the Letters he had written to that Prince. He intercedes with him for *Tassilon*, Duke of *Bavaria*. He tells him, the *Greek* Emperor is vexed at him upon the account of Image-Worship.

XXIII. 18. He thanks him for his constant affection to the Holy See, commending him to *David*.

XXIV. 17. He Answerst two Letters of *Pepin*. He tells him, they have agreed that his Envoys, together with the Deputies of the Cities, should go to *Desiderius*, because he had not only not restored all, that he had taken, but went about to take again what he had restored.

XXV. 16. He commends *Pepin* for his protecting the Church, comparing him to *Moses*; he thanks him for the Monastery he had given him upon Mount *Soracte*.

XXVI. 15. He complains of the Cruelty and Malice of the *Lombards*. He says, that he hath given some other Letters to his Legates, whereby he required *Desiderius's* Hostages to be sent back again. He tells him the reason that forced him to write thus to him, and desires him to do nothing till *Desiderius* had restored the Church's Patrimony.

XXVII. 14. He complains of the *Lombard's* Invasions, tho' *Desiderius* had falsely affirmed the contrary. He thanks him for the Table he had offered to *S. Peter's* Tomb. He leaves it to him to detain Two Bishops, if he thinks fit.

XXVIII, XXIX, XXX. 42, 41, 40. These three Letters are directed to *Charles* and *Carloman*, *Pepin's* Sons, whom he exhorts to protect and defend the Church of *Rome*, following their Father's steps.

The XXXI. 22. Is to all the *French* Army, which he thanks for their Service to the Church of *Rome*. There are Ten of his Letters, whole in the 6th Vol. of the Councils, with a privilege granted to *Paul*, for the Monastery of *S. Hilary*, in the Diocese of *Ravenna*, and the Foundation of the Monastery of *S. Stephen*, and *S. Sylvester*, Erected by this Pope.

STEPHEN III.

Stephen III.

PAUL I. being at the point to Die, *Toton*, Duke of *Nepi*, who dwelt at *Rome*, brought many Arm'd Men thither, who took *Constantine*, his Brother, who was but a Lay-Man as yet, put him in possession of the Pope's Palace, the next Day caused him to be Ordain'd Subdeacon and Deacon, and the *Sunday* after to be Consecrated Bishop of *Rome* by Three Bishops. Two of the chief Officers of the *Roman Church*, viz. *Christopher*, Secretary, and *Sergius*, Chaplain, being not able to bear with this Violence, fled to the King of the *Lombards*, and having received his Orders, return'd to *Rome* with a Band of Armed Men. Being got into the Town they were set on by *Toton* and his Creatures; but *Toton* being slain in the Conflict, *Constantine*, was turn'd out, and one Named *Philip*, a Priest and Monk, was chosen to sit in the Holy See. But *Christopher* the Secretary, who had been head of this Enterprize, forced him to withdraw into his Monastery, and in *August* in the Year 768, procured the unanimous Election of *Stephen*, who came from *Sicily* to *Rome*, under the Pontificate of *Gregory* the Third, and from that time had been much esteem'd in the Church of *Rome*. After his Election, *Constantine* was shamefully deposed, those of his Party were very cruelly used; they carried their Fury so far, as to go and fetch him out of the Monastery, where he was shut up, to pull out his Eyes. After these Cruelties *Waldspert*, a Presbyter, who had brought the *Lombards* to *Rome* to expel *Constantine*, would also have apprehended *Christopher* the Secretary, and the chief Citizens of *Rome*, to deliver them up to the *Lombards*; but they sent a Vicount against him, who heading the People, took him Prisoner, and put out his Eyes. During all those troubles, *Stephen* sent into *France* to request the King to send some Bishops to *Rome*, there to set things in order in a Council. *Sergius*, sent by the Pope, found *Pepin* Dead, and delivered the Letters to his Sons *Charles* and *Carloman*, who sent Twelve *French* Bishops to *Rome*, who held a Council there, with the Bishops of *Italy*, to which they brought *Constantine* blind, as he was. The first Day he beg'd the Council's forgiveness, and to excuse himself, told them, that the People had forced him; but the next Day he vindicated himself, affirming, that it was no new thing, for Laicks to be raised to the Episcopal Dignity, that *Sergius* was made Bishop of *Ravenna*, from a Lay-Man and *Stephen* Bishop of *Naples*. The Bishops, being provoked by this defence, caused him to be beaten, and turned out of the Church. Afterward the whole matter was examined, and the Acts of the Council, that had confirmed *Constantine*, were burnt. After this Pope *Stephen* fell down prostrate, with the Bishops, and those of the People, who had communicated with *Constantine*, and having confessed their fault, and ask'd forgiveness with Tears, they imposed a Penance on them. The Council caused the Canons, forbidding to Elect Lay-Men, to be read, and made several Constitutions. Concerning the Bishops, Priests, and Deacons Ordain'd by *Constantine*, it was declared, that their Ordination was Null, and that they should remain in the same degree of the Clergy, in which they were before, unless they should afterwards think it fit to Ordain them anew; and as to the Lay-Men which had been Ordain'd Deacons and Priests by *Constantine*, that they should wear the Religious Habit during the rest of their Life. Lastly, All that *Constantine* had done was declared Null, except Baptism and Confirmation. Consequent to this Decree, the Bishops Ordain'd by *Constantine*, having got themselves to be chosen by the Clergy, and the People, were re-ordain'd by *Stephen*. The Council treated also of Images, and maintain'd the Worshipping of them against the Council holden in *Greece*. Things being thus ordered *Stephen* remain'd in the quiet possession of the Holy See. But he had some difference with the King of the *Lombards*, about the Arch-Bishoprick of *Ravenna*, which became vacant by the Death of *Sergius*. The King of the *Lombards* had put one Named *Michael* in his room. *Stephen* would have deprived him as an intruder, and he was at last deposed and sent to *Rome* by the Order of *Charles* King of *France*. But *Desiderius* caused *Christopher* and *Sergius* to have their Eyes put out, for summoning of him in the Pope's Name, to restore to the Church what belong'd to her, and put *Christopher* to Death.

This Pope wrote three Letters. The 1st is directed to the Queen, or to King *Charles*; He thanks the King there for the good Turns *Iberius*, his Envoy, had done him, and desires him to give him a Reward.

The 2^d. is to *Charles* and *Carloman*; He congratulates their Reconciliation, and desires them to force the *Lombards* to restore what they had taken from the Church's Patrimony.

The 3^d directed to the same, is to dissuade them from marrying *Desiderius's* Daughter, or from bestowing their Sister upon his Son. This Letter is very earnest and vehement. There be two Letters more of this Pope in the *Carolin Code*; the 1st. which is the 46th of this Collection, is directed to *Betrade*, and is written against *Sergius*, *Christopher*, and those others, who would have assassinated *Stephen*. The other is a Letter of Thanks to *Carloman*.

There is also found there two Letters of *Constantine*, directed to *Pepin*: In the 1st of which he acquaints him with *Paul's* Death, and promises to be obedient to him. In the 2^d. he assures him, He was chosen against his Will; and tells him, that he hath received a Letter from the East about Images, of which he sends him a Copy. *Stephen* died the last Day of *January* 772.

ADRIAN

ADRIAN I.

ADRIAN was elected and consecrated Bishop of Rome by the unanimous Consent of the whole Clergy and People of Rome (ann. 772. Feb. 9.) In the beginning of his Pontificate Desiderius King of the Lombards sought his Friendship: But seeing that King had been perjurd all-a-long he would not at first give Ear to his Embassadors; yet he was prevailed with at last by their Oaths, and sent Deputies to him; but they were hardly got out of Rome, when News was brought that Desiderius had invaded the Dukedom of Ferrara, and the Exarchate of Ravenna, and that he was ready to besiege that City. The Pope having sent to demand those Countries back again, he promised to restore them, if he would come to him: But Adrian would not put himself into his Hands, and therefore declared, That he would not go to him, before he had restored what he had taken from the Church. Desiderius seeing he could do nothing by Fraud and Cunning, attack'd him openly, and prepared himself to besiege the City of Rome. In this Extremity the Pope applied himself to Charles King of France, and sent to intreat him to help the Romans, after the Example of his Father Pepin. He would have done it immediately, had not Desiderius born him in hand by his Envoys, That he had restored all to the Church of Rome, at that very Time when he was drawing near to Rome, to besiege it. Charles hearing of it, came into Italy with an Army, summon'd the King of Lombardy several times, to give the Church of Rome her Right. The King always denied it; but at last, his Men being taken with a panick Fear, he was forced to withdraw into Pavia, and his Son Adalgisius to Verona. During this Time the Pope recovered the Dukedom of Spoleto, and great part of the Country which the Lombards had taken. On the other side Charles, besieged the Cities of Verona and Pavia; the the first yielded presently, he left his Army before the other and went to Rome, where he was receiv'd by the Pope and the Romans, in a manner suitable to so signal a Service as that he did them. He confirmed the Donation his Father had made to the Holy See, of the Towns and Territories taken by Conquest from the Lombards, and promised to preserve them to it. From Rome he returned to the Siege of Pavia, which he took soon after: He took Desiderius Prisoner, and conquered the whole Kingdom of the Lombards. From this time Adrian continued in the peaceable possession of the Roman Church, and of the Countries the Kings of France had bestowed on him. He laid out his Wealth in Building, Adorning and Beautifying the Churches of Rome. He was Pope 23 Years, 10 Months and a few Days. This is the Sum of this Pope's Letters to Charles the Great, which are found in Manuscript of the Vatican, and have been put out by Gretser, but without observing any Order of the Times. The first Numbers note the Order of the Vatican Manuscript, and the second the Number of the Caroline Book.

Adrian I.

I. 83. He congratulates Charles's Conquest of Bavaria, and gives him notice, That Arichisius, Duke of Beneventum, hath sent to Constantinople, to demand Aid, with the Dukedom of Naples and the Patrician Dignity, upon promise to obey the Greek Emperor, to be clad after the Grecian Way, and to follow their Usages. But the Embassadors sent by the Emperor found Arichisius dead: But the People of Beneventum had promised the Greeks to perform these Conditions, since Charles has granted them Grimoaldus for their Duke, and they had led their Embassadors to Naples. He desires Charles to take his Measures accordingly, and discovers to him the Snares laid by the Neapolitans and the People of Benevent, for those whom he had sent.

II. 87. He grants the Pall to Ermmembert, Arch-bishop of Bourges, at Charles's Request.

III. 86. He gives him notice of the Snares the Greeks had laid for him; he prays him to keep his Armies always in readines. He complains, That his Envoys have not fully executed his Orders concerning the Towns he was to deliver again to the Roman Church: He says, That Grimoaldus and the Greeks take from thence an occasion of insulting over him.

IV. 85. He writes an answer to Charles, about the Bishops of Lombardy, who did inroach upon the Diocesses of other Bishops; about Armanald's Daughter, which married after having taken the Religious Habit; and about Simony, very rife in Italy and Tuscany. He complains of the Disobedience of the People of Ravenna and the Pentapolis. He desires Charles, not to countenance them, and not to receive those that are come to him without his Orders, as he receives none of the King's Subjects, that bring no Order from their Master.

V. 84. He acquaints him, That according to his Orders, he commanded the Venetian Merchants to be banish'd out of Ravenna and the Pentapolis. He desires him to apprehend the Duke of Garonne, who had possessed himself of some Lands belonging to the Church of Ravenna.

VI. 83. He recommends the Duke Paul, who went to him, to clear himself from the Accusations charged upon him and the Duke Constantine.

VII. 82. He says, He saith he hath sent him S. Gregory's Sacramentary.

VIII. 81. He tells him, He hath set up in the Church the Cross he sent him. He prays him to send Commissioners, to restore some Towns of the Dukedom of Beneventum to him, with the Territories of Popolo and Roselle.

IX. 80. He speaks of the Penance to be imposed upon the Saxons, who being baptized, had lapsed again into Idolatry.

X. 79. He intercedes for the Abbot of S. Vincent, falsely accused to Charles.

XI. 78. He

Adrian 1.

XI. 78. He forbids Bishops and Presbyters to bear Arms, and gives him notice, That, upon his Recommendation he hath set at Liberty *John* the Monk, accused of bearing false Witnels.

XII. 77. He says, That *Charles's* Envoy could not procure the entire Restitution of the Territory of *Sabina*.

XIII. 67. He speaks to him of the Presents he sent him.

XIV. 66. He prays him to send a new Commissioner, to cause the whole Territory of *Sabina* to be restored to him.

XV. 69. He requests him again to cause that whole Country to be restored to him.

XVI. 68. He begs of him some Beams and Pewter, and gives him notice of the War of *Arichisus* against the *Amalphitans*, and of the Defeat of his Troops by the *Neapolitans*.

XVII. 65. He assures him of the continuation of their Prayers for him. He tells him, That the Slaves sold to the *Saracens* were sold by the *Lombards* and the *Greeks*. He says, The *Roman* Priests are not guilty of the Crimes they are charged with.

XVIII. 64. He says, That the *Neapolitans* and the *Greeks* had made themselves Masters of *Terracine*, by the Advice of Duke *Arichisus*. He desires *Charles* to send *Wolfini* to retake that Town, and the other Church-lands in the *Neapolitan* Territory.

XX. 62. He tells him, he prays to God Night and Day for him:

XXI. 61. He begs some Beams and Lead to repair the Church of *S. Peter*. He says, He durst not meddle with the Holy Corpse, which *Adon* had begg'd of him, and gives him a hint of one, which was at the Arch-bishop *Vulcharius's*; viz. the Body of *S. Candidus* the Martyr.

XXII. 60. He gives him notice of the Emperor *Constantine's* Death. He charges the Duke *Clusus* with seizing of Church-Lands, and entreats *Charles* to remove him out of *Tuscany*.

XXIII. 59. He acquaints him with a Plot made to besiege the City of *Rome*.

XXIV. 92. He tells him, That his Envoys fared worse for not following his Advice; and that the *Greeks* were forming a Design to deprive *Charles* of his Dukedom of *Beneventum*.

XXV. 58. He complains that King *Charles's* Commissioners had slighted him, and that, instead of coming to *Rome*, they were gone to *Spoletto*, and to *Beneventum*. He desires *Charles* to put him in possession of the Dukedom of *Spoletto*, as he had promised him.

XXXVI. He says, No body did question but that the whole Country of *Sabina* should belong to him.

XXVII. He congratulates the Victory he had lately obtained, and recommends an Abbot and two Bishops to him.

XXVIII. 54. He tells him, That in *Italy* and *Tuscany* there were some *Lombard* Bishops, who invaded the Diocesses of others; that there are some Monks, who lay aside their Habit, to lead a Secular Life and to marry. He speaks again of *Ermenald's* Daughter, and desires *Charles* to stop these Disorders.

XXIX. He complains of the Bishop of *Ravenna's* Impudence, who detained the Towns of *Emilia* and *Pantapoli*, after *Charles's* Departure.

XXX. 51. He sends him a Letter of the Patriarch of *Grado*, and complains that the Bishop of *Ravenna* had open'd it and read it.

XXXI. 51. He intreats *Charles* to remember his Promises to him, and demands all the Countries which the *Lombards* did once possess.

XXXII. 50. He complains, That he had waited in vain for the Commissioners that were to come with *Andrew*. He complains, That *Leo* Bishop of *Ravenna* did boast of having obtain'd of him the Towns of *Pentapoli* and *Emilia*.

XXXIII. 93. He speaks of his Loyalty and Amity to him. He rejoices because he wrote to him that he would come into *Italy*. He complains of his detaining his Legate *Anastasius* in *France*. He accuses two Persons about him of being his Enemies.

XXXIV. 49. He speaks of some Advantage gotten by the *Persians* upon the *Greeks*.

XXXV. 76. He prays him to cause all the Lands, which he pretends the *Lombards* had taken from the *Roman* Church, to be restored to him.

XXXVI. 77. He prays again, That the Territory of *Sabina* be wholly put into his Hands again. He rejects an Abridgment of the Council of *Chalcedon*, which was brought to him.

XXXVII. 75. He intreats him to continue his constant Affection to the *Roman* Church. He accuses two private Persons who had fled to *Charles*, and desires him to send them to him.

XXXVIII. 74. He recommends the Deputies of the Monastery of *S. Hilary* to him, and prays him not to suffer that the Hospitals built in the Road of the *Alps* be seized to entertain Travellers.

XXXIX. 71. He answers him about the Elections of the Bishops of *Ravenna*, that they ought to be performed by the Clergy and the People of the Town, in the presence of the Emperor's Commissioners, and with the Bishop of *Rome's* Consent.

XL. 72. He acquaints him, How he hath composed the Differences of the Monks of *S. Vincent*; and how that the Abbot *Porbon* was resolved to go to him with some Monks, to purge himself from the things laid to his Charge.

XLI. 71. He thanks *Charles* for all his Pains that he had been at to serve the Church of *Rome*.

XLII. 70. He

XLII. 70. He gives him notice, that *Adalgisius*, *Desiderius*'s Son, was come to *Catabria*, and he desires *Charles* to make War on him, and to constrain those of the Country of *Benevent* to obey *Adrian I.* him. He cautions him not to make *Grimoald*, Duke of *Beneventum*, and demands of him the Restitution of *Ravenna*, *Roselle*, and *Popolo*.

XLIII. He tells him, That he hath received the Ambassadors of *Offa* *, the *English* King. [**Offa* the together with *Charles*'s Commissioners; and he intimates to him, That he does not believe that King of the *Offa* hath suggested any thing against *Charles*. Mercians.]

XLIV. He appoints Litanies to be said for three Days together, in all the *West*, for the happy Conversion of the *Saxons*, wrought by *Charles*.

57. He tells them, that the *Greeks* have put out the Eyes of *Maurice*, Bishop of *Istria*, because of his Faithfulness to the Church of *Rome*. He prays *Charles* to order the Duke of *Aquileia* to get him restored.

75. He acquaints him, That he, with all his Clergy and Monks, pray to God to grant him the Victory against the *Agarenians*.

The 95th is directed to *Egila*, who had been ordained Bishop, and sent into *Spain* by *Vulcharius*, for accepting a Mission without having any particular See: He commends his Zeal, and exhorts him to follow the Usage of the *Roman* Church in the *Saturday-Fast*.

In the 96th. directed to the same Bishop, and to *John* a Presbyter, he exhorts them to a Conformity to the Usages of the *Roman* Church. He confutes the practice of the *Spanish* Churches, which put off *Easter* to the eighth Day, when the 14th Moon fell on *Saturday*. He reports a long Passage of *S. Fulgentius* about Predestination. He condemns some Errors about Free-Will, and the Relicks of *Priscillianism*, and reproves some Abuses. Afterwards he was displeased with *Egila*, for teaching some Errors, and neglecting his Ministry.

The 77th Letter is directed to all the Bishops of *Spain*: In it he treats of *Felix* and *Eliandus*'s Error. 2. Of the keeping of *Easter*. 3. Of Predestination. 4. Of the Obligation to abstain from Blood. 5. Of the Commerce and Marriage with Pagans and Jews, and of the Women that Marry again during the Life of their first Husband.

Floard mentions a Letter of this Pope to *Tilpin*, Arch-Bishop of *Rheims*; in which having described the Disorders that had happened in that Church: He confirms to him the Right of Metropolitan or Primate, and grants him the Privilege of not being judged but by a Canonical Judgment, and by the Pope, if in the very Judgment he did appeal to the Holy See. This Letter seems doubtful to me.

Adrian gave to *Charlemagne* the Code of *Dionysius Exiguus*, of whose Canons there was a Summary made, bearing unjustly the Name of this Pope. Some attribute to him a Collection of 72 or 80 *Capitula*'s, which they suppose him to have given to *Ingilram*, Bishop of *Metz*, or *Ingilram* to have presented them to him, for both these are found in the Manuscripts: It contains 72 or 80 Articles of Ecclesiastical Judgments, for the most part taken out of the Ancient Canons, Popes Letters, and the *Theodosian* Code; but some Additions are made to them, favourable to the Pretensions of the Court of *Rome*. This piece was forged when the false Decretals were made, and perhaps by the same Author. They talk also of a Privilege granted by this Pope to the Monastery of *S. Denys*, wherein it is permitted them to have a Bishop: But this also is visibly supposititious.

PAUL, Deacon of Aquileia.

PAUL, Deacon of *Aquileia*, called *Winfred* after the Name of his Family, Son of *Wartfred* and *Theodolinda*, was Secretary to *Desiderius*, the last King of the *Lombards*. This Prince being taken (*Anno* 774.) by *Charlemagne*, and his Kingdom utterly destroyed, *Paul* the Deacon fell into the Conqueror's Hands, who used him very civilly. But his Ties to his Prince having brought him into a suspicion of some Conspiracy, he was banished into an Island of the *Adriatick* Sea [called *Diomedea*] from whence he escaped into [*Anchis*] the Duke of *Beneventum*, *Desiderius*'s Son-in-law, and a little after made himself a Monk in *Mount-Cassin*, where he died in the beginning of the 9th Century.

This Author wrote * the History of the *Lombards*, divided into Six Books. They do more- over falsely attribute to him an Abridgment of the *Roman* History drawn out of several Authors: For, though he made an Addition to *Eutropius*'s Epitome, he is not the Author of that Collection, which is rather *Anastasius*'s the Library-keeper. He abridg'd the History of the first Bishops of *Metz*, which Abridgment is found among the Historiographers of *France*, and in the last Edition of the *Bibliotheca Patrum* [Tom. XIII.] The first Times of this History, which he brings up to the Apostles, are altogether Fabulous. He made this Writing, as he tells us himself (*Ch.* 16. *B.* 6. of his History of the *Lombards*) at the request of *Ingilram*, Bishop of *Metz*. He composed also, in particular, the Life of *S. Arnulphus*, Bishop of *Metz*, which is found among *Bede*'s Works. There is a relation of *S. Cyprian*'s Martyrdom, under his Name, which is found at the beginning of this Father's Works, of *Pamelius*'s Edition. They published, more-

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moreover, under his Name, the Lives of S. *Benedict*, S. *Maurus*, and S. *Scholastica*. *Sigebert* assures us, he wrote the Life of S. *Gregory* the Great, which was printed in the last Edition of that Saint's Works. Besides, they ascribe to him a Commentary upon S. *Benedict*'s Rule, which is not printed. There be some Hymns and Homilies, both Manuscript and Printed, bearing his Name. It is thought that S. *John*'s Hymn, *Ut queant laxis*, &c. is his. Lastly, he composed, by *Charlemagne*'s Order, a Book of Homilies or Lessons, gathered out of the Holy Fathers for all the [Festival] days of the Year. This Book was Printed at *Spire*, * [Anno 1472.] by *Peter Drach*, with a Letter of *Charlemagne*'s at the beginning of it, declaring, That this Work was composed by *Paul* the Deacon, by his Order. *F. Mabillon* hath Printed this Letter and some Extracts of the Commentaries of the first Homilies, because the Edition of *Spire* is grown very scarce.

CHARLEMAGNE.

THE Emperor CHARLEMAGNE may be rank'd among the *Latin* Ecclesiastical Authors, as well as *Constantine* among the *Greeks*: For he did not only labour in the re-establishing the Church-Discipline, but moreover he made several Laws, wrote Letters, and caused some Treatises of Ecclesiastical Matters to be composed.

Charlemagne's Laws, about Ecclesiastical Matters, are called *Capitularia*, Capitularies. They contain'd some Constitutions made by Councils, and confirmed by this Prince, or some Laws made by the sole Authority of this Prince.

The 1st Capitulary of *Charlemagne* is of the Year 769; it contains 18 Articles about the Manners of the Clergy. It forbids Ecclesiastical Persons bearing of Arms and Hunting. It enjoins Priests to be subject to their Bishops, to give them an account of their Conduct every Year in Lent; to take no Church without the consent of the Bishop upon whom it depends; to take care to Administer the Sacraments to the Penitents and to the Sick, and let no Body die without the Unction, Reconciliation, and the *Viaticum*; not to say Mass but in Churches dedicated to our Lord, but upon Stone-Altars consecrated by the Bishop. It charges Bishops to look carefully after their Diocesses, to obviate Superstitions, to visit every Year. It forbids Judges to punish or condemn the Clergy without the Bishop's consent.

The 2d Capitulary is dated in the Year 779; it was made in an Assembly of Bishops, Abbots, and Lords. About Ecclesiastical Matters, it ordains, That the Suffragan Bishops shall be subject to their Metropolitans; That Bishops shall be ordained in those Towns where there were none before; That in Monasteries the Rule shall be observed; That the Bishops shall have a full Power over the Presbyters and other Clerks; That they shall be impowered to punish Incontinent Persons, and to order the Life of Widows; That they shall neither entertain nor ordain the Clerks of other Bishops; That every one shall pay Tythes, which shall be distributed by the Bishop's Order; That the Church shall not protect Murderers, tho' they have fled into Churches, and they shall give them no Meat there.

They order'd also, in this Assembly, the manner of Praying for the Prince, as follows; That every Bishop shall sing three Masses and three Psalters; the first for the King, the second for the Army, and the third for the present Calamity: That Presbyters shall say three Masses, and the Monks, Nuns, and Canons three Psalters. Besides, That the Bishops, the Abbots, and Abbesses that are Rich, shall bestow upon the Poor one Pound of Silver, or the worth of it; That those, who are not Rich enough, shall feed some poor Folks; That the Earls shall also give a Pound of Silver, and the rest proportionably.

In the Capitulary of the Year 788. there is but one Article concerning Ecclesiastical Matters, whereby Bishops are forbidden entertaining the Clerks of another Bishop, without his consent.

The 1st Capitulary of *Aix-la-Chapelle*, of the Year 789, is prefaced with a Letter directed to all Ecclesiastick and Secular Persons, exhorting them to watch over their Flocks, to instruct them in the Definitions of the Holy Councils; and, declaring to them, That he sends them some Capitularies drawn out of the Canonical Constitutions. The 58 first Chapters are taken out of the ancient Councils and Degrees of Popes. And the 22 next, are new Constitutions, wherein he forbids Perjuries, Witchcrafts, Murders, false Witnesses; and recommends Peace, Patience, Submission to lawful Powers, Reverence in Churches, Order in the Divine Service, Rule in Monasteries, Vigilance and Learning in the Pastors, and particularly the use of the *Roman* way of Singing, which *Pepin* had with much ado brought into the Churches of *France*.

The 2d Capitulary is of the same Year, containing 16 Rules for Monks.

The 3d comprehends some Rules of Policy, and, among the rest, That in the Administration of Baptism they all follow the *Roman* Usage; That Bells shall not be Baptized; That Monks shall not meddle with secular Affairs, &c.

There is a particular Capitulary for the *Saxon* Converts, containing 34 Chapters.

The 8th condemns to Death those Saxons that will not get themselves Baptized. The 6th and 7th grant the Tythes of all to the Churches. The 8th forbids keeping Courts on Sundays

Sundays and Holy-days. The 19th. Ordains, That Children shall be brought to Baptism within the Year. There are several against Superstitions, and some for Ecclesiastical and Civil Policy.

The Capitulary of the Year 793, is for *Italy*, it contains 17 Chapters. The 1st. permits the Lanty to govern the Hospitals founded by them: But it forbids them to govern the Churches, wherein Baptism is administred. The other Chapters concern Civil Matters.

The Capitulary of *Francford* of the Year 794. was drawn in the Synod; it contains Fifty one Chapters. By the first *Charles* grants *Tassilon*, Duke of *Bavaria*, his Pardon. By the 4th it is ordain'd, That the Bishops shall do Justice to the Clergy, and that their Judgments shall be obey'd. By the 5th it is ordain'd, That the Bishop shall not run from Town to Town; but shall settle in his own Church, and take care of it. By the 6th they compose the Difference between the Bishops of *Vienna* and *Arles*, according to the Pope's Letters; and they grant five Suffragan Sees to that of *Vienna*, and nine to that of *Arles*: As for *Tarentaise*, *Ambrun*, and *Aix*, they ordain, That they shall send to the Pope about them, and shall follow his Judgment thereupon. In the 7th they ordain, That a Bishop, suspected of Infidelity, shall clear himself by taking God to witness of his Innocency. By the 8th they Depose *Gerbodius*, who called himself Bishop, without any Proofs or Witnesses of his Ordination, and had been ordained Deacon and Priest, contrary to the Canons. The eight following Canons are concerning Monks and Abbots. The 17th forbids Clerks to go to a Tavern. The 18th enjoins Bishops to know the Canons. The 19th is for the Observation of the *Sunday*. The 20th prohibits ordaining Bishops in Boroughs. The 21st prohibits ordaining a Slave without his Master's consent. The 22d enjoins Clerks and Monks to continue in their Profession. The 23d renews the Order for the paying of Tithes. The 24th ordains, That Churches shall be Repair'd by those that enjoy the Benefices. The 25th, That no strange Clerk shall be received without Letters from their Bishop. The 26th, That no Body shall be ordained without a Title to a Benefice. The 27th, That the Bishop shall instruct his People. The 28th, That he shall be Judge of the Differences between the Clerks. The 29th, That there shall be no Cabals among them. The 30th, That Monasteries shall be under Discipline. The 31st, That all the Faithful shall learn the Creed and the Faith of the Church. The 32d, That Avarice and Covetousness shall be avoided. The 33d, That Hospitality shall be exercised. The 34th, That Infamous Persons shall not be Accusers. The 35th, That they shall reconcile in case of Necessity. The 36th, That the Clerks of the King's Chappel shall not communicate with those Clergy-men which are at odds with their Bishops. The 37th, That the Bishop shall judge the Presbyters found delinquent. The 38th, That he shall take care of Orphan Girls. The 39th, That he shall not stay above three Weeks out of his Diocess, and that the Church-lands of a Bishop deceased, shall belong to his Successor, as his Patrimonial-land to his Heirs. The 40th, That they shall worship no new Saints, nor build any Chappel in the High-ways to their Honour; but those only shall be honoured, which have been chosen because of their Martyrdom or the Merits of their good Life. The 41st, That the Trees and Groves consecrated to the Pagan Deities, shall be cut down. The 42d, That they shall stand to the Sentence of Umpires chosen. The 43d, That Children shall not be brought to the Sacraments. The 44th, That they shall observe the Canons concerning the manner of veiling Virgins. The 45th, That those Abbesses shall be deposed, which live disorderly. The 46th, That the Bishop shall distribute the Oblations made in Churches. The 47th, That no Body shall be ordained Priest, before he be 30 years old. The 48th, That after Mass they shall give one another the Kiss of Peace mutually. The 49th, That the Names shall not be recited before the Oblation. The 50th, That we must not believe that Men cannot pray to God but in three Languages only, because God may be Worshiped in all sorts of Languages, and he understands all our Petitions. The 51st, That the Bishops and Presbyters shall not be ignorant of the Canons. The 52d, That Churches cannot be sold to Prophan Uses. In the 53d, the Synod assents, That the Emperor may keep the Bishop *Hildebold* in his Court, as he did *Ingilram* already. In the 54th he recommends *Alcuin* to the Prayers of the Synod, as a Man very well seen in Ecclesiastical Matters.

The Capitulary for the *Saxons* for the Year 797. given in an Assembly of Bishops and Lords, contains nothing but Articles meerly Civil.

Anno 799. *Charlemagne* sent two Persons to *Rome*, to Pope *Leo III.* to consult him about the *Chorepiscopi*, and the Punishment of Wicked Priests; he wrote to his Bishops also about it; and we have a Fragment of that Letter with Chapters brought over from *Rome*, for the Abolishing of the *Chorepiscopi*.

Anno 800. or thereabouts, he set out an Edit, wherein he charges the Counts and other Judges to afford the Bishops their helping Hand, for the Execution of the Constitutions made about Ecclesiastical Discipline.

Some time after he made a Capitulary, to recommend the Reverencing of the Holy Apostolick See, in Honour of *S. Peter's* Memory.

There is another Capitulary yet of the Year 801. containing 22 Chapters, drawn by the Bishops, and confirmed by the King's Authority. The 1st and the 2d import, That the Priests shall pray for the Health and Prosperity of the King and the Royal Family, and for their Bishop: The 3d, That they shall take care of the Church and the Relicks. The 4th, That they shall Preach every *Sunday* and Holy-day. The 5th, That they shall learn the People the Creed and the Lord's Prayer. The 6th and 7th, That Tythes shall be paid, and one part shall be bestowed

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ed upon Church-Ornaments, another upon the Poor, and the third upon Ecclesiasticks. The 8th, That Divine Service shall be perform'd at convenient hours. The 9th, That they shall not celebrate Mass but in consecrated Churches. The 10th and 11th, That Baptism shall not be administred but at the appointed Times, excepting Children, which may be Baptized at any time. The 12th, That they shall exact nothing for the Administration of Sacraments. The 13th, That Presbyters dwell in the Church where they were Ordained. The 14th and 15th, That Clerks shall be free. The 16th, That they shall have no strange Women in the House with them. The 17th, That he that had the possession of a Church during the space of Thirty Years, shall continue in the peaceable possession of it. The 18th and the next, That Clerks shall carry no Weapons with them; that they shall not meddle with Law-Suits; that they shall not go to the Tavern; that they shall forbear Swearing. The 21st. That they shall impose Penance upon those that shall confess to them, and shall grant the *Viaticum* and the Communion to the Sick. The 22d, That they shall give the Unction to the Sick.

The 1st Capitulary of the Year 802, given by the King to his Commissaries, contains some Articles of the Life and Manners of the Clergy, of Abbots and Religious Persons.

The other Chapters, and the 2d Capitulary of the same Year, are upon Civil Matters.

The Capitulary of the Year 803. was made in the Synod held by *Paul of Aquileia*, at *Aix-la-Chapelle*; it contains Seven Articles. The 1st provides for the preservation of Church-lands: The 2d is for the restoring the Election of Bishops by the People and Clergy. The 3d prohibits encroaching upon Churches, Lands, and Privileges. The 4th, 5th, and 6th declare, the Ordinations, Imposition of Hands, and Consecrations made by the *Choriepiscopi*, to be void. The last is concerning the Judgment of Presbyters. There be also two Capitularies more made a little after upon this Article.

The 3d Capitulary of the same Year, contains only two Articles upon Ecclesiastical Matters. The 1st imports, That Churches shall be repaired, and that in those Places which have more Churches than needs, some of them shall be pulled down to build up others, where they shall be needful. The 2d, That none shall be ordained Priest before he be examined, and no Excommunication shall be pronounced without cause.

The 5th of the same Year contains one whereby it is forbidden to give or take any thing for the Holy Chrisme.

The 8th given at *Worms* in the same Year, is an Edict for the Exemption of Bishops and Priests.

Anno 804. he made at *Salz* eight Articles for the Bishops. By the first they are charged to take care of the Churches of their Diocesis. By the 2d and 3d he preserves the Tythes to the Parochial Churches. The 4th imports, That the Bishops shall take care to Ordain Priests. The 5th forbids secular Persons to go into Nunneries, and Clerks also, except in case of necessity, and by the Bishop's Order. The 6th forbids Nuns to have in their Monasteries any other Girls but such as design to stay there. The 7th and 8th forbid admitting Male-Children thereinto, or carrying Arms thither. These Articles are back'd with the following Advertisements to Presbyters, to preach and teach the Scripture and the Creed; to be able to say the Psalter without Book, as also the Words for Administring Baptism; to be skilful in the Canons and the Penitential; and in Singing; not to dwell with Women, except their Mother, Sister, or Aunt; not to go to the Tavern; not to be Covetous, Drunkards, or Idle; not to break the Fast of Holy Thursday; not to Administer the Holy Chrism, and to come to the Synod.

Anno 805. He made a Capitulary of 16 Articles at *Thionville*, containing several Rules of Ecclesiastical Policy: Some Articles of it are also found in the 2d and 3d Capitularies. In the Articles given the same Year to *Jesse*, Bishop of *Amiens*.

The 2d imports, That no Lay-Man shall be Superior of Monks nor Arch-Deacon.

There's an Edict of the same Year, and in the same Place, about the Reverence due to Bishops and Priests.

The 4th Capitulary of the Year 806, contains several Constitutions of Ecclesiastical Policy.

The 6th renews some ancient Canons about Discipline.

The 2d Article of the 1st Capitulary of 809. discharges the Priest from Administring the Holy Chrisme.

The 5th of the 1st Capitulary of 810, enjoins them to preach and instruct the People.

The 1st and 2d Capitularies of 811, contain excellent Instructions of the Duty of Abbots, Monks, Clerks, and Bishops.

The Capitulary of 813, contains 28 Articles, made in the Councils of *Arles* and *Mentz*, and confirmed by the Authority of *Charlemagne*, about Church-Discipline and the Manners of the Clergy.

Lastly, besides these Capitularies of *Charlemagne*, of which we know the Time, there are also five Capitularies more, of which the Time is unknown; they contain several Constitutions, which are almost all contain'd in the Capitularies above-mention'd.

Most of the Capitularies of *Charlemagne*, concerning Ecclesiastical Matters, have been collected in the first of the four Books of Capitularies compiled by *Ansegisus*, (according to some Abbot of *Lobbes*, and according to *M. Baluzius*, Abbot of *Fontenelles*) whose Collection was approved by *Levin* the Meek, and by *Charles* the Bald. This Abbot undertook to set in order,

order, and to collect the Constitutions contain'd in the Capitularies of *Charlemagne*, and *Lewis the Meek*, made before 828. The first of the four Books of his Collection contains *Charlemagne's Ecclesiastical Constitutions*; the second, the Civil Laws of the same Emperor; the third, the Ecclesiastical Constitutions of *Lewis the Meek*; and the last, the Civil Laws of the same. After him, *Benedict*, Deacon of *Mentz*, gathered about the Year 845 some Capitularies of these two Emperors, omitted by *Ansegisus*, and added thereto the Capitularies of *Carloman* and *Pepin*; but his Collection published in three Books, is very much confused. These two Collections are the seven Books of the Capitularies of our Kings. The six first Books were set out in 1548. by *Tilius*, Bishop of *Meaux*; and the seven Books altogether have been published by *M. Pithæus*, in the end of the last Century, and in the beginning of this. Since 1545 they had Printed in Germany some Capitularies, and in 1557 several had been Printed at *Basil*, but all those Editions were imperfect and defective, and we are obliged to *M. Baluzius* for having procured us such a fair Edition of the Capitularies, very large and full, and revised by several Manuscripts, with all the care and application imaginable. It came forth in 1677, from *Muguet's Press*, in two Volumes Folio. The first of which comprehends the Capitularies of the Kings *Childebert*, *Chlotarius*, *Dagobert*, *Carloman*, *Pepin*, *Charlemagne*, of *Pepin King of Italy*, and *Lewis the Meek*, together with the seven Books of Capitularies, collected by *Ansegisus* and *Benedict*, four Additions to these Collections, the Canons of *Isaac*, Bishop of *Langres*, taken out of the three last Books of Capitularies, and the Chapters of *Herard*, Arch-Bishop of *Tours*, taken also out of our King's Capitularies. The second Volume contains the Capitularies of *Charles the Bald*, and the posterior Emperors, with divers Forms.

These Capitularies renew the ancient Church-Discipline in many Points, and in the other establish one suitable to the Necessity and the Manners of the Age, and against the most common Disorders of the Time. They set up again the Bishops Elections, and restored the Church to her former Possessions. They forbid the Laity to encroach upon them, and the Clergy to alienate them. They revived the ancient Laws concerning Ecclesiastical Judgments, the Authority of Metropolitans, and of Provincial Synods, and the Prohibitions of the Canons against encroaching upon other Bishops Dioceses, and receiving their Clerks or Persons Excommunicated by them. They did not forget the famous Prohibition so often repeated, for all sorts of Persons in Holy Orders to have no strange Woman in the House with them. They put in force again the Canon of the Council of *Chalcedon*, whereby it is forbidden to make Ordinations absolute and without Title. They prohibited Translations and Non-residence; the perseverance of Clerks and Monks was ordained. Clerks were commanded to be subject to their Bishops by several Laws. They ordained, That he should have the disposing of all the Benefices in his Diocese, and that no Priest might be put in or out of any Parish or Chappel but by his Authority. They bind the Parsons to go or send to the Episcopal City for the Holy Oyl. The *Choriepiscopi* were forbidden Episcopal Functions, and they endeavoured the total abolishing of them. They charged the Bishops to examine the Doctrine and the Manners of Presbyters before they ordained them; to ordain no Body Presbyter, unless he was Thirty Years old; they enjoyn'd Presbyters and other Ecclesiastical Persons, to live regularly, to addict themselves to the Offices of their Ministry, and chiefly to Preaching. Priests are forbidden saying Mass without communicating: They were enjoined to have the Eucharist always ready at hand, to be administred to the Sick, together with the Unction, which was common at this time. Clerks had no other Judges but the Bishops, and they required a great number of credible Witnesses to Condemn them. They set up Schools in Bishopricks and Abbies, to learn the Psalms, Singing, and Grammar. They endeavoured to destroy the Remains of Pagan Superstitions. The Invocation of Saints (*hh*) was much used; Relicks and the Crofs were Reverenced (*ii*): But in France no Veneration of Images was allowed. The Prohibition of contracting Marriages, was extended to the fourth Degree of Consanguinity; Spiritual Affinity (*kk*) began then to take Place.

[*hh*] Invocation of Saints.] In the Days of this Emperor, *Charles the Great*, who flourished towards the latter End of this Century, Idolatrous Superstitions and Corruptions were arrived at their full growth. Image-Worship was established by Law in the Eastern and Western Churches, and Saint-worship as our Author says truly,

much used; but from the beginning it was not so. Neither the Scriptures of the old and New Testament, nor yet the purest Antiquity do at all authorize this Practice. Among those excellent Prayers which we meet with in Holy Scripture, composed by Men divinely inspir'd, we cannot find one directed to any Saint or Angel, nor any other Being whatsoever, but the only Living and the True God; but we read in several places, That both the Angels and Saints, while they were alive, have disclaimed all Worship when tendered to them, as not due to them: and after their Death we are assured that they cannot hear us. Consonant to these Truths did the Church of Christ for above 200 Years believe and act, and not only make no Prayers to any Angel or Saint, as *Irenæus* testifies, but shewed a great Abhorrence of all such Hereticks, as used such a sort of Worship. The first step towards it was made by *Origen*, who advanced this Doctrine in the Church, That the Saints departed out of this Life, do carry along with them a Remembrance of the State and Condition of their Brethren, and out of their Love to them do carefully recommend them to God, and pray for them. From this Perswasion, (which many learned from him) did the Christians take occasion to intreat their Living Friends, who were eminent for Piety, That if they died before them, and so came first into Christ's joyful and happy Presence, they

Rev. 22. 8, 9.
Act. 10. 25.
26.
1st. 30. 16.
2 Kings 22.
20.
Iren. adv.
Har. lib. 1.
c. 23.
Orig. hom.
3. in cant.
in. c. 13.
Joshua in
Epist. ad
Rom.

Cyp. ep. 57. they would not forget to recommend them to God, who were left behind in a sinful World: But yet no Saint was invoked or prayed to after Death many Years after this; for *S. Jerom, Ambrose, and Theodoret* unanimously acknowledge, That God alone is to be Worshipped and Prayed to; and *S. Auslin* expressly says, *Non sit nobis Religio cultus hominum mortuorum; Let not the Worship of Dead Men be any part of our Religion.* But although there was no Invocation of Saints, yet many Doctrines and Practices were allowed and believed, which laid the Foundation of Saint-Worship, which was introduced soon after. *Sulp. Sever. As. 1.* it was held, That the Souls of the Martyrs were every where present, but especially at their Tombs, where several Miracles were wrought. 2. Many of the Eminent Fathers, both for Learning and Devotion, made Rhetorical Panegyricks of the Christians deceased, wherein by Apostrophe's and *Prosopopœia's* they seem'd to Invoke Souls departed. Thus *S. Jerom*, in his Epitaph of *Paula*, saith, *Farewel, O Paula, and by thy Prayers help the decrepit Age of him that Honours thee.* And so *Nazianzen*, in his Invectives against *Julian*, saith, *Hear, O thou Soul of great Constantine, &c.* 3. The Christians in their Prayers, at the Commemoration of the Memories of the Martyrs, not only used many unwearied Expressions, implying a sort of Invocation of them, but did formally pray to God to grant them such Blessings as they stood in need of, through their Intercession; for so *Auslin* says, *We mention not them as though we prayed for them, but that they may pray for us.* These Doctrines and Practices, so prepared Mens Minds for the Invocation of Saints, that about the Year 600, *S. Gregory* inserted Petitions to them in the publick Litanies among the *Latins*, as *Petrus Gnapheus* had some time before among the *Greeks*, and it was quietly received and allowed, and so continued to the Times of *Charles the Great*, and downward till the Reformation, without any considerable Oppositiō: So apt are Men to cherish will-Worship.]

[(ii) *Relicks*.——reverenced. Although the Reverence of Bones and other Relicks of Saints seems as absurd a piece of idolatrous Worship as the Heathens themselves were guilty of, yet it was the first that crept into the Church through the Policy of Satan, which was effected by this Means: It pleased God, for the Testimony of his Doctrine and Truth, to work great Miracles by the dead Bodies of his Saints, in witness that they had been his Messengers, and Instruments of his Will: But that which was intended by God for the good of Men, and Conversion of Souls, became a Snare to lead them into Error; for their Admiration of the Vertue which God seemed to put into them, stirred them up not only to seek for them, and use them as Amulets and Remedies against all Evils and Distempers, but also made them give them a singular Respect and Veneration, as we may gather from *S. Auslin's* Words, *I know many that Worship Graves, Images, &c.* Indeed there was a Respect always paid to the Martyrs deceased, by the Christians, by celebrating their Memories at their Tombs, upon the anniversary of their Martyrdom, and by bestowing a neat and convenient Burial upon them; but it was never allowed by the Orthodox Fathers to give them a Divine Honour: Yea, *S. Gregory* says, *That it is not lawful to bring the Body of the Saints into a publick view, or handle them with the hands.* 'Twas Satan's Subtily to insinuate Idolatry by an intemperate Devotion.]

[(kk) *Prohibition of Marriage*.——to the fourth Degree of Consanguinity, Spiritual Affinity.] To avoid all incestuous Marriages, such Canons as these, prohibiting Marriage within certain degrees are very convenient to be imposed, and ought to be observed: And tho' indeed this may seem too strict, restraining such Kindred from Marriage, as the Word of God it self doth seem to permit, *Levit. 18.* being extended to the fourth Degree of Consanguinity; yea, it is better to prohibit something in it self lawful, where there is little or no inconvenience consequent upon it, than to permit a thing, which in strictness, perhaps is lawful, but is in appearance evil and scandalous, as a Marriage-Conjunction of Persons near-akin, is commonly accounted. But as to Spiritual Consanguinity or Affinity, as it is no real Relation, so to hinder such as are thus allied from Marriage, is an instance of Papal Tyranny and Usurpation, no Persons being really better qualified for Marriage together, than such as are Brethren and Sisters in the Lord. So that though the Constitution for not Marrying to the fourth Degree, is tolerable enough, yet the latter, since it may produce many Inconveniencies among Men, deserve no Regard or Observation; and it is to be believed, that it had long since expired, had it not been much for the Advantage of the Papal Hierarchy, by creating an abundance of Dispensations.]

Charle-
magne.

The Celebration of *Sundays* was then very solemn. On this Day they did forbear all manner of servile Work, and Christians were obliged to be present at Divine Service, which was solemnly perform'd. The keeping of publick Markets was prohibited on this Day. This is the number of the Holy-Days then kept, set down in the 158 Chapter of the First Book of the Capitularies: The Festivals of *Christmas*, *S. Stephen*, *S. John the Evangelist*, the *Innocents*, the *Octave of the Lord*, the *Epiphany*, the *Octave of the Epiphany*, the *Purification of the Blessed Virgin*, eight Days at *Easter*, the *Great Litany*, the *Ascension*, *Whitsunday*, *S. John Baptist*, *S. Peter* and *S. Paul*, *S. Martyn* and *S. Andrew*. As to the Virgin's Assumption, it is said, *We leave it out to enquire into it.* Churches were built with as much Splendor and Magnificence as the Age would permit; they were decked and adorn'd, the Altars consecrated and cover'd with Linen-Cloth; the Service was perform'd with great Pomp. The *Roman* way of Singing was brought into the Churches of *France*, but they kept still their own peculiar way of Singing. They took great care of the Church-Rooks and Singing. Women were forbidden to come near the Altars; and Abbesses to give the Blessing, to make the Sign of the Cross upon Mens Heads, and to give the Veil with the Sacerdotal Benediction. Simony was severely forbidden. They made Laws against Usury then, not only in Ecclesiastical, but Lay-Men. There were many Hospitals for the Poor and the Sick. The paying of Tythes was become Obligatory, and all sorts of Persons were constrained to pay them to Church-Men. They were forbidden exacting any thing for the Sacraments, or for Ecclesiastical Offices. Church-Revenues were divided into three Parts; one part was for the repairing of Churches, the other for the Poor, and the last for Church-Men. They began to oblige the Clergy of Cathedrals to live together canonically. They made divers Constitutions to keep Monks in order. They forbid to receive Children without the Parent's Consent, and to veil

veil Virgins before Thirty Years of Age, and Widow-Women before the thirtieth Day after their Husband's Decease. They prohibited a sort of Clerks, which wore the Religious Habit, and would live neither as Monks nor Clergy-Men. The Rectors of Country Parishes came from time to time to give the Bishop an account of their Conduct; and the Bishop did also visit his Diocels. Publick Penance was in use yet, but not with the same Rigor as in the former Ages. They granted Absolution several times. They never denied the Communion to dying People. Secret Confessions were frequent. They recommended frequent Communion. They administered yet Baptism by immersion, and only at Easter and *Woutsumside*, unless in case of Necessity. Prayer for the Dead was very much practised. This is part of the Discipline contained in *Charlemagne's Capitularies*.

This is the Catalogue of this Emperor's Letters. A Letter to *Offa*, King of the Mercians, in the Year 774. A Declaration for the Designation of Bishopricks. A Letter to *Eustrade* his Wife. Some Instructions given to *Angilbert*, going to *Rome*, Anno 796. A Letter to *Leo*, sent by *Angilbert*. Two Letters to *Offa*. A Fragment of a Letter against vicious Priests, directed to the Bishops of France. A Letter to the Monks of *S. Martin of Tours*; wherein he enjoins them to send back again to *Theodulphus*, Bishop of *Orleans*, some Clerks of *Orleans*, who had harboured among them. A Letter for the Restauration of Schools in Churches and Monasteries. A Letter to *Pepin*, for the Peace of the Churches, and of those who serve them. A Letter to the Bishops of the Kingdom, written in 811, commanding them to instruct the Priests and the People in the Signification of the Ceremonies of Baptism: The Copy we have of it is directed to *Odelbert*; it was set forth by *F. Mabillon*, and is found, as well as the preceding, in the Collection of Capitularies of *M. Baluzius*. This Letter stirred up *Amalaricus*, *Jesse*, and some other Bishops, to make some Treatises to explain the Right of Baptism. A Letter to *Alcuin*, about the number of the Works in the Year, among *Alcuin's Works*. A Letter which he made for a Preface to the Book of Homilies, made by *Paul* the Deacon, [and collected into one Volume by his order] set out by *F. Mabillon* in the first Volume of his *Analecra*, p. 25. *Siebert* ranks *Charlemagne* among Ecclesiastical Writers, upon the account of this Work, which yet was none of his, but of *Paul* the Deacon of *Aquileia*. *F. Mabillon* hath moreover set forth, in the fourth Volume of his *Analecra*, an Epistle of *Charlemagne*, touching the Grace of the * Holy Ghost. Lastly, we meet with several Letters more of *Charlemagne*, as Foundations, Donations, Priviledges, &c. in the Collection of such kind of Pieces.

Charlemagne.

* Of the sevenfold Spirit.]

But the two most considerable Ecclesiastical Works that have appeared under this Prince's Name, are the Letters written in his Name to *Elipandus*, Bishop of *Toledo*, and the other Bishops of *Spain*, against the Error of *Felix*, Bishop of *Urgel*, which is at the end of the Council of *Francfort*; and the four Books called *Carolin*, against Image-Worship, and the Decree of the *Nicene Council*: Some attribute them to *Ingram*, Bishop of *Metz*, others to *Alcuin*, others would have us think them to be Supposititious: But this last Pretension is unwarrantable; for, not to speak of the Authority of *Hincmarus*, who cites them, and of several ancient Authors, which are found in Libraries, Pope *Adrian's* Answer to this Work shews it had been published in his Time by *Charlemagne's* Order, and the Councils of *Francfort* and *Paris* are authentic Testimonies of the Truth of these Books: So that there can be no Doubt but this Work is a kind of Manifesto, containing the Sentiment of the French Church, published under the Name and by the Order of *Charlemagne*. We shall speak more fully of these Works of *Charlemagne*, when we make the History of the Seventh Council, and of this of *Francfort*, where we will examine the Affair of *Felix* of *Urgel*, and the Sentiments of the Author of the *Carolin* Books, touching Images.

ALCUIN.

FLACUS, ALBIN, or ALCUIN, born in England, Deacon of the Church of York, and the Scholar of Bede and of Egbert, was invited into France (Anno 790) by *Charlemagne*, who looked upon him as his Master, and shewed a great Esteem for him. He had the Reputation of one of the most learned Men of his Age, in Ecclesiastical Matters. He instructed the French not only by his Writings, but moreover by the Publick Lectures he read in the King's Palace and other Places. Charles gave him [the Government of] many Abbies, and at last charged him with the Care of the Canons of *S. Martin of Tours*: He died in this Society, Anno 804.

Alcuin.

This Author's Works were collected by *Andreas* [*Quercetanus*, or] *du Chesne*, and Printed at Paris by *Charmoist* in 1617.

They are divided into Three Parts. The 1st comprehends his Tracts upon the Scripture; the 2d his Books of Doctrine, Discipline, and Morality; and the 3d the Verses, Letters, and Poems he made.

The first part comprehends the following Works. Questions and Answers about several difficult Passages of *Genesis*, with an Explication of these Words, *Let us make Man in our Image*.

Alcuin. An Exposition of the Penitential and Gradual Psalms, and of the 118th Psalm. A Treatise of the use of Psalms, with Prayers taken out of the Psalms. An Office of the Church for the Year. A Letter upon what is laid in the Song of Songs, that there be Sixty Queens, and Eighty Concupiscences. A Commentary upon Ecclesiastes, and Seven Books of Commentaries upon the Gospel of S. John. It is observed in the end of this Part, that *Alcuinus* had laboured to correct the whole Text of the Vulgar Bible, by *Charlemagne's* Order, and that this Manuscript-work is found in the Library of *Vauxcelles*, with some some Verses of *Alcuinus* upon this Work.

The Second Part comprehends the following Treatises. A Tract of the Trinity, Dedicated to *Charlemagne*, divided into Three Books, wherein he handles with great accuracy and clearness some Speculative and Scholastick Questions, concerning those Mysteries, with Twenty Eight Questions and Answers about the Trinity. A Letter explaining what is Time, Eternity, and an Age, &c. * A Tract of the Soul, directed to his Sister *Eulalia* a Virgin. Seven Books against the Opinion of *Felix*, Bishop of *Urgel*, who believed Jesus Christ might be called the Adoptive Son of God, as to his Humane Nature. A Letter upon the same Subject written to *Elipandus*, Bishop of *Toledo*. *Elipandus's* Answer, in which he treats *Alcuin* very rudely, and having loaded him with Calumny, cites some Passages of the Fathers, and the Church-Office, to justify that Jesus Christ may be called God's Adoptive Son, as to his Humane Nature. *Alcuin's* Reply to *Elipandus's* Letter, divided into Four Books. In the Two first he Answers the Authorities alledged by *Elipandus*; and in the Two last he proves his own Opinion by Testimonies of the Fathers, and the Scripture. He forbears Reviling Words, and deals with him with as much Moderation, as his Adversary hath expressed himself with Heat and Passion. At the end of these Four Books, there is an Advertisement of *Alcuinus's* about the Original of *Felix's* Error, and the Retraction he made of it; *Elipandus's* Letter to *Felix*; The Confession of Faith he made after his Retraction; And a Letter of *Alcuinus* about the Questions that may be raised touching the Son of God. These are the Dogmatical Works contained in this Second Part.

The first of the Works of Discipline is the Book of [the Divine] Offices, bearing *Alcuinus's* Name, but it belongs to a later Author, there being mention made there of *Hilperick*, who lived in the Tenth Century; besides, it contains several Observations of a lower Age than that *Alcuin* lived in.

The 2d Work about Discipline, is *Alcuin's* Letter to *Charlemagne*, upon the *Septuagesima*, *Sexagesima*, and *Quinquagesima*; and upon the difference of the number of the Weeks of *Lent*, with *Charlemagne's* Answer upon the same subject.

The 3d is a Tract of *Alcuin*, directed to *Adrian*, upon the Ceremonies of Baptism, which are the same that are Practised now, of which he renders Moral Reasons.

The 4th is a Letter * to the Clerks of *S. Martin*, to exhort them to confess their Sins.

The 5th is a Sacramentary, containing Masses for many Festivals of the Year.

[* Ad Phe-
ros S. Mar-
tini, i. e.
To the
Boys of S. Paul
the Deacon.
Martin.
Dr. Cave.

These Works are followed with Three Homilies upon the Incarnation, the Virgin's Nativity, and the Festival of all Saints. These three Homilies are taken out of the Book of Homilies of *Boys of S. Paul the Deacon*, and it is not certain that they are *Alcuin's*.

The Life of Antichrist follows, which is full of groundless Fancies. There is but one Work of Morality, which is of Vertues and Vices: The rest are Works upon Prophane Arts and Sciences. The Book of the Seven Arts is *Cassiodorus's* Preface upon that Subject.

The last Part of *Alcuin's* Works comprehends the following Books

The Life of *S. Martin of Tours*, and a Sermon on his Death.

The Life of *S. Vedastus of Arras*.

The Life of *S. Richarius*, a Presbyter.

The Life of *S. Wilbrord*, Bishop of *Utrecht*, in Prose and Verse, with a Homily for his Festival.

One Hundred and Fifteen Epistles, with the Fragments of some more, taken out of *English* Authors.

Poems upon several Saints.

A Poem upon the meeting of Pope *Leo*, and *Charlemagne*.

Divers Poems.

The Letters upon Ecclesiastical Matters are these.

The second, of which we have already spoken, about the difference of the number of the Weeks of *Lent*.

The 6th upon these words of the Gospel, *Here are two Swords*.

The 7th of the manner of instructing the People in the Faith.

The 8th, in which he speaks against a Letter written to him by *Felix* of *Urgel*, whom he calls *Jocosely*, *Felix infelix*. But this was retorted upon him by *Elipandus*, who called him several times *Albinus niger*, *Antiphrasius*.

In the 13th he speaks of a Writing he had made against *Felix* of *Urgel*, and of a Dialogue of that Author between a *Christian* and a *Saracen*.

The 29th, directed to *Osfred*, King of *Northumberland*, is full of Instructions very useful for Princes.

The 30th contains some for a Queen that had retired from the World.

The 31st. is full of Advices to the Canons of *Tours*.

The 32^d. to the Bishop *Adelbert* and his Society, contains a commendation of the Life of the Canon Regulars, and an Exhortation to follow it.

The 49th. contains the same sort of Exhortations to the Friars of *Wiremouth* and *Farrow*.

The 50th. to those of *York*.

The 62^d. to the Canons of *S. Legar*.

The 63^d. is directed to Pope *Adrian*, to whom he writes very submissively.

In the 69th. he exhorts the Canons of *Lyons*, to reject the Errors which are come from *Spain*, to follow the Tradition and Usage of the Universal Church, to avoid the Additions made to the Creed, and the new Customs brought into the Service of the Church. He speaks particularly of their Error, about the Adoption of the Son of God, and the practice of some, who threw Salt upon Christ's Sacrifice. He maintains, they ought to Offer nothing but Bread, Water, and Wine; that the Bread ought to be very pure, without any mixture, made of Flour and Water. The last thing, he finds fault with, in the usages introduced in *Spain*, is, that they made but one Immersion, calling upon the Three Persons of the Trinity. He maintains against them the use of the Triple Immersion, and here he explains the Ceremonies of Baptism; he speaks of the same thing in the 81st. Letter, where he does intimate, that there were some who dipped Three times, repeating the Invocation of the Trinity at each time. He reprehends in this Letter, those who doubted, whether the Souls of the Holy Apostles and Martyrs were received up into Heaven before the Day of Judgment, in the 71st Letter he proves the necessity of Confession.

The 72^d. is to Pope *Leo*, whom he calls Vicar of the Apostles, Prince of the Church.

In the 78th. he commends the Monastick Life, and exhorts Monks to discharge the Duties of it.

The 97th. contains excellent Instructions about the Duties of a Bishop.

He Treats of Baptism in the 104th.

In the 106th. he Answers the Question put to him by *Charlemagne*, which is the Hymn that Jesus Christ said after his last Supper. He pretends, it was the words related by the Evangelists:

Since this Edition there have been Printed some more of *Alcuin's* Works; as a Commentary upon the Song of Solomon, at London in 1638, [by the care of *Patrick Young*.] An Abridgment of the Faith against the *Arians*, set forth [at Paris in 1630.] by *F. Sirmondus*, without the Author's Name, and attributed to *Alcuin* by *F. Chiffletius*, upon the Authority of some MSS. A long Confession of Faith, divided into Four parts, drawn out of the Fathers, published by *F. Chiffletius*, and Printed at *Dijon* in * 1656. [but it is dubious whether it belong to *Alcuinus*, or no.] A Discourse of the Purification, which was without Name among *S. Ambrose's* Works, and was restored to *Alcuin* by *M. Baluzius*, in the 2^d. Vol. of *Miscellanea*, p. 382. Two Letters set forth by *M. Baluzius* in the same place, [Tom. i. p. 365.] the one directed to *Charlemagne*, upon the price of Jesus Christ's Death; the other to the Abbots and Monks of the *Goths*, upon the Unity of the Two Natures in the Person of Jesus Christ. There's in the same place a Capitulary, containing sundry Moral Maxims directed to *Charlemagne*; but that Work seems to me unworthy of *Alcuin*. Twenty Six Letters published by *F. Mabillon* in the 4th. Vol. of his *Analesta*. And a Poem, in which he laments the disorders and looseness of one of his Friends, under the Name of a Cuckow.

* 1654.
Dr. Cave.]

The Learned are not all agreed, that the Confession of Faith, set out by *F. Chiffletius*, is *Alcuin's*. The Author of the Office for the Holy Sacrament, in the Historical and Chronological Table of the Authors, hath propounded some difficulties about this Confession of Faith, which might make one doubt, whether it be truly *Alcuin's*. He says, the two first parts of it are very excellent and precious; but there are many things taken out of the other Works of *Alcuin*, especially the different Orations. That the third Part does not seem to be coherent to the two first, there being several places in it copied out of them word for word; which probably an Author, whatever he might be, would not have done in the same Work. Besides, that it is almost all of it taken from *Pelagius's* Confession of Faith, and from the Book of the Ecclesiastical Doctrines, yet so, that the *Pelagian* and *Semi-pelagian* expressions of those Books are commonly left out in it; that there are also some places of it without any rational coherency: And above all, what he set in the end, to join it to the 4th. seems to have been added. That the 4th. Part, in what it contains about the Eucharist, is perfectly fine, but doubtless it ends in the first Chapter; all the rest being but a Rhapsody of divers Orations. He confesses the Stile of this last Part, as well as of the first, does pretty well resemble that of *Alcuin*, which is not always very pure and correct, but very quick and lively. He intimates, that altho' these Four Words (*Caro, Cibus, Sanguis, Potus*,) which are found in *S. Thomas's* Prose, are read there, the Thread of his Discourse did so naturally lead him, to use them in that order, that one ought not to conclude, that this Work was made since *S. Thomas's* time. That the Stile hath nothing Scholastical, yea, and that it hath some expressions, which were not used since *Berengarius*, as, that the Eucharist is Christ's Body and Blood only for the Just. Lastly, that in this 4th. Part there are some places found in the Book of the Divine Offices attributed to *Alcuin*.

Dailleus hath taken affirmatively, what was said but doubtfully by the Author Of the Office of the Holy Sacrament, and he adds new Conjectures, to shew that this Confession was not *Alcuin's*. The 1st. is grounded upon this, that in this Confession of Faith some things are met with, which are taken word for word out of the Books of the Meditations, and the Mirrour, falsely ascribed to *S. Austin*, and composed since *Alcuin's* time, seeing, that of the Meditations, which is the

[In a posthumous Treatise, printed at Rouan, anno 1675.]

Alcuin. ancient, was written since *S. Anselm's* time. The 2d. is grounded upon this Work's not being set down in the *Index's* of *Alcuin's* Works. The 3d. upon this Author's often copying himself, which an Author does not usually do. Moreover he insists upon this, that there is a place in this Book, which is found in the Book of Offices, attributed to *Alcuin*. 4thly, *Daille* pretends, that this Author's Sentiments differ from *Alcuin's*. He says, that explaining the Creation of the World, he relateth the two Opinions related by *Alcuin* also in his Questions upon *Genesis*, but prefers that which was disapproved by *Alcuin*. He adds, that this Author believes the real presence, which Sentiment he does not think to be *Alcuin's*; and that he looks upon the contrary Opinion as Heretical. Lastly, He pretends that there be some things in this Work which do not agree with the Ninth Century; as when he complains of the infelicity of his Age, and speaks of the Miracles whereby the Eucharist had been represented under the shape of a Man. * *F. Mabillon* contrarywise asserts the truth of this Work, chiefly upon the Antiquity of the Manuscript, from which it is taken. He maintains the Characters to be of *Charlemagne's* time, or very near it; and tho' the sole Testimony of a Man, as much conversant in these matters as he was, might be sufficient, he joined to it the Attestation of many Learned Men. The Antiquity of this Manuscript shews, that this Book is of *Alcuin's* time, seeing the Manuscript it self is of that time. 2dly. He notes, That the Ancient Title of this Manuscript was written in Red, and that they only put Ink upon the Ancient Red Characters, which are to this effect; *Albini Confessio Fidei*. 3dly. He proves that this Author is older than the School-Men, because he does not speak as exactly as they do of the Mysteries, that he always translates *ἁρμόνιος* of the Greeks by the word *Coeffential*, whereas the School-Men always said *Consubstantial*. He taketh notice of the Place, in which he varies from our way of speaking of the Eucharist. He adds, that this Author hath some Opinions which were not common, but in the Eighth and Ninth Century; as when he pretends, that *Catechumens* cannot be saved without either Baptism, or Martyrdom; that the Question of the Two Predestinations, which he treats of, was Agitated in this Age; that all, that this Author says of himself, agreeth to *Alcuin*. Lastly, To bring in a Witness, he says, That *John* Abbot of *Fescamp*, who lived in the Twelfth Century, hath cited several passages of this Treatise in a Book he made against *Berengarius*.

Having alleged these proofs of the Antiquity of this Book, he clears the difficulties; he says, it's no wonder, this Author should have made Extracts of *Pelagius's* Confession of Faith, seeing it was commonly cited in this time, and was look'd upon as a Work of *S. Hierom*. That it's less to be wondred at, that he should be cited in the Book of *Gennadius's* Ecclesiastical Doctrines, seeing *Adrian* made no difficulty to alledge one Authority out of it. That the passages, which are found in this Confession, are not taken out of the Book of the Meditations, and the Mirrour; but it is the Compilers of those Two Works, that have inserted them in two places of *Alcuin's* Treatise, seeing the Manuscript of this Work is doubtless older, than the Author of those other Treatises. And if this Confession be not found in the Catalogues of *Alcuin's* Works, that's not to be wondred at, seeing all those Lists of Catalogues are imperfect; that it is an ordinary thing with the Authors of this Age, and with *Alcuin*, not only to transcribe other Men's, but their own Works also; That the Author of the Book of Offices did transcribe *Alcuin's* Confession of Faith; that it's not true, that *Alcuin's* Opinions about the Eucharist are different from this Author's; that he had instances to prove, that Jesus Christ had appeared in the Eucharist in the shape of a Man; that some Authors of the Ninth Century, before the Birth and the Condemnation of *Berengarius's* Error, have condemned his Opinion as Heretical; that it's no extraordinary thing for an Author, alledging in two places two different explications of the same passages to approve now the one, and then the other; and that it were a more extraordinary thing, that two different Authors should bring two like explications of the same passage; that altho, *Charlemagne's* Age was more Learned than the Tenth, yet *Alcuin* Expostulates the infelicity of that time, and the disorders then in the Church, in the Works not doubted of, as in the 6th. Letter, and in his 271 Poem. And therefore, that there's nothing in the Confession of Faith, bearing his Name, that proves it not to be his. [These Reasons and Solutions, saith *F. Mabellonius*, make it probable, tho' not certain, that this Confession of Faith is *Alcuin's*.] *Alcuin's* Stile is neat and lively, he writes wittily, his Expressions are pure enough for his time, he handles things pleasantly; one may say, he did not want Eloquence, no, nor Elegance neither.

ETHERIUS.

Etherius. **E**THERIUS, Bishop of *Axume* in Spain, and *Beatus*, Abbot and Priest, were some of the first that opposed *Felix* and *Elipandus's* Error: These charged them with Eutychianism. It was to vindicate themselves, and to convince their Adversaries of the opposite Error, that they made two Books, in which they profess to hold the Doctrine of the Council of *Ephesus*, and resist the Sentiment of their Adversaries, contrary to their Doctrine. These two Books are very much confused, and full of several idle useless Reflections, and divers Repetitions. They were printed in *Canisius's* Antiquities, and in the last *Bibliotheca Patrum*.

PAULINUS of Aquileia

PAULIN, Bishop of Aquileia, was present at the Council of Frankfort, held in 794, there he encountered Felix and Elipandus's Error, about the Title of adoptive Son, which they attributed to Jesus Christ; he made a small Writing and three Books upon this Subject. These Works are found among Alcuin's: They did formerly attribute to him the 7 Books of Alcuin against that Error. There is a Fragment yet extant of a Letter, directed to Heistulphus, who had killed his Wife, which he suspected of Adultery; he does most sharply reprove that Lord, and lays a heavy Penance upon him. We may find also some Fragments of Paulinus of Aquileia, in the first Tract of the *Miscellanea* of M. Baluzius [Tom. 1. p. 362.]

Paulin of
Aquileia.

Lastly, The Book of wholesome Instructions, which went a long while under S. Austin's name, was restored to Paulinus of Aquileia, in the last Edition of this Father's Works, upon the Credit of an old Manuscript of M. Colbert's Library. It contains several useful Advices to lead a Christian Life, and is of the same Style with the Advertisement to Heistulphus. This Bishop died about the Year 803. His Style is very simple, and no way elevated.

THEODULPHUS Bishop of Orleans.

THEODULPHUS, Abbot of S. Benedict upon the Loire, and afterwards preferred to the Bishoprick of Orleans, before 794. flourish'd towards the end of this Century, and died towards 821. F. Sirmondus publish'd this Bishop's *Opuscula* in 1646. [at Paris, with his own Notes.] The first and chief is his Capitulary, containing 46 Articles for the Instruction of the Priests of his Diocess. He discourses with them of the Dignity of their State, and recommends to them the Care of their Flock, Diligence in Reading, Praying and Working; he enjoyns them, when they come to the Synod, after the Custom, to bring along with them the Habits, Books and Vessels, wherewith they perform their Functions, and 2 or 3 Clerks; to have a care, that the Bread, the Water and the Wine, wherewith they celebrate the Mass, be very decent and proper; to make the Bread themselves which is to be consecrated, or cause it to be made in their presence. He forbids Women to approach the Altar, whilst the Priest is celebrating; and orders, That their Oblations shall be received in their Seats. He forbids Priests to celebrate Mass by themselves, without other Communicants. He prohibits putting any thing in Churches besides the Sacred Vestments, Vessels and Books. He will not have any body to be buried within the Church but Clergymen only, or persons of single Piety. He prohibits Assemblies in the Church for any other thing than Praying, and also celebrating Mass without the Church. He extends the Prohibition of Churchmen keeping Women at home with them, to the nearest Relations. He forbids Clerks to go to the Tavern, and recommends to them Sobriety in the Feasts they are invited to. He forbids Presbyters to take the Tyths belonging to their Brethren, or to solicit and entice their Clerks. He charges all Presbyters to baptize Children in case of Necessity, whether they be of their own Parish or not. He forbids Presbyters and Laymen to convert Sacred Vessels to prophane uses. He would have Schools set up in Parishes, to teach Youth to lead a Christian Life, of which he maketh an Abridgment; and all the Faithful to know the Lord's Prayer and the Creed. He exhorts them all to pray to God, at least, twice in the Day. He enjoyns them to spend Sundays in Praying, and being present at the Divine Service, and prohibits all manner of Work but what is of necessity, to dress Meat. He permits Travelling, provided they be present at the Office. He charges the Laymen to be present at the first Vespers of Festivals, at Mattins, and at Mass; and would have them to be exhorted to the practice of Hospitality, to be deterred from false Oaths, Perjuries, false Witness; to be instructed in the Holy Scripture, to be reprov'd, to be admonish'd to be constant in Prayer. He exhorts Laymen to confess all their Sins, even those of Thought, and instructs the Presbyters how they ought to examine Sinners. He exhorts Men to the Works of Mercy towards others. He will have the People to be put in Mind of the Obligation laid upon Children to honour their Parents, and upon Parents to use their Children gently, and of the mutual Love they owe one another; that Merchants and Men of Business are to be remembered, that they should not mind their Temporal Gain so much as Life Eternal; That the People must confess their Sins the Week before Lent, and then receive Penance, in order to their doing of it, during Lent. He marks out several ways of obtaining forgiveness of Sins, he recommends the exact keeping of the Lent-Fast, and the joyning of Almsgiving to Fasting. He will not have Men to break their Fast at the ninth Hour of Prayer, but to stay till the Hour of Vespers. He thinks, it would be a great perfection to abstain from Eggs, Cheese, Fish and Wine; yet he allows infirm Persons and Labourers to use them. He will have all the Faithful to communicate on Sundays in Lent, except those which are suspended the Communion; and that all take the Sacrament on Holy Thursday, and on Easter-Eve and Easter-Day; that they abstain from the Use of Matrimony on Fast-days, and also some Days before the Communion; that they prepare themselves for this Holy Action by Almsgiving and good Works. That the Priests who say private Masses on Sunday, shall not say them publicly, lest they should take off the People from being present at the Mass in their Parishes. Lastly, he will have the People put in mind, That they should not eat, till they have been at the solemn Mass and the Sermon.

Theodul-
phus.

Theodulphus. There was published since an Addition to this Capitulary, containing a general Advertisment about such things as the Parsons ought to instruct the People in.

This Bishop wrote one Book more upon Baptism, directed to *Magnus* Arch-bishop of *Sens*, wherein he explains the Ceremonies of that Sacrament; and a Tract of the Holy Ghost, directed to *Charlemagne*, which is nothing else but a Collection of several Passages of the Fathers, to shew that the Holy Ghost proceeds from the Father and the Son. He cites the Books of the Trinity, and the Creed under *Athanasius's* Name.

Lastly, There are six Books of *Theodulphus's* Poems extant; The 1st. is a Piece directed to the Judges, to exhort them to do justice. The 2^d. begins with a Catalogue, in Verse, of all the Books of the Old and the New Testament; both of those which were in the Old Canon, and those that have been received since: It contains also Poems for *Palm Sunday*, and several other Poems. The 3^d. contains an Elogy of *Charlemagne*, Pope *Adrian's* Epitaph, and Verses to several Persons. The 4th. Book contains Verses on the Fables, the Liberal Arts, Verses to Bishop *Aulphus* and to *Moduin*, with some Verses of *Moduin's* to *Theodulphus*. The 5th. contains Verses of Consolation upon his Brother's Death, a Description of the seven Mortal Sins, and an Exhortation to the Bishops. And the last Verses upon different Points of Morality. *F. Mabillon* hath

[* Ten.] published [in his *Analesta*, Tom. i. p. 376.] * some more of them, which were not in *F. Sirmond's* Edition. *Theodulphus* was a good Man, very zealous for the publick Good, and none of the least Writers, nor of the unlearnedest of his Time. His Poems are very fine, and surpass his Prose.

LEO III.

Leo III. *LEO III.* was elected in the Room of *Adrian*, January 28. 795. Presently after his Election he sent Embassadors to *Charlemagne*, to give him notice of it, and to carry him *S. Peter's* Keys and the City's Banner, and some other honourable Presents, praying him to send some of his Princes to take the Oath of Allegiance of the *Roman* People. The King sent *Angilbert*, Abbot of the Monastery of *S. Riquier*, with some considerable Presents.

For all *Leo* had such a powerful Protector yet he was assaulted (anno 799.) by a Faction of seditious People [headed by his Predecessor, *Adrian's* Nephew] who fell upon him as he was going a solemn Procession, endeavour'd to put out his Eyes and to cut out his Tongue, and dragg'd him into Prison in a Hall. It was found that he had not been maim'd, as they thought. He fled into the *French* Embassador's Lodgings, from whence he was conveyed to *Spoletto*, and thence he came to *France*, to King *Charlemagne*, who was then in *Saxony*. The King having heard his Complaints, sent him back again to *Rome* with the same Marks of Honour with which he had received him, and promised him, That he would soon come to do him Justice upon the Place: And, indeed the next Year, having held his Parliament at *Meitz*, he went into *Italy*, both to take Cognizance of the Outrages done to the Pope and to oppose the Designs of *Grimaldus* Duke of *Boneventum*. Being at *Rome*, he admitted Pope *Leo* to justify and clear himself by Oath, there appearing no Body, to accuse him: After this, he brought those that were guilty of the Assault made upon him to Trial; they were condemned to Death, but the Pope obtain'd their Pardon. *Leo*, to acknowledge and requite so many Favours, as the Holy See had received from *Charlemagne* and his Progenitors, moved it to the People, to desire him for their Emperor, and crowned him on *Christmas-day*, in *S. Peter's Church* (anno 800.) taking the beginning of the Year from *January*, and anno 801. taking it from *Christmas*, according to the Authors of this Time. After the Ceremony ended, the Pope did adore the new Emperor; that is, he kneeled before him, and took the Oaths of Allegiance to him, and set up his Picture in publick, to the end that all the *Romans* might pay him this Duty.

Anno 804. *Leo* came into *France* to visit *Charlemagne*, and was made Welcome by that Prince, who sent his Son to meet him and came himself to receive him at *Rheims*, from whence he led him to his Palace at *Cressy*, and thence to *Aix-la-Chapelle*. After his Return to *Rome* he enjoyed the Pontificate quietly till *Charlemagne's* Death: But (anno 815.) there was another Conspiracy made against *Leo*, which he avenged so severely, that he put some of the Criminals to Death with his own Hands. *Lewis* the Meek found fault with his Proceeding, as being disagreeable to his natural Kindness, and contrary to the Right of the Sovereignty he had in *Rome*: He ordered *Bernard* King of *Italy* to go thither, and to enquire into the Truth; which he did. The Pope, on his part, sent Legates into *France*, to justify himself. But the *Romans* were so incensed against his Cruelty, that this Pope being fallen Sick, they seized on his Lands and plundered his Castles. He died May 23d 816.

There be 13 Letters of this Pope's extant among the Councils [Tom. VII. p. 1111.] The 1st. is an Answer to *Kentwolfe*, King of the *Mercians*, who had desired him to abolish the Archbishoprick of * *Lichfield*, and to restore the Bishop of *Canterbury* to the Rights taken away from him by *Offa* and *Adrian I.* The Pope granted him his Request, and having commended the King and *Athelmard*, Arch-bishop of *Canterbury*, he subjected to his Jurisdiction all the Churches that had been taken from him: We have this Letter only upon the Faith of *William's* of *Malmshbury*. The 2^d. Letter of *Leo* is a Privilege of Exemption granted for a Chapel, built by *Charlemagne*, in *Saxony*, upon the Hill of *Eresburgh*. The 3^d. is directed to *Charlemagne*: He complains that this Emperor had been informed, That he could send him no Commissioners which he would admit to inform of his Affair; he tells him, That it is a Calumny, and prays him not to believe

[* *Lichfield* was the first Bishop's See among the *Mercians* founded by *Offa* King of the *Northumbers*, anno 646. and made an Arch-bishoprick in 793. but by this Pope was despoiled of its Dignity. So *Adulphus* was the first and last Arch-bishop of it.

believe it. In the 4th. he informs *Charlemagne* of the Treaty concluded between the *Saracens* and the Inhabitants of *Sicily*. In the 5th he tells him what had passed in a Meeting of some *Moors* and *Greeks*. In the 6th. he acquaints him with the Death of the Emperor *Constantine*, killed by *Leo's* Order. The 7th. and the 8th. are Letters of Thanks, directed to the same *Charlemagne*. In the 9th. he solves some Questions upon the Scripture, propounded by *Charlemagne*. The 10th. is a supplicatory Letter, to pacify *Charlemagne*, who was incensed against him, and to persuade him of his Innocency. By the 11th. he asks him leave, To let a Bishop of the Isle of *Grade*, banish'd stay in a Town of *Italy*. In the 12th. he complains, That *Charles's* Commissioners, who should have done him Justice, had done him Wrong. The 13th. is a Letter of Thanks to *Riculphus*, Bishop of *Mentz*. *Leo's* Letters are written with great Art, but with little reference to Ecclesiastical Matters.

Some Greek Authors against the Iconoclasts.

HERE are some Authors, of whose Works we will speak more at large, when we treat of the Acts of the seventh Council. Some Greek Authors.
Tarasius, *Photius's* great Uncle, who from the Emperor's Secretary was made Patriarch of *Constantinople* (anno 785.) and died in 806. wrote a Circular Letter about Images; two Letters directed to Pope *Adrian*, and an Apologetick Oration upon his Election.
Epiphanius, Deacon of *Carana* in *Sicily*, recited a Panegyrick in the seventh Council.
Basil of Ancyra, offered a Confession of Faith to the same Synod.
Theodosius, Bishop [of *Ammorium*.] made a Writing upon the same Subject.

ELIAS Cretenfis.

THIS Author made some Commentaries upon *S. Gregory Nazianzen's* Works, which are printed, in the second Volume of that Father's Works. He hath done the same also upon the Works of some other Greek Fathers, which are found Manuscript in Libraries. He wrote Answers to *Dionysius* the Monk's [8] Questions, which are extant in Greek and Latin, in the fifth Book of the Greek and Roman Law [l. 5. p. 194.] Elias.

George Syncellus and Theophanes.

GEORGE SYNCELLUS of the Patriarch *Tarasius*, made a *Chronicon* [from the Creation of the World to the Reign of *Maximinus* and *Maximinianus*, anno 300.] which hath been continued by *Theophanes* a Monk [to the Reign of *Leo Armericus*, anno 813. they are Printed the one at *Paris* 1652. and the other 1655.] George, &c.

Councils held in the Eighth Century.

The Assembly of Barkhamstead in the Kingdom of Kent.

WIGHTHRED, King of *Kent*, held an Assembly (Anno 697.) which *Birchwald*, Bishop of *Canterbury*, assisted at, and *Gebmond*, Bishop of *Rocheſter*, with several of the Clergy and Laity, which made some Ecclesiastical and Civil Laws. Assembly of Barkhamstead.
 The 1st. ordains, That the Church shall be free, and enjoy her Courts of Justice, Revenues, and Pensions, that they shall pray for the Prince, and voluntarily submit to his Orders.
 The 2^d. That the Fine, for infringing the Justice of the Church, shall be 50 Pence, as that of the King's Justice is.
 The 3^d. ordains, That the Adulterers of the Laity shall be put to Penance, and they of the Clergy shall be deposed.
 The 4th. That Foreigners, guilty of that Crime, shall be expelled the Realm.
 The 5th, and 6th. That those of the Nobility, overtaken in that sin, shall be fined in 100. Pence, and the Peasant in 50.
 The 7th. permits an Ecclesiastical Person guilty of Adultery, if he break off that habit, to continue in the Priesthood, provided that he have not maliciously refused to administer Baptism, or that he be not a Drunkard.
 The 8th. imports, That if one, with the Tonsure, that is a Monk, do not keep his Rule, he shall retire into an *Hospitium* with permission.

Assembly
of Bark-
hamstead.

The 9th. That the Slaves affranchised before the Altar, shall enjoy their liberty, and be capable of Succession, and of the other Rights of Free Persons.

The three next Canons punish with pecuniary Mulcts those who set their Slaves to work, or to go a Journey on a Sunday.

The four following appoint Corporal Punishments or Fines against those who sacrifice to Devils.

The 17th. imports, That the Bishop's and the King's word ought to be believed without any Oath. The 18th. That Abbots shall swear, as Priests do; and that the Priests shall swear before the Altar, by saying simply, *I speak the truth in Jesus Christ, and I lie not*; that the Deacons shall take the same Oath.

The 19th. That other Clerks shall take four persons more with them to clear themselves by Oath, and that they shall lay one of their hands upon the Altar.

The 20th. That strangers shall not be obliged to bring other Persons with them.

The 21st. That the Peasants shall present themselves with four persons more, and shall bow the head before the Altar.

The 22^d. declares, That the Causes of the Bishops Clients belong to the Ecclesiastical Court.

The 23^d. ordains, That if any body impeach a Slave, his Master may purge him with his bare Oath, provided he take the Eucharist; but if he rakeh it not, he must put in Bail, or submit to the Penalty.

The 24th. That a Clergy-man shall purge his Slave with his bear Oath.

The 25th. That he that kills a Robber, is not liable to pay any Sum for that Death.

The 26th. That he that shall be caught carrying something away, shall be punished with Death, Banishment, or Fine, according to the King's will: That he that got hold on him, shall have half the Fine; but if he kills him, he shall be fined in 70 Pence.

The 27th. That he that helps the flight of a Slave, who hath robbed his Master, shall be fined in 70 Pence, and he that killeth him shall pay the worth of him.

The 28th. That the Strangers and Vagabonds which run up and down the Country, without blowing the Horn, or crying aloud, shall be used as High-way-men.

These Laws are followed with some Canons concerning the Pecuniary Compensation of the Wrongs done to the Church or the Priesthood. They were found in the same Monument; but it is not known whose they are, nor at what time they were written.

Councils held in England about the matter of Wilfrid.

Councils
of England.

FE W Men have been more molested and cross'd in their Life than *Wilfrid* Abbot of *Rippon*, and afterwards Bishop of *York*. He was a Native of *Northumberland*, born towards the year 634. He left his Country to go to *Rome*, where he was instructed in the discipline of that Church. Thence he returned to *Lyons*, and there he received the *Tonsure* from *Delphin*, Bishop of that City, who was murder'd soon after by *Ebroin's* order. After his death, *Wilfrid* was called home by *Alfrid*, eldest Son of *Osui*, King of *Northumberland*, who gave him the Monastery of *Rippon*, founded by him in the Bishoprick of *York*. He was ordain'd Priest by *Hagilbert*, Bishop of *Dorchester*. He was present at the Conference, held at *Streneſſall* before the King, about the difference between the Church of *Rome*, and the ancient *British* and *Irish* Churches, about *Easter-day*; and there he maintain'd the usage of the *Roman* Church against *Colman*, an *Irish* Man. Afterward, he was nominated to the Arch-bishoprick of *York*, and passed over into *France* to get himself ordain'd, there being then but one Bishop in *England*. He was consecrated by *Angilbert*, Bishop of *Paris*, and Eleven Bishops assisted at that Ceremony. During his absence, they that stood for the usage of the *Irish* Churches, perswaded King *Osui* to put into the Church of *York*, *Ceadde*, Abbot of *Lifſtinguen*, who was consecrated by one *English* and two *British* Bishops. *S. Wilfrid*, after his return, did immediately retire into his Monastery, and after that, he was called out into *Mercia*, where the King gave him *Lichfield*, to erect a Bishoprick or a Monastery there. After the death of *Adeodatus*, Bishop of *Canterbury*, he perform'd for some time the Episcopal Functions in that Church, till *Theodorus* obtained that See. This Man re-establiſhed *S. Wilfrid* in the Arch-bishoprick of *York*, and deprived *Ceadde*, who did very patiently bear that expulsion. *Wilfrid* enjoyed that Arch-bishoprick peaceably, during King *Osui's* Reign; but he was turned out of it in the beginning of *Egfrid's* Reign, towards the year 670. being deposed by *Theodorus* himself. He presently withdrew into *Friesland*, and thence went to *Rome*. He was very well entertain'd By Pope *Agatho*, who restored him to his Dignity in a Council of Bishops, and that Sentence was confirm'd by the Popes *Benedict* and *Sergius*. Being fortified with this Authority, he came back again into *England*, where he met with bad Entertainment, and was imprison'd by the order of Queen *Ermenburge*, *Egfrid's* Wife. Being got out, he went to preach the Gospel to the *South-Saxons*, and baptized, as its believed, *Edelwach* [or *Ethelwolve*] their King. *Theodorus* seeing, That he had suffered himself to be surprized by *S. Wilfrid's* Enemies, reconciled himself with him, and prevailed with King *Alfrid* to consent to his re-establiſhment; he return'd to *York* in 686. but five years after, he was expelled again, for refusing to receive some Constitutions, made by *Theodorus*, Arch-bishop of *Canterbury*. He returned to his Bishoprick of *Lichfield*, which he found vacant. Some years after, he was invited by *Brithwald*, Arch-bishop of *Canterbury*, to be present at a Synod, within two Leagues of *Rippon*, in hope of an agreement. They urged him

him to withdraw into his Abby of *Rippon*, and to quit his Bishoprick. He did not only refuse to do it, but he had recourse to the Holy See. Therefore, he went to *Rome* again and purged himself before Pope *John* in a Synod, in the presence of the Deputies of both Parties, and was declared innocent. With this sentence he returned into *England*, but *Alfrid* would not permit it to be executed. *Sexulfus* who succeeded him, continued in the same resolution; but being turn'd out, two Months after, and *Ofred* having succeeded him, *Brithwald*, Arch-bishop of *Canterbury*, went into *Northumberland*, and there held a Synod in 705. near the River *Nid* at which the King also and the Officers and the great ones of the Country were present. They read the Pope's Letters, and after some difficulties, raised by the Bishops of the Country, they were reconciled, and that long Contest was thus happily ended. *Wilfrid* yielded up his Episcopal See of *York* to *John* of *Beverly*, and he was restored to the Possession of the Church of *Haguestad*, and of the Abby of *Rippon*. He died in 709.

These Matters of Fact are certain, being affirmed by *Eddi*, *S. Wilfrid's* Disciple and Author of his Life, by *John VII's* Letters, and the relation of *Bede's* and *William* of *Malmesbury*.

A Council of Rome under Gregory II.

THIS Council was held in April 721. in *S. Peter's Church*. Twenty two Bishops were present at it, among whom there was one of *Spain*, one of *England*, and another of *Scotland*. Eleven Priests and Five Deacons. *Gregory II.* president in it, and published the Constitutions which were approved by all that were present.

The eleven first are against them that Marry their Kindred, Persons consecrated to God, or the Wives of Priests and Deacons, or who steal away Widows and Maidens.

The Twelfth is against those that consult Diviners or Sorcerers, or use Enchantments.

The Thirteenth against those that invade Gardens or Places belonging to the Church.

The Fourteenth, Fifteenth and Sixteenth, against a * private Man, who had married the Deaconess [*Epiphania*].

And the Seventeenth, against Clerks wearing long Hair.

A Council of Germany under Carloman.

THIS Council was assembled in *Germany*, An. 742. by the order of *Carloman* the French Prince. *Boniface* held the first place there. Both the number of the Bishops, and the place of it, are unknown. The Canons of this Council are set down in the Capitularies under the name of *Carloman*, who declares, That following the advice of his Bishops, Monks and Lords, he caused Bishops to be ordain'd in his Towns, and subjected them to the Arch-bishop *Boniface*, the Legate of the Holy See; That he hath ordered a Synod to be kept every year in his Presence, to re-establish the Churches Rights, and to reform Manners and Discipline; That he hath caused Church-lands, that had been invaded, to be restored; hath deprived wicked Priests, Deacons and Clerks guilty of Fornication, of the Ecclesiastical Revenues, degraded them and put them to Penance. This is the sum of the first Canon.

The 2d. imports, That he hath forbidden Clerks to bear Arms, or to go to the Army, except those that have been chosen to celebrate Divine Service there, and to carry the Relicks of Saints, that is, one or two Bishops, with two Chaplains, and two Priests for the Prince; and for the Lord one Priest only, to hear Confessions and impose Penances. He forbids the Chair or Pulpit to the Clerks.

By the 3d. Canon he enjoins Parsons to be subject to their Bishop, to give him an account once a year in Lent of their Ministry, to receive him when he is Visiting, to go every year to fetch new Christ on *Holy-Thurs*day before *Easter*; That the Bishop may be a Witness of the Chastity, Life, Faith and Doctrine of his Presbyters.

The 4th. prohibits admitting into the Presbyterial or Episcopal Functions, unknown Priests or Bishops, before they be examined in a Synod.

The 5th. orders Bishops, with the help of the Magistrates, to purge their Dioceses from Pagan Superstitions.

The 6th. ordains, That he or she that shall henceforward fall into the Crime of Fornication, shall be imprison'd, and shall do Penance there with Bread and Water; and if he be a Priest that hath committed this Crime, he shall be shut up for two years, having been whipt till the Blood comes; and then the Bishop shall lay on him what Penance he pleases. And if it be a simple Clerk or Monk, he shall be whipt three times, and then shut up for one year; That the Nuns which have received the Veil, shall be used after the same manner and shaved.

The 7th. forbids Presbyters and Deacons to wear close Coats, as Laicks do; and ordains; That they shall use long Cassocks. It forbids them to have Women in their Houses with them. It enjoins Monks and Nuns exactly to follow *S. Benedict's* Rule.

The Council of Lestines.

AN. 743. the same *Carloman* assembled a Council at *Lestines*, near *Cambray*, the Canons whereof do immediately follow the last mention'd, in the Book of the Capitularies. They go also under *Carloman's* name, declaring, That in the Assembly then held at *Lestines*, the Bishops, Nobles and

and Governors of Provinces have confirm'd the foregoing Decrees of the Assembly, promising to observe them, to receive the **Canons of the Fathers**, and to re-establish the Church-discipline and Doctrine in it's Splendor. That the Abbots and Monks have received **S. Benedict's Rule**, and promised to keep it. That they have degraded and put to Penance such Priests as are guilty of Adultery or Fornication, and ordained, That the Decree made against them shall be executed.

In the 2d. he ordains, by the advice of his Clergy and People, That the Laity shall enjoy the Church-lands, which they hold as Tenants at will, upon condition that they shall pay a Penny for every House, and when he that enjoys them, comes to die, they shall return to the Church; yet so, that if it be needful still for the good of the State, or if the Prince orders it so, they shall renew their Leases; provided, nevertheless, that the Churches or Monasteries, whose Lands are held by such a Title, are not extream poor.

In the 3d. Canon, Adulteries, Incests and illegitimate Marriages are prohibited. Bishops are ordered to hinder and punish them. It forbids also delivering Christian Slaves to Pagans.

In the 4th. **Carloman** renews his Fathers Decree against them that observe Pagan Superstitions, condemning them to a 15 Pence Fine.

These Canons in an ancient Collection are joined with an abjuration in the *Tudesk Tongue*, a List of the most ordinary Superstitions, and an Instruction about prohibited Marriages, and about the prohibition of keeping the Sabbath-day. This hath so much relation to the Canons of this Council, that it may be rationally believed to have been part of it.

A Council of Rome held under Pope Zachary.

THIS Council was held (*An. 743.*) and compos'd of 40 *Italian Bishops* or thereabouts, and of many Priests. **Zachary** published there the following Canons, which were written and approved by those that assisted at it.

The 1st. decrees, That Bishops shall not dwell with Women.

The 2d. That Presbyters and Deacons shall have no strange Women in the House with them, tho' they may have their Mother and near Relations.

The 3d. That Priests and Deacons shall be decently clad, and shall wear a Cloak in the Town.

The 4th. That the Bishops ordain'd by the holy See shall every year in the Ides of May come to the Council, if they be near; if not, they shall perform this duty by writing Letters.

The 5th. anathematizeth those that marry a Priest's or a Deacon's Wife, a Nun, or a Religious Woman, as also those who marry their God-Mother.

The 6th. forbids any person to marry his Cousin-german, Niece, Mother-in-law, Sister-in-law, and any near Relations.

The 7th. anathematizeth those who steal Maidens and Widows [to marry them.]

The 8th. is against those [Clerks or Monks] that let their Hair grow.

The 9th. prohibits Feasting on New-years-day, as the Heathens did.

The 10th. anathematizes those who gave their Daughters in Marriage to the *Jews*, or sell Christian Slaves to them.

The 11th. ordains, That the times appointed by the Canons for Ordinations shall be observed; that Persons twice married shall not be ordained; That no Clerk of another Diocess shall be ordained or received without a dimissory Letter, or permission from his Bishop.

The 12th. Canon ordains, That if Priest, Deacons or other Clerks, have any difference among themselves, they shall apply themselves to the Bishop only to be judg'd; and if they differ with their own Bishop, they shall go to the next Bishop; and if they will not refer the matter to him, they shall go to the Holy See.

The 13th. forbids Bishops, Priests and Deacons, to carry a Staff to the celebrating of the Mass, or to step up to the Altar with the Head uncovered.

The Council of Soissons.

THIS Council was assembled by **Pepin Prince and Duke of France**, the 2d. year of **Chilperick's** Reign, *An. 744. March 2d.* It was compos'd of 28 Bishops, of some Priests and Lords. **Adalbert** was condemned there. After this Council, **Pepin** published 10 Canons in his own and this Assembly's name.

By the 1st. They own the Faith established in the *Nicene Council*, and the Authority of the Canons of other Councils; and they publish them in France that the Discipline, which was corrupted there, may be re-established.

It is ordain'd in the 2d. That there shall be a Synod kept every year, to procure the Salvation of the People and to prevent Heresies, such as that of * **Adalbert** was, who was condemned by 23 Bishops and several Priests, with the Prince's and the People's consent.

[* **Adalbert's** Heresy was, that he taught, That it was lawful to marry the Elder Brother's Wife, according to the Custom of the *Jews*, and that Jesus Christ when he went down into Hell, did release as

well the Wicked as Godly. And for these Doctrines he was condemned in this Council. *Vid. Bon. Ep. ad Zach. in Us. Ep. Hib. Syl.*

In the 3d he declares, That by the advice of the Bishops and great ones, he hath put legitimate Bishops in the Towns of *France*, and hath given them for Arch-Bishops over them, *Abel* and *Council of Ardorbert* (the former was Arch Bishop of *Rheims*, and the latter of *Sens*) to have recourse to their *Soissons*. Judgments, when it shall be needful both for the Bishops and the People, to the end that the Monasteries may be regular and orderly, that Monks and Nuns may peaceably enjoy their Revenues, and the Clerks be not debauched, not wearing secular Habits, or going a Hunting.

By the 4th he forbids the Laity to commit Fornication, Perjury, and bear False Witnesses. He enjoins Parish Priests to be subject to their Bishop, to give him yearly, in Lent, an account of their Management; to demand the Holy Oil and the Crisme of him, and to receive him when he is upon his Visit. The 5th forbids receiving Foreign Clerks and Priests, before they be approved by the Bishop of the Diocesis. The 6th charges Bishops to endeavour the utter extirpation of *Paganism*. The 7th orders the Crosses set up by *Adalbert*, in his Diocesis, to be burnt. The 8th forbids Clerks to have Women in their Houses, except their Mother, Sister or Niece. The 9th forbids the Laity to have in their Houses Women devoted to God, and also to Marry another Man's Wife during the Life of her Husband; because Husbands ought not to forsake their Wives, but in case they have caught them in Adultery. The last ordains, That whoever shall violate these Laws, made by 23 Bishops, Servants of God, with the consent of the Princes and the Gracians of *France*, shall be judged by the Prince, or by the Bishops, or by the Counts.

The Second Council of Rome under Zachary.

THIS Council (assembled Anno 745.) was composed of 7 Bishops and some Presbyters. The Council of Presbyter *Deneardus*, sent by *Boniface*, came before the Council (Octob. 25.) and declared, *Rome*. That this Bishop had called a Synod in *France*, in which *Clement* and *Adalbert*, false, schismatical and heretical Bishops had been deposed, and then put in Prison by the Prince's order; but, that they would not obey this Sentence, keeping their Dignity still, continuing to seduce the People. He added, he had * a Letter of *Boniface's* upon this Subject: It was read, he demanded, That those two Bishops should be kept in Prison, and that no Body might speak with them. He accuses *Adalbert*, who was a *French* Man, to have been a Hypocrite in his Youth, to have made People believe, That an Angel from Heaven had brought him some Relicks from far, by which means he could obtain whatever he desired of God; That afterward he had given Money to be ordained by some ignorant Bishops; That at last he equal'd himself to the Apostles; That he would consecrate no more Churches to the Honour of the Apostles or Martyrs; That he condemned Pilgrimages to *Rome* to visit the Sepulchres of the Apostles; That he had consecrated Altars in his own Name; That he had set up little Crosses and small Chapels in the Country, where he kept Assemblies; That the People crowded thither, and forsook the Churches; That some had been so impudent as to say, *S. Adalbert's* Merits shall help us; and, That he had the Face to give some of his own Nails and Hair, to be honoured and carried with *S. Peter's* Relicks; That the People flocking to him, to cast themselves down at his Feet, ready to confess their Sins, he told them, There was no need for them to do it, that he knew all they had done, that their Sins were forgiven them, and that they might be assured of it.

* This Letter is extant in *Usher's Bp. Hib. Syllog.* p. 31.

As for *Clement*, who came out of *Ireland*, That he did reject the Authority of the Canons; That he would not receive the Writings of the Fathers, and maintained he might continue Bishop after having had two Bastards; That he gave leave to Marry the Brother's Wife; That he affirmed, That Christ being descended into Hell, had delivered all those that were there, whether Believers, or Unbelievers, *Jews* or *Pagans*, Worshipers of the true God or Idolaters. These Accusations, brought to the Synod of *Rome*, provoked the indignation of the Bishops against those two wicked Villains: Yet the Pope put off the judging of this Matter to another Meeting on the same day. They read in this the Proofs of the Facts alledged in *Boniface's* Letter, the Life of this *Adalbert*, a Letter which he affirmed to have fallen from Heaven, and to be found by *S. Michael*, and brought to *Rome* by another Angel. These Follies became a Laughing Matter to the Council.

The next day they read a Prayer of *Adalbert's* making, wherein he called upon the Angels *Uriel*, *Raguel*, *Tubuel*, *Michael*, *Incar*, *Tubicas*, *Sabaoc*, *Simiel*. The Council hearing all this, declared, That all these pretended Angels, except *S. Michael*, were Demons; That they knew the Names but of three Angels, *Michael*, *Raphael*, and *Gabriel*. They required *Adalbert's* Writings to be burnt, but the Pope judged it better to secure them in the Library of the *Roman* Church. After this the Council declared, That *Adalbert*, whose Acts had now been read, who made himself be called Apostle, and his Nails and Hair be honoured as Relicks, who had seduced the People into several Errors, and invoked Demons for Angels, ought to be deposed and put to Penance. They pronounced the same Sentence against *Clement*, upon the Accusations brought in *Boniface's* Letter.

This is the sum of the Acts of this Council, in the end of which is the Letter of *Gemmulus*, Deacon of the *Roman* Church, to *Boniface*, about the Condemnation of those two false Bishops.

The Council of Cloveshaw.

COUNCIL OF CLOVESHAM. THIS Council was held in England at Cloveshaw, September 1. 747. Altho' it was composed but of 12 Bishops, it may pass for a National Synod of England, because, besides the Archbishop of Canterbury and the Bishop of Rochester, there was the Bishops of the Mercians, Saxons, both East and West Angles, and some other People of England present at it. They read a Letter, which Zachary wrote to the Church of England, to exhort them to restore the Discipline. After which they made 30 Canons. In the 1st the Bishops are exhorted to do their Duty, to discharge their Ministry with Zeal and Vigilance, to give themselves wholly to it, and to entangle themselves no more in Secular Affairs, but apply themselves to the Service of God and the Church, to instruct their People, and to set them a good Example, by leading an exemplary Life. The 2d recommends Peace and Union to them. The 3d prescribes them to visit their Diocesses every Year, and to abolish the remainder of Heathenish Superstitions. The 4th, to warn Abbots and Abbeys to live regularly, to be Examples to the Monks and Nuns under their Government, and to take care of them. The 5th enjoins them not wholly to neglect the Monasteries held by Seculars, to visit those that dwell therein, and to put a Presbyter in them. The 6th forbids them ordaining Presbyters, before they be assured of their unblamable Life. The 7th Ordains, That there shall be Lectures in the Abbies both for Men and Women, and that they take care to instruct the Youth therein. The 8th enjoins Presbyters to leave their secular Businesses, to apply themselves wholly to the Service of the Church, to read Divine Service with attention, to look to the Church, and the Ornaments of it, to addict themselves to Reading, Praying, celebrating the Divine Office, to admonish and reprove those under their Tuition, and to draw them to God by their Words and Example. The 9th enjoins them to administer the Sacraments, and to live without Scandal. The 10th imports, That they shall know how to perform their Functions, and shall be able to explain the Creed, the Lord's Prayer, the Prayers of the Mass and of Baptism; That they shall also take care to learn the Signification of those Ceremonies and Sacraments. The 11th, That they shall all administer Baptism in the same manner, and shall explain the Ceremonies and the Effects of this Sacrament. The 12th, That the Priests shall not read the Prayers aloud, but shall sing them with a sweet and agreeable Melody; and if they cannot do this, they shall only pronounce them distinctly. The 13th, That in Festivals they shall follow the Roman Rites. The 14, That the Abbots and Parsons shall not fail to read Divine Service in their Churches every Sunday and Holy-Day. The 15th, commands them to sing the Seven Canonical Hours of the Day and the Night, and forbids intermixing unusual Prayers, which are neither out of the Scripture, nor according to the Roman usage. The 16th appoints, That Rogations or Litanies shall be made by the Clergy and People, on the usual days, namely, on the 26th of November, and three days before the Ascension, and on which they shall fast till the ninth hour of the Prayer, and say Mass. It prohibits mixing Prophane Songs with this Ceremony, and will have nothing to be carried in (11) Procession, but only the Crosse and some Relicks.

(11) Procession] This piece of Devotion which for the time was both seasonable and solemn, when it was first instituted by *Claudius Mamertus* in a time of a general Earthquake at *Vienna*, wherein all the People walking two by two through the Streets and Fields of the City, did sing Litanies, imploring God's Mercy in averting that Judgment; being found a successful means to obtain the Blessing desired, was ever after continued in the Church, and in this Age, with other things, degenerated into a pompous Ceremony and a ludicrous Worship, the Christians carrying before them Crosses, Relicks, yea, and the Sacrament it self, after the manner of the *Persians*.

This Canon sets limits to the growth of this Superstition, allowing only Crosses and Relicks to be carried in Procession. But that which might give a greater Check to it is this, That some of the most Learned that use it, have much suspected the Goodness of this sort of Worship, and whether it is pleasing to God or no; for thus one of them speaks: ** Haud scio, an tam recte quam belle id fiat; Vereor inquam, vereor, ne iis in rebus Diis potius gentium quam Christo gratiam faciamus.* I am doubtful, whither in this Ceremony there be not more Pomp than Goodness; for I am afraid, that in these Matters we do more Service to the False Gods than the True.

* Pol. Virg.
de Invent.
Rerum, l. 6.
c. 11.

The 17th ordains, That they shall keep the Festival of *S. Gregory* Pope, and *S. Austin* the Apostle of the English. The 18th, That the Fasts of the Ember-weeks shall be kept. The 19th enjoins Monks submission to their Superior, and forbids them to wear secular Habits. The 20th, warns the Bishops to see that Monasteries be, according to their Name, the abode of Folks living in Silence, Peace and Repose, and working for God, praising and praying to him, and giving themselves to spiritual Reading, and not Places of retreat for Poets, Musicians, and Buffoons: It forbids admitting Lay-Men into them, particularly into the Convents of Virgins: It enjoins these to set themselves to Reading or Singing, rather than to embroidering of Stuffs of divers colours to make secular Habits. The 21st ordains, That the Meals of Friars and Nuns shall be sober and modest, and shall not begin, if possible, till the third hour of Prayer be over, that is, till Noon. The 22d enjoins Monks and Ecclesiasticks, to make themselves worthy Communicants of Christ's Body and Blood, and reproves those that neglect this Duty to live Licentiously, without any care of confessing their Sins. The 23d orders, That they shall bring Lay-Children, not yet corrupted by youthful Lusts, to communicate frequently; and that aged Persons also, ceasing from Sin, shall be exhorted to frequent Communicating. The 24th enjoins a serious trying of those who come to make a religious Profession, and that they shall not give them the Habit till they have been

been well proved. The 25th, That the Bishops shall publish, in their Diocesses, the Canons of the Synod, and if there be any Abuses in their Diocess, which they cannot remedy, they shall acquaint the Synod with them. The 26th recommends Almsgiving, but will not have Men give ill-gotten Goods, or with an intent to sin more freely, or to lessen the satisfaction of the canonical Penance, or to free themselves from Fasting, &c. The 27th teaches how to pray; there it is said, That though they do not understand the *Latin* of the *Psalms* they sing, yet they may refer their Intention to the general Petitions, which are to be made to God (mm) (This shews, That the Publick Service was then performed in *Latin* in *England*, altho' some did then Pray in the *Saxon Tongue* privately, as it is observ'd in this place.) In the end, it condemns an Abuse began to grow common, of those who dispens'd with themselves in Fasting and Praying, getting others to do it for them for Money, and thinking, by this means, to satisfy their Duty and the Penance laid upon them.

assures us of the time wherein he lived, which did not much precede this Council. And for this reason *Bed. Hist.* doubtless it was, That the Liturgy and H. Scriptures were read in the Churches of *England* in the *Latin Angl. l. 1. Tongue*, there being no need of translating them into the Language of the Country; especially if it be true c. 1. that some Historians relate, that the *Saxons*, when *Austin* the Monk came into *England*, had no Letters. *1 Cor. 14.* So that this is no Argument for the *Romish* Imposition of the *Latin Service* upon Nations, where that *Orig. cont.* Tongue is not understood; a thing so highly unreasonable in it self, so opposite to H. Scripture, and so *Cess. l. 8.* contrary to the Primitive Practice as the Fathers do unanimously agree, That for the space of 800 Years *Just. Apol. 2* after Christ we can find no Nation, but what had their Liturgy and Scriptures either in their own Tongue, *Ambr. in* or in a Language well understood by them, by the reading and hearing of which they might be edified, *1 Cor. 14.* and in which they might join with Heart and Voice. Indeed the *Latin Tongue* was generally received in *Europe and Africa*, and most of the Christian Churches in the *Roman Empire*, but then it was as generally understood, the *Romans* labouring to have all the Provinces of the Empire to speak *Latin*. And when through the Incurfions of the *Goths and Vandals*, and other barbarous Nations, the *Latin Tongue* was not only corrupted but lost, then Translations became necessary, though the Church continued the Publick Service in the same Language; for 'tis not sufficient, as this Council says, to refer their Intentions to the general Petitions, but they must hear and pray with the Spirit and Understanding also, and the most ignorant and illiterate ought to be able to say *Amen* to the Priests Prayers and Thanksgiving, as the Apostle reproveth, *1 Cor. 14. 16.*

The 28th forbids establishing Communities or religious Societies without sufficient means to maintain them. It forbids religious Men and Women to wear secular and prophane Habits. The 29th forbids religious Men and Women to dwell in private Houses, and enjoins them to receive those that shall betake themselves to them. The 30th orders Prayers to be made in Churches at all hours for Kings and Princes.

The Council of Verberie.

THIS Council, or Assembly rather, was held in the beginning of *Pepin's* Reign, Anno 752. at *Verberie*, in the Diocess of *Soissons*: They made 20 Chapters which were published by the Authority of *Pepin*.

The First Ordains, That those that Marry in the third Degree of Consanguinity shall be put asunder, and that after having done Penance they may Marry others. That those in the fourth Degree only shall not be separated, but only be put to Penance if they be Married; or otherwise not suffered to Marry.

The 2d declares, That if any Man had any Commerce with his Daughter-in-Law, he shall dwell no longer, neither with the Mother nor with the Daughter, and neither the Daughter nor he shall Marry others, but the Mother may Marry another.

The 3d imports, That if a Presbyter Marry his Niece, he shall be obliged to leave her, and loose his Degree; and if any body else Marry her, he shall be obliged to leave her, but shall have Liberty to Marry another.

The 4th, That a Maid, in what manner soever she hath taken the Veil, shall be obliged to keep it, unless it was given her against her Will; and in that case the Priest, that Veil'd her, shall be deposed. If a Woman takes the Veil without her Husband's consent, it shall be free for her Husband, to let her keep it, or to hinder her.

The 5th gives leave to the Husband, who Wife conspired his Death, to send her away, and to Marry another.

The 6th gives leave to those who have Married Slaves, whom they thought to be Free-born Women, to Marry others.

The 7th permits Slaves, who have a Concubine, to leave her, to Marry their Master's Maid Servant, though they do better if they keep the First.

The 8th permits the Master to oblige his Slave to Marry his Maid-Servant, if he hath had any Carnal Knowledge of her.

The 9th imports, That if Men be forced to go away from the Place of their Habitation, and Council of their Wives refuse to follow them without any other Reason, but their Love to their own Country. try, it shall be free for those Men, whose Wives have thus left them, to Marry others; but not for the Wives to Marry again.

The 10th forbids him to Marry who hath lain with his Mother-in-Law, and the Mother-in-Law likewise; and permits the Father-in-Law to Marry another Woman.

The 11th inflicts the same Punishment upon them who defile their Daughter-in-Law, or Sister-in-Law.

The 12th Ordains, That he that lies with two Sisters, shall have neither, though the one of them were his Wife.

By the 13th, He that Marrieth a Bond-Woman, knowing her to be such, is bound to keep her.

The 14th forbids ambulatory Bishops to Ordain any Priests; and if any be found to have been thus Ordain'd, and they deserve it, they shall be Consecrated a-new.

The 15th, That a Priest degraded may Baptize in case of necessity.

The 16th forbids Clerks to bear Arms.

The 17th permits a Woman, which complains that her Husband never did Cohabit with her, to try the Proof of the Cross; and if it appears by this Tryal, that the thing is so, then she may do what she pleaseth.

The 18th Ordains, That Bond-Slaves be exhorted not to Marry again, if they be found to be sold severally.

The 19th imports, That the Slave who is set at Liberty, may put away his Wife, being a Bond Woman, and Marry another.

The 20th forbids him, who suffer'd his Wife to be defiled, to Marry another.

Regino recites some Articles more about the said Matters, which he ascribes to this Council of *Verberie*. They may be seen in the Edition of the Capitularies of *M. Baluz.* 19, 166. Vol. 1.

The Council of Verneville.

Council of Verneville. THIS Council was held at *Verneville* upon *Oise*, and not at *Vernon*, as some have thought, about *July (Anno 755.)* by the Order of *Pepin*, who confirm'd by his Edict, and published the Canons that had been proposed in this Council.

The 1st imports, That there shall be a Bishop in every great City.

The 2d, That Obedience shall be paid to the Bishops made Metropolitan.

The 3d, That the Bishop shall be empower'd to Correct the Regulars and Seculars in his Diocess.

The 4th, That there shall be two Synods yearly kept in *France*, one in *March*, the other in *Octob.*

The 5th. That the Monasteries of Men and Women shall be regular; otherwise the Bishop shall see to it; and if he cannot do it himself alone, he shall acquaint the Metropolitan with it; if the Metropolitan cannot yet Correct and Order it, he shall inform the Synod of it; and if they slight the Synod, they shall be Excommunicated.

The 6th, That an Abbess shall have but one Monastery to govern; that neither she, nor any of her Religious Women shall go out without permission from the King; that they shall send secular Persons to the Prince or Synod, to represent their Grievances; that those, that are not Veiled, shall be put out of the Community, and if they be willing to live Regularly, they shall be admitted after Tryal.

The 7th, That no Baptistry shall be erected without the Bishop's Leave.

The 8th, That the Priests shall be subject to the Bishops, and that they shall neither Baptize, nor Celebrate the Office without permission from him.

The 9th, That they that communicate with Excommunicated Persons, shall be Excommunicated; that Excommunicated Persons shall not enter into the Church; that they shall not eat with any of the Faithful; that no Body may receive Gifts from them, nor Kiss or Salute them.

The 10th, That Monks shall not go to *Rome*, nor out of their Monasteries, unless the Bishop gives them Leave to go into a more strict Monastery.

The 11th imports, That all Clerks shall live as Canons, under the Bishops care; or as Monks, under an Abbot.

The 12th, That Clerks do not change the Church, and that Clerks of another Church shall not be received.

The 13th forbids Bishops to Ordain or Perform any other Episcopal Function out of their Diocess, without the Bishop's Order [of the Diocess.]

The 14th permits necessary Works, such as dressing of Meat, or making the House clean on Sunday, but forbids the Works of Agriculture.

The 15th enjoins both the Nobles and the Common People to be Married publicly.

The 16th renews the third Canon of the Council of *Chalcedon*, which forbids Clerks to meddle with Secular Affairs.

The 17th is the 25th of the Council of *Chalcedon*, about the vacancy of Bishopricks.

The 18th renews the Ordinance of the 19th Chap. of the 3d Council of *Carthage*, which forbid Clerks to come before the Tribunals of the Laity, without the Bishop's Leave.

The

The 19th is concerning the Immunities of Churches.

The 20th Ordains, that the Accounts of Monasteries Lands and Revenues, if they be Royal, shall be given up to the King; if Episcopal, to the Bishop. This Canon was made in another Synod, and perhaps the following Canons also.

The 21st, That the Bishop shall have the Cures of his Dioceses.

The 22d, That no Right shall be exacted from Pilgrims.

The 23d, That Counts and Judges shall hear the Causes of Churches, Widows, and Orphans, preferably to others.

The 24th, That no Money shall be given to get into Holy Orders.

The 25th, That Bishops, Abbots and others shall take no Presents to Administer Justice.

The 26th is concerning the Rights of Portage.

The 27th, The weight of Money.

The 28th, Exemptions.

The 29th, Secular Courts of Justice,

The 30th forbids Ecclesiastical Persons to go to Law with their Superior, without permission.

Council of Verneville.

The Council of Metz.

THIS is another Synodical Assembly, held under *Pepin*, after the former, Anno 756. the Laws whereof were authorized and promulged by *Pepin*.

The First is against the Incests, committed either with a Person Consecrated to God, a She-Gossip, a God-Mother, whether at Baptism, or Confirmation, with two Sisters, with a Niece, a Cousin-German, or Aunt, &c. they are deeply Fined.

The Second appoints the Deposition of the Superior Clergy, convicted of these Crimes, and the Inferior are Condemned to Whipping, or Imprisonment.

The Third Ordains, That the Arch-Deacon shall bring the Priests to the Bishop's Synod.

The Fourth renews the Ordinance of the Council of *Verneville*, that they that hold Benefices of the King, shall give account to him.

The Fifth imports, That those that hold Churches in a Diocese, shall pay the Rights, and the Wax due to the Mother Church.

The four last are in the Council of *Verneville*.

Council of Metz.

The Council of Compeigne.

Pepin's last Capitulary is that which he made at *Compeigne* in 757. It contains 21 Canons, which are almost nothing else but a Repetition of the Canons of the preceding Capitularies: So that it is needless now to set down the Particulars of it. We shall not speak neither of the Assemblies of the same Nature, held under *Charles the Great*, seeing we have related the Canons of them in the Abstract of his Capitularies.

Council of Compeigne.

The Second Council of Nice for Images, The Seventh General.

Wherein the Acts of another Assembly, held at Constantinople, Anno 754, against Images, are related: And the Books written in France against these two Councils. Together with the Letters of the Pope's upon that Subject.

(nn) THE Use and Worship of Images was commonly received in the East, when the Emperor *Leo*, surnamed *Isaurian*, [or the *Iscuriar*] being advanced to the Empire (Anno 717.) undertook to abolish this Practice. The Contest begun about the Year 725. he found

Second Nicene Council.

(nn) The Use and Worship of Images was commonly received in the East. Before the Contest about Image-Worship began in the East, it cannot be denied, but that Images had been for some time allowed in Churches, as helps of the Memory, Instructors of the Illiterate in Sacred History, and Ornaments of the Church. *Gregory Nyssene* speaks of the Lively Pictures of the Martyrs, and their Sufferings, then painted upon the Walls of Churches, be-

ing the first of all the Greeks that mention them, Writers do unanimously agree, that Pictures and Images were about his Time [viz. about the Year 370.] admitted into the Eastern Churches, and that only for Ornament, or History sake. Some indeed did zealously oppose themselves against this Innovation (of whom, *Ephiphanius* was the Chief) not as a thing absolutely unlawful, but as fearing it might introduce Idolatry among the People, but because it was declared, that no Worship was intended or allowed

allowed them; they submitted, but notwithstanding, what these Men foresaw, did, in process of time, come to pass: For not only the People became down-right Idolaters, but even the most Learned paid too great a Reverence to them, saying Prayers before them, and Worshipping Christ by his Image. This grand Abuse of them stirred up the Emperor *Leo* to remove Images out of Churches, and to destroy and burn them, as the Cause of so great a Sin. This is evident from *Damascene's* Words, who himself was one of the

most violent Opposers of the Emperor's Proceedings. *Exprobrant nobis, says he, quod προσκυνοῦμεν ὡς πρῶτον, adoramus, & veneramur Christi Mariæ, & Reliquorum Sanctorum Imagines.* They accuse us of Image Worship and Idolatry. And 'twas for this Crime that they appeared so vigorously against Images. They had been used, but when they were abused to the Dishonour of God, *Leo* would endure them no longer in the Church. As soon as they were Worshipped, they were pulled down.

in his way Pope Gregory II. German, Patriarch of Constantinople, and St. John Damascene. The first of these wrote vehemently to him upon this Subject. In his first Letter, he represents to him, that having received in former Years several of his Letters, very Orthodox, he wondered, that ten Years after he went about to destroy Images, and treat them as Idolaters who honour'd

them. He maintains, That the Word, having rendred himself visible, by taking the Humane Body, they might draw Christ's Picture. Yea, and he pretends, that the first Christians had some Pictures of him, and of St. James, of St. Stephen, and the other first Martyrs. He alleges the Picture which Christ sent to King *Abgarus*. He confesses that no Image can be made of the Deity. He adds, Images are very useful to stir up Motions of Piety and Compunction in the Faithful. He says, They don't Worship Clothes, and Stones, but they are a means of renewing the Memory of Saints, and raising our Mind to God. He denies also that they are Worshipped as Deities; but he says, that if they be Images of Christ, they (oo) say before them, *Lord Jesus, save us*; and if they be Images of the Virgin, they say, *Holy Mother of God, intercede for us with thy Son, that he may save our Souls*. If it be a Martyr, *Intercede for us, &c.* He complains, That he did not follow the Counsels of German, who was then 95 Years old, but those of *Apsimarus*, and other like Persons. He tells him, That it belongs to Bishops, and not to Emperors, to judge of Ecclesiastical Doctrines; that as Bishops do not meddle with secular Affairs, so the Emperors should not meddle with the Ecclesiastical. He observed that it was to no purpose to assemble the General Council he had required; if he would only give over Prosecuting Images, the Church would be at quiet. He protests, That (pp) he was so far from raising Tumults against him, that he hath written to all the Princes in the West in his Behalf, and that they were resolved to live peaceable with him; but, that hearing he was the Destroyer of Images, and had sent an Officer to break an Image of our Saviour, which was done before several Persons of the West, they had laid aside all Respect of him, and had broken down his Statues, and the Barbarians had invaded *Decapolis*, had put out the Magistrates, and taken the City of *Ravenna*; that his Imprudence had been the Occasion of all this.

Then he relates the Emperor's Threatnings to him in these Terms; "I will send to *Rome*, says he, to break down St. Peter's Image, and will carry Gregory away, as *Constantine* did formerly *Martin*. He answers him thus: "You ought to know, and be sure, that the Roman Bishops do always employ themselves to maintain the Peace between the East and the West, our Predecessors endeavoured to do it, and we do follow their Example. But if you go on to insult over us, and threaten us, we will not fight against you, but will withdraw within 24 Furlongs from *Rome*, into *Campania*; after that, do what you please. Then he puts him in mind, that *Constantine*, who persecuted Pope *Martin*, died unfortunately in his Sin, being slain in the Temple by one of his Officers, being informed by the Bishops of *Sicily*, that he was an Heretick: That *Martin*, contrariwise, was honoured as a Saint in the Place of his Banishment in *Thrace*, and the Northern Countries. That he desires nothing more, than to tread in the Steps of his Predecessors; but, that he thought himself bound to preserve his own Life for the Peoples Good; because in all the West, every Bodies Eyes were upon him, and all Christians had Confidence in him and St. Peter, whose Image *Leo* threatened to destroy; that they looked upon St. Peter as a God upon Earth; and if *Leo* attempted any thing in the West, he feared that they would also avenge those of the East mis-used by him: That he knew his Empire did not reach far in Italy; that *Rome* only had cause to fear, by reason that the Sea was so near; but if the Pope removed but 24 Furlongs, he was safe. He wonders lastly, That when all the most barbarous People of the West grew mild, the Emperor of the East should grow fierce and barbarous. He declares to him, That if he sends Men to break down St. Peter's Image, the Blood that

[(oo) If they be Images of Christ, they say before them, *Lord Jesus, save us, &c.*] What plainer Evidences of an Idolatrous Worship than this; not only to bow themselves before the Images, but to Pray unto them; just Grounds for *Leo* to charge those Men with Idolatry, that did it; and to be moved like another *Hezekiah*, or *Josiah*, against such horrible Corruptions of God's Worship.

[(pp) He protests, that he was so far from raising Tumults.] Notwithstanding these Protections

of this Pope, yet the Historians of those times assure us, that he caused several of the Countries, belonging to the Empire, as *Hesperia*, *Cemilia*, *Liguria*, and all his Western Dominions, to Revolt from him, and forbid them to pay him his Tributes; yea, offered to betray the City of *Rome* it self to the growing Power of the French. So Wilful and Resolute were the Roman Patriarchs, in maintaining their Superstitions and Idolatry.

will

will be spilt, shall fall upon his Head: As for himself, he protests he is clear and pure from it. This Letter shews the Falshood of what some Greek Historiographers, out of Hatred to the Pope, Second *Ar-* have reported, That Gregory II. had forbidden the *Romans* and *Italians* to pay the Tributes due *con-* *Council.* to *Leo* the Emperor, and had freed them from their Oath of Allegiance to this Prince.

This Letter did not alter *Leo* the *Isaurian's* Mind; nay, he wrote to the Pope, that he was Emperor and Chief Bishop, *Imperator sum & Sacerdos.* Gregory writing again to him, in his Second Letter tells him, It's true, the Emperor's, his Predecessors, shewed themselves both Emperors and Chief Bishops by their Deeds, defending Religion jointly with the Bishops; but he could not pretend to this Dignity, seeing he divested the Church of its Ornaments, and spoiled Temples of Images, which did equally instruct and edifie the People: That Emperors ought not to meddle with Doctrine; that Bishops only had the Understanding necessary to decide them; that Ecclesiastical and Civil Matters being judged by quite different Principles, he might be very skilful in Civil Matters, and have very little Skill in Matters Ecclesiastical; that as Bishops had no Right to meddle with State Affairs, so the Emperor had no Right to govern Church Affairs, to make Elections in the Clergy, to Consecrate, to Administer the Sacraments; no, nor to receive them, but from the Bishops Hand. That the Prince does punish the Guilty with Death, Banishment, and other Penalties; but the Bishops don't do so: But when any Body hath sinned, and confessed his Sin, instead of Beheading, or Hanging of him, they lay on his Head the Gospel or the Cross, they put him in the Vestry, or among the Catechumens, they make him Fast, Watch, and Pray; so that after a long Correction and Affliction, they at last give him the Body and Blood of Christ; and having Purified him, and made him a Vessel of Election, they lead him to Heaven. Then he does sharply rebuke him for his Cruelty, Barbarity, and Tyranny, and exhorts him to submit himself. And as to that which was objected, (99) that in the six first Councils, nothing had been said of Images, he Answers, That they were to common, that there was no need to speak of them. He advises him to refer himself to his Judgment, and *German's*, Patriarch of *Constantinople*, seeing they have received from Christ the Power of Binding and Loosing in Heaven, and on Earth. All this did not hinder *Leo* the Emperor from going on in his Enterprize, and from setting out, Jan. 7. Anno 730. an Edict, whereby he ordered Images to be removed out of Churches, and Sacred Places, and to be thrown into the Fire, inflicting Penalties upon those that would not obey this Order. *German* was then turned out, and *Anastasius* put in his Room, in the See of *Constantinople*.

Constantine Copronymus, *Leo's* Son, followed his Father's Steps, and for the better Establishing the Discipline he had a mind to introduce, he called a Council, (Anno 754.) at *Constantinople*, composed of 338 Bishops. It began in February, and ended in August. This Council made a Decree against the Use and Worship of Images, which we will set down afterwards. It was not received by the *Romans*. But by the Authority of the Emperor, a great part of the *Eastern* Churches received and executed it; till (rr) *Irene*, who had Married *Leo* the Fourth's Brother to *Constantine Copronymus*, being a Widow, and Mistress of the Empire, her Son *Constantine* being but young, yet was to devout as to let them up again. To succeed in her Enterprize, she resolved to call a new Council, and wrote to *Adrian* in her own and her Son's Name, shewing him, that the Princes, her Predecessors, had destroyed Images in the *East*, and had drawn the People, and all the *Eastern* Churches to their Perdition; that to reform this Abuse, they judged it fit to assemble a Council, and desired him to be there without fail, to hold the Place of the first Bishop in the World; and if he could not come himself, to send some Legates in his Place, that the ancient Tradition of the Church might be confirmed in this Synod, and that there might be no Schism hereafter in the Apostolick and Catholick Church, of which Christ is the Head. They add, they send him *Constantine*, Bishop of *Leonce* in *Sicily*, to bring him this Order, desiring him back again with an Answer as soon as he can.

Tarasius, whom the Emperor and Empress had caused to be chosen Patriarch, though he was but a Lay-Man, and Officer of the Crown, having excused his accepting of that Dignity, set forth the Division of the Church about Images, and the necessity of calling a General Council. The Assembly assented to it, he was ordained Patriarch, and wrote Synodical Letters to the Patriarchs of *Rome*, *Alexandria*, *Antioch*, and *Jerusalem*. Pope *Adrian* sent * two Priests to hold his Place in the Council, and the *Eastern* Bishops did the same. After their Arrival, the Emperor's Officers would have had the *Vicedomus*, and Council to sit at *Constantinople*; but this became impracticable, because many *Petrus Hugumens*.

(99) Obj. That in the six first General Councils, nothing had been said of Images.] A very weighty Objection, and not to be slid over with such an Answer as the Pope gives it; viz. That they were so common, that there was no need to speak of them. There was hardly any Doctrine or Practice of the Christian Church, but had been either Explained, Confirmed, or Regulated by some of these Councils; and had Image-Worship been then used, it would have been mentioned in some of them. But the Truth of it was, that it was a per-

fect Innovation, a Practice never used but among Heathens, and therefore this Pope could do no other than pass it over with such an insufficient and sorry Answer.

(rr) *Irene*.] A second *Athalia*, or *Jezebel*, not less Zealous for Images, nor less Scandalous and Notorious for Wickedness and Cruelty; for she put out the Eyes of her Son *Constantine*, gave her self up to follow Wizards and Sorcerers, put many good and Innocent Persons to Death; a fit Instrument to set up this Doctrine of Devils.

of them that had approved the Destruction of Images, would have no more Synods to be held about that Affair, which they thought to be already decided. As they were discourting these Matters in private Meetings, the Emperor sent them word, that it was not lawful for them to meet without the Consent of the Bishop of *Constantinople*, and that in rigor they were Deposed.

Nevertheless, they raised some (ss) Tumult, when the Council Assembled the first time, the 1st day of *August*, An. 786. and having caused the Soldiers of *Constantinople* to rise, they got them to Besiege the Bishops, and to require with threatnings that no Council should be held. So they were forced to separate themselves; and to the end they might hold another without constraint, they sent the Soldiers to the Army, under pretence, that the *Agarenians* had made Incurfions into the Empire. After this the Council was Assembled at *Nice* about the end of 787. The Pope's Legates held the first place there, *Terasius* Patriarch of *Constantinople* the 2d, the Deputies of the *Eastern* Bishops the 3d, after them *Agaperus* Bishop of *Casarea* in *Cappadocia*, *John* Bishop of *Ephesus*, *Constantine* Metropolitan of *Cyprus*, with 250 Bishops, or Arch-Bishops, and above 100 Presbyters or Monks, and two Commissioners of the Emperor and the Empress.

The first Action or Session was held the 24th of *September*, in the Church of *St. Sophia*: After they had declared the Cause of holding the Council, they read the Letter of the Empress *Irene*, and the Emperor, wherein they both assure them, that they have Assembled the Synod with the consent of the Patriarchs; that they leave the Bishops at full Liberty to speak their Mind; that *Paul* the last Patriarch of *Constantinople*, acknowledging the Fault he had committed, in receiving the Synod which enjoind the destroying of Images, having quitted his See, he had caused *Tarasius* to be chosen in his Room; that he had refused this Dignity; but being urged to accept of it, he had required a Synod might be held, to suppress the Schism which divided the Church in the point of Images; that according to his request they had called this Council; that they exhorted them to Judge justly and courageously, to condemn Errors, and establish the Truth, in order to bringing Peace back again into the Church; that they had received Letters from Pope *Adrian*, which they would have read in the Assembly, with the Papers sent by the Eastern Bishops. After the reading of this Letter, *Basil* Bishop of *Ancyra*, *Theodosius* of *Myra*, made very large Declarations, that they did Honour, Reverence, and Worship Images, and that they were sorry for having been of another Perswasion; and they were received. After them *Hypatius* Bishop of *Nice*, and four others, who had been Caballing the Year before, did also present themselves to be received, declaring that they did admit of Image-Worship. These gave an occasion to examine, how in what Quality they should be received. They searched several Ecclesiastical Laws touching the manner of receiving Hereticks. Thereupon they read the 53 Canon of the Apostles, the 8th Canon of the *Nicene* Council, the 3d of the Council of *Ephesus*, the 1st Canon of *St. Basil's* Epistle to *Amphilochius*, a Letter of the same Father to the *Ephesians*, the Definition of the Council of *Ephesus* against the *Messalians*, *St. Athanasius's* Letter to *Ruffinian*, the Judgment of the Council of *Chalcedon* about the reception of the Bishops, who had assisted at the Council of *Ephesus* under *Dioscorus*, and some Abstracts of their Ecclesiastical Histories of *Rufinus* and *Socrates*. They debated, whether they ought to receive converted Hereticks, so as to leave them in the Sacerdotal Dignity. Some insisted upon *Athanasius* Letter to *Ruffinian*, which imports that they shall be admitted to Penance, but shall not continue in the Clergy; but it was answered, that it was to be understood of *Heresiarchs* only. Some Voted, that according to the *Nicene* Council, they should lay hands on them anew; but some said, that the Council did not mean a new Consecration, but a simple Ceremony of Imposition of Hands. They enquired, whether the Heresie of the *Iconoclasts*, was greater or lesser than the former Heresies; and there was nothing determined upon that Point. Lastly, after many Allegations, they declared, that those who return'd from their Heresie, yea, and those also who had been Ordain'd by Hereticks, were to be received, and to keep their Dignity, if there was nothing else that hindred them from continuing in the Degree of Clerks.

In the Second Action of the 26th of the same Month, after *Gregory*, Bishop of *Neo-Casaria*, had presented himself, and owned that he had done amiss in rejecting Image-Worship, they read Pope *Adrian's* Letter to *Constantine* and *Irene*, in which having commended their Zeal, he establisheth the Worship of Images, and affirms, that the Church of *Rome* received it by Tradition from *S. Peter*, he proves by a false Relation, that in *S. Sylvester's* time, *S. Peter's* and *S. Paul's* Pictures were in the Church. He alledges the Opposition his Predecessors had made to the destroying of Images. He exhorts the Emperor to re-establish the Use of them in the *East*, as it was Established in the *West*. He says, that Christians do not make their Images God; but use them as Memorials of the Worship due to God, and his Saints. He grounds the use of them

(ss) Tumult.] The true Cause of this Tumult was, that the Image-Worshippers being resolved to carry the point, having gotten so powerful, as well Zealous Patron of their Idolatry, as *Irene* the Empress was, would have shut the contrary Party out of the Council, who thereupon endeavoured to gain admission by force, that their Doctrine might not be condemned unheard. This being granted them, they carried themselves peaceably, as well in publick, as in their Disputes in the

Councils, which they managed with such undeniable Arguments drawn from Holy Scripture, that the Image-Worshippers were obliged to dissolve the Council at *Constantinople* without accomplishing their design. But not long after, by the Empress's Order, they called another Council at *Nice*, where they Established Idolatry by a Law, the Empress's Guards keeping the *Iconoclasts* from entering the Council, and her self undertaking to put the Constitutions of it in force.

upon several instances of the Old Testament, as those of the Sacrifices, the Mercy seat, the Cherubims, and the Brazen Serpent, and upon some Testimonies of the Fathers, which are either supposititious, or impertinent, proving nothing at all, or proving only the use of Images, but not that any Worship was paid to them. Nevertheless, *Adrian* does not only maintain, that it is useful to have Images, to teach the Ignorant the things, which they represent, to remember them of the Saints, to stir up Piety and Compunction; but besides, he will have them to be worshipped. To this Letter *Anastasius* adds many Lines, wherein the Pope entreats the Emperor, 1. To cause the Council held against Images to be rejected and Anathematiz'd, and to restore those that had been Persecuted for defending of them. 2. To cause *St. Peters* Patrimony to be restored him. 3. To Order that all the Arch-Bishops of his Diocels shall receive Ordination from him. 4 To maintain the Church of *Rome's* Primacy. 5. To hinder the Patriarch of *Constantinople* from assuming the Title of Universal Bishop. 6. Not to leave *Tarasius* in the See of *Constantinople*, to which he was advanced, being a Lay-man. 7. He acquaints him with *Charles the Great's* Victories, and his Beneficence to the *Roman* Church. It's no hard Matter to apprehend, why the *Greeks* did not transcribe these Articles; nay, the Pope's Legates durst not perhaps present them to the Synod in which *Tarasius* presided. They read another of *Adrian's* Letters, written to *Tarasius*, in which, having freely expressed to him how much his Ordination had troubled him, he commends his Confession of Faith, and exhorts him to procure the Condemnation of the Synod, which had rejected Images. After the Reading of the Letter, The Pope's Legates asked *Tarasius*, whether he did not approve of it. He answered, He did, and declared he did affectionately worship the Images of Christ, the Virgin, Holy Angels, and of all the Saints, though he worshipped God only with a Sovereign Worship of *Latria*, and put his Trust in him alone. The Synod approved of this Declaration, and the Pope's Letter. All the Bishops made the same Declaration severally, and the Abbots followed them.

In the 3d. Action, of the 28th or 29th of the same Month of *September*, *Gregory* of *Neocæsarea* was admitted, though with much Contradiction, after he had read a Retraction of his old Opinions, and Profession of Faith about Images. The rest of the Bishops that abjured, were likewise received, and took their Place in the Council. Then was read *Tarasius's* Synodical Letter, sent to the Patriarchs, in which, to his Confession of Faith about the Trinity, and the incarnation, he adds the Intercession of Saints, of the Virgin, the Angels, and the Worship of Images. Therein he owns but six General Councils. They also read the Letter of *Theodosius* of *Jerusalem*, approved by the *Eastern* Bishops; in which, after a long Confession of Faith about the Trinity and Incarnation, he adds the Worship of Saints and Images. The Bishops approved these Writings, and rejected the Council against Images.

In the 4th. Action, *Tarasius* caused the Testimonies of the Scripture and the Fathers, whereby he pretended the Worship of Images was authorized, to be read. They alledge but three Passages of the Old Testament, where mention is made of the Cherubims upon the Mercy-Seat, and one Passage of the New, taken out of the Epistle to the *Hebrews*, Chap. 9. where the Cherubims are mentioned, and what was in the Tabernacle. The Bishops insist upon this, and pretend, that the Cherubims had Humane Faces, and that the Use of Images is thus established in the Old Testament. I leave you to judge, whether that be a sufficient Proof. Then they quote a Place out of *St. Chrysostom*, taken out of *St. Meletius's* Panegyrick, which proves only, that the Faithful being Affectionate to that Saint, did not only repeat his Name, but moreover represented his Picture upon Rings, Cups, Glasses, Bed-Curtains, and in many other Places; but he does not speak at all of the publick Worship of *Meletius's* Pictures. The next Passage alledged by them, under *St. Chrysostom's* Name, is drawn out of an Homily, which shews that there is but one Legislator in the Old and the New Testament, which is not this Saints, as we shewed in the Criticism of his Works. The Author of this Homily says, that he beheld with Pleasure a goodly Picture, wherein was represented an Angel putting to flight some *Barbarian* Troops. The Passage of *St. Gregory Nyssen*, which they alledge here, does not prove it much better, though this Father speaks in other Places of the Pictures representing the Conflicts of the Martyrs, set up in some Churches. That of *St. Cyril* proves the Use of Images among Christians, as well as that of *St. Basil*, in *St. Barlaam's* Penegyrick; which Passage is cited out of it's Place, in this Council. But it is hard to understand how they can draw a good convincing Argument for Image-Worship, from what is reported by *St. Gregory Nazianzen*, that a debauched Woman was persuaded to leave off her Lewdness, by beholding a Picture, representing *Polemon's* Change of Life, whom *Xenocrates* converted from his Vices. Do they believe that *Polemon*, the Heathen's Picture, deserved any Religious Worship? It's true, *St. Gregory Nazianzen* says, That Picture was venerable (*σεβασμία*); but he means no more but this, that it was well done, and did inspire some Respect for the Manner of the Painting; which shews, that though this kind of Epi-

tt Testimonies of Scriptures, and Fathers, whereby he pretended the Worship of Images to be authorized.] This Learned Sorbonist, in the Recitation of these Testimonies, hath so ingenuously owned both the Falshood and Impertinency of them, that it it needles to spend any further Pains or Time upon a Confutation, there being not any one pertinent Allegation, or genuine Proof out of any ancient Author, to prove the Worship of Images lawful. All that can fairly be gathered from them is

this, That some Images have been made by Christians, and allowed a Civil Use, or at most, but an Historical Use in the Church, which none disallows, so long as they are kept within those Bounds, and not suffered to become an Object of Worship, though but in inferior Sense, which is Idolatry. Yet if any one desire an Answer to them, the Abbridgment of the *Caroline* Books, which our Author gives ut at the end of this Council, will give him Satisfaction. T thets

2d. Nicene
Council.

thers (Holy, Venerable) were said somewhere else of the Pictures of Saints, that would not come up to an invincible Proof, that they ought to be honoured; but only, that what was represented in them, did inspire some Reverence and Devotion. *Antipater of Bosra* speaks of the Statue, which the Women, cured of the Bloody-Flux, erected to Christ. But this does neither prove the Worship of Images, nor the common Use made of them in Churches. The Passage of *Asterius of Amasea*, is quoted more pertinently, and proves, that on *St. Euphemia's-Day*, they did expose the Picture of the Martyrdom of this Saint. The Narrative of a Miracle of a Woman troubled with a Pain in her Back, for speaking with little Respect to *St. Anastasius's* Relicks, which they were bringing over from *Persia*, is indeed a Proof of the Worshipping of Relicks, but not of Images; therefore the *Sicilian* Bishops add, That a Woman possessed with a Devil, was cured at *Rome* by *St. Anastasius's* Image. Then they bring in a supposititious Piece, falsely attributed to *St. Athanasius*; importing, that the *Jews* of *Berytus*, having used Christ's Image, as the Gospel relates, that their Fathers used Christ himself; and having at last pierced his Side with a Spear, there came out of it Blood and Water, and that so many Miracles were wrought by it, that an infinite Number of *Jews* being convinced by them, turned Christians, and received Baptism. This Relation is followed with two Letters of *St. Nilus*, whereof the one, directed to *Heliodorus*, is alledged to prove the Virtue of Images, though it shews only the Virtue of the Intercession of Saints; and the other to *Olympiodorus*, had been alledged by the *Iconoclasts*, and falsified, as it's pretended. They quoted a Passage out of *Maximus*, who, in the Relation of what passed between him and *Theodosius*, reports, That they brought the Holy Gospels, the Crolls, with the Image of Jesus Christ and the Virgin Mary, that they saluted them, and laid their Hands on them, to confirm what they had agreed upon. This Passage is fitter than the other to prove Image-Worship; yet they wrangle a while about the Word (Saluting) which they pretend was not expressive and strong enough; nevertheless it was concluded, It was enough to honour them with a Kiss or Salutation, and that God only was worshipped with a Worship of *Latria*. The 82d. Canon of the Council of *Trullo*, is indeed a Proof of the Use of Christ's Images, but it does not establish the Worship of them. The Passage of *Leontius*, Bishop of *Cyprus*, is more formal, and establisheth the outward Worship of Images, by rejecting the ill Interpretation that might be put on it. Those of *Anastasius Sinaita* prove only the Honour due to Saints and Angels. That which is drawn out of the *Spiritual Meadow*, and recited under *Sophronius's* Name, though this Work belong to *John Moschus*, contains an Answer so strange and exorbitant, that I don't believe any body would approve of it. They say, it was made to a solitary Man, vexed with the Evil Spirit of Fornication, who understanding from that Evil Spirit, that he would let him alone, if he would give over worshipping the Virgin's Image, consulted his Abbot what he should do, and received from him this Answer, which I do not think fit to translate: *Expedi autem tibi potius, ut non dimittas in civitate ista lupana, in quod non in troas quam ut refuses adorare Dominum nostrum Jesum Christum cum propria Matre in sua imagine*. Notwithstanding, this Instance was made use of, to prove, that they who had sworn to persist in Heresie, were not bound to keep that Oath; because that good Monk having promised the Devil with an Oath, that he would do what he desired of him, if he let him alone, did not regard that Oath. The Miracles related in the Acts of *St. Cosmus*, and *St. Damian*, do prove an excessive Devotion to the Images of Saints, if the Authority and Antiquity of those Acts were well established; but it being otherwise, no convincing Proof can be drawn out of them. The Passage cited under *St. Chrysostom's* Name, taken out of an Homily upon the Washing, is doubtful; and were it true, it does not concern Saints Images, but the Nature of God's Image which is in Man. Those of *St. Athanasius* and *St. Basil* are more impertinent yet, for the perfect Resemblance of the Son of God, with his Father, whose Image he is, is spoken of. The latter, cited under the Title of *St. Basil* to *Julian*, which to the Confession of Faith joyns the Worship of Saints and Images, is a supposititious Piece. The Stories taken out of the Lives of *St. Simeon*, *St. John the Faster*, of *St. Mary the Egyptian*, and other such Acts, are of no great Authority. After they had recited these Extracts, they read the Letter of Pope *Gregory* the Second to *German* of *Constantinople*, wherein he established the Worship of Images, and three Letters of this Patriarch of *Constantinople* upon the same Subject, wherein he doth acknowledge, that the Worship paid to Images is but an outward Worship, expressing the inward Veneration Men have, for what is represented thereby. All the Bishops approved this Opinion, and Anathematized those, that brake down Images, and those also who did not reverence and salute them. After this, *Euthymius*, Bishop of *Sardis*, read, in the Name of the Council, a Confession of Faith, in which to the Articles concerning the Trinity and Incarnation, they add Praying to Saints, their Intercession, the Honour due to them, and to Crosses, to Saints Relicks, to the Saints and the venerable Images, which we honour, which we embrace, and worship respectfully, especially the Images of Christ's Humanity, and those of the Holy Virgin, Mother of God; those of the Angels, who, though incorporeal, have appeared under Humane Shapes to the Just; and lastly, those of the Apostles, Prophets, Martyrs, and other Saints, which is the end of this Action.

In the 5th. which was held the 4th. of October, they alledge several Pieces, to shew that the *Iconoclasts* had done, what some other Hereticks had attempted before them. This first Passage is *St. Cyril's*, accusing *Nebuchadnezzar* of having taken away the Cherubims upon the Mercy-Seat. The Second Piece is a Letter of one *Simeon* (who must be different from the great *Symeon Stylites*) written to *Justin the Younger*, against them that had broken down Images: It seems to be supposititious.

nitious. The Third, is an Abstract of a Sermon of *John of Thessolonica*; assuring, that not only Mens Pictures may be drawn, but Angels also, by reason they are Corporeal. The Fourth, is an Abstract of a Dispute between a *Jew* and a *Christian*, wherein the Christian answering the Jew, who charged him with adoring of Images, tells him, that Christians do not adore them, but preserve and behold them, adoring and invoking God. The Fifth, Is a Fragment of a false Itinerary of the Apostles, which had been cited by the *Iconoclasts*. The Council does reject and Anathematize it, and condemns it to the Fire, and, to prove the Falsity of this Monument, cites a Passage of *Amphilochus*. There was no need of this, for that Monument is visibly Apocryphal. They reject also a Testimony of *Eusebius* to *Euphrasion*; which Passage proved nothing, neither for, nor against Images; yet it gave an Occasion to condemn the Memory and the Writings of *Eusebius*, against whom they cite *Antipater of Bostar*. The Sixth Piece alledged by the Council, is an Extract of the Ecclesiastical History of one *John*, whom they call the *Separate*, who says, That Christians would not have Angels Pictures to be drawn, and that *Philoxenus* could not endure Doves. They prove by a Passage of *St. Sabas's* Life, that *Philoxenus* was one of the Heretick Enemies to the Council of *Chalcedon*. They cite in the Eighth Place a Fragment of the Council of *Constantinople*, held under *Mennas*, where *Severus* is accused of breaking down Altars and taking away the Doves hanging over them; saying, *Doves ought not to be called the Holy Ghost*. In the Ninth, they report a Testimony of *John*, Bishop of the *Gabale*, accusing *Severus* of not honoring Angels. The Tenth Monument, is a Passage of *Constantinian*, Library-Keeper of the Church of *Constantinople*, maintaining, that no Image can be made of the Deity; but of Christ's Humanity there may. The Eleventh, is a Passage of *Evagrius's* History, about Christ's Image, sent to *Abgarus*. The Twelfth, are some Extracts of the *Spiritual Meadow*. From all these Passages, they pretend to conclude, that the *Jews*, the *Pagans*, the *Samaritans*, the *Manicheans*, and the *Severians* were the first Enemies of Images. Lastly, they read an Account of the Origin of the breaking down of Images, shewing, that a certain *Jew* of *Tiberias*, counterfeiting himself to be a Diviner and a Sorcerer, persuaded the King of the *Arabians* to order all Images to be taken away out of the Churches of the Christians in his Kingdom, promising him a long Life, if he would do it; that this Order being given out, the *Christians* refusing to take away the Images with their own Hands, the *Jews* and the *Arabians* had pulled them down, burnt, torn, or defaced them; that the King, instead of the long Life, which the Magician had promised him, died within two Years and some Months after, and that his Son put the Magician to Death, and suffered Images to be set up again. After this Relation, all the Bishops demanded the Restoration of Images; they called for some to be brought in, that they might honour them, and repeated the Anathema's against those that broke, or dishonored them.

In the 6th. Action, held the 5th or the 6th of October, they read the Acts of the Council of *Constantinople*, held against the Images, and a un Refutation of what is in this Council. The 1st. thing they quarrel at, is the Title it had assumed, of *The Holy Seventh General Council*. They pretend, it cannot have those Titles, since it was not received, but contrarywise rejected, and Anathematized by several Bishops; nor was it approved by the Bishop of *Rome*, and the Bishops about him, nor by his Vicars, nor by a Circular Letter, according to the usual Law of Councils. And Lastly, that the Patriarchs of *Alexandria*, *Antioch*, and *Jerusalem*, did not assent to it, neither in Person, nor by the great Bishops of their Provinces. Yet they do not question the Number of the Bishops set down in the Acts of 338: But they say, that this Number could not make a General Legitimate Council, because those that composed it, had swerved from the Truth, and embraced an Error. I omit the Prefaces of the Council of *Constantinople*, and the Reflexions of the *Nicene* Council, which respects the Confession of Faith about the Trinity, and the Incarnation, and the Acknowledgment of what was decided in the six first General Councils, which are Articles which both Councils agreed in: But the former pretends, that they who make Images, do overthrow the six first Synods. The other contrariwise maintain, that they who condemn them do act contrary to the Spirit, and the Practice of the Bishops, who assisted at these Synods, and contrary to their Tradition. There is nothing weaker, than what the former do alledge, to prove, that the Use of Images is contrary to the Decision of the General Councils. They are nothing but a meer *Petitiones Principii*, or evident Sophisms, which deserve no Refutation. There is one upon the Eucharist, which is nothing better than the rest. They pretend, that no Image of Christ ought to be made, because the Eucharist is the visible Image. To which, the Fathers of the Second Council answer, That the Name of Image is not given to the unbloody Sacrifice, offered by the Priest, but it is the very Body, and the very Blood of Christ; that those Oblations, before the Sanctification, have been called Types by some of the Fathers, as by *Eustachius* of *Antioch*, and *St. Basil*; but after the Sanctification, they never were called Types or Images of Christ, and that they are believed, and properly called the Body and Blood of

an A Confutation of the Acts of the Council of Constantinople.] The Argument's drawn from the Scriptures and Fathers, which the Council of Constantinople insists upon, to shew the Incongruity of the Worship of Images to the Nature of God, and the Design of the Christian Religion, though not so clear and cogent as might be produced, yet are so weakly, and insufficiently answer-

ed by the *Nicene* Fathers, that they may well pass for inconfutable, till some better Answer of them appears, which since *M. du Pin* hath not done, but doth acknowledge the same. It is needless to stand upon the Justification of the Former, or labour to discover the Insufficiency of the Latter, which is so evident to every Reader.

Christ. They add, that their very Adversaries could not forbear acknowledging this Truth, and that they confess in the same Place, that the Eucharist, by the Consecration, is made Christ's Body; which is an Argument, that the two Councils held the Reality of Christ's Body in the Eucharist, and that they differ only in the Expression, and the Name they give it; the one pretending, that the Eucharist, even after the Consecration, may be called and considered as an Image and a Type; and the others denying expressly, that the Fathers did ever give it that Name after the Consecration; which is not altogether true, though it cannot be said, that the Eucharist may be called a Type or Image, as other Images, and the whole arguing grounded upon this Analogy be very weak.

The Bishops of the first Council deny Images to be of the Tradition of Christ, of the Apostles or of the Fathers. Those of the second, maintain them to be a Tradition of Christ which was, not written, and prove it by the Story of the Statue, erected by the Woman with the Bloody-Flux to the Honour of Christ. I should desire a better Proof of it. They alledge the other Proofs they had brought in, some of which do indeed shew the Use of Images was common in Churches in the 4th and the 5th Century; but never a one comes up to the time of Jesus Christ, the Apostles, or their immediate Successors.

The Bishops of the first Council add, That there is no Prayer in the Church for the hallowing of Images. Those of the second answer, there are many Holy things in the Church which are not Hallowed by Prayer, but are Holy by their very Name; as the Cross and the Sacred Vessels, which are Reverenced, by reason of their Shape and Use; that it is so with Images, which have Reverence paid them for the sake of that they represent, and of their Usefulness.

The Bishops of the first Council, charge them that Honour Images of Saints, with lapsing into Heathenism. Those of the second, make a vigorous Defence upon this Article, maintaining, that they Worship them not as they Worship God; but that they embrace and salute them, and pay them an outward Worship, to express their Veneration of the Saints represented by them; besides that, they use them for their own Instruction, and for raising Godly Motions in the Beholders.

From Reasons they come to Authorities, and first of all they alledge two Testimonies of the Scripture, where it is said, *That God is a Spirit, that they that worship him, must worship him in Spirit and in Truth; and that no Man hath seen God at any time.* The Fathers of the Second Council answer, This cannot be understood but of the Deity, and cannot be applied to Christ's Humanity; thus confessing that they would not have approved of the Images of the Trinity.

The Second Place of Scripture, is that famous one of *Deuteronomy, Ye shall make to your selves no Graven Idol.* The Fathers of the Second Council Answer, This ought not to extend to the Images of Christians but respects only the Jews and prophane Images, that Moses himself explained this Precept, by making Cherubims by God's Order, I pass by the other places of Scripture, which are less pertinent by far than the preceding, to come to the Testimonies of the Fathers.

The First is that of *St. Epiphanius*, who will not have Christians to set up Images in Churches, nor in Church-Yards, nor even in their Houses. The Fathers of the Second, maintain this Letter to be false, that *St. Epiphanius* could not be of a contrary Mind to *St. Basil*, *St. Amphilochius*, *St. Gregory Nyssen*, and the other Fathers, who commanded the Use of Images. It had perhaps been better for them to say, That this Father speaks too harshly.

The Second Passage is drawn out of *St. Gregory Nazianzen's* Verses, where it is said, Men ought not to have their Trust and Hope in Colours, but in their Hearts. This Passage is of a dubious Sense, and does no way concern Images; but 'tis a moral Reflection, according to the Remark of the Fathers of the Second Nicene Council, wherein this Father observes, that Men ought not to place their Confidence in worldly Goods, which he compares to Colours, but in a good Conscience.

The Passages of *St. Basil* are yet of a larger Sense: They say, That Scripture does represent to us the Images of the Souls of Saints, but not of their Bodies. This does not overthrow other Images; neither should they have alleged against Images, a Place taken out of an Homily which is not *St. Chrysostom's*.

The Passage of *St. Arhanasius*, that Creatures ought not to be worshipped, is only against Idols. That of *Amphilochius* hath something in it of greater Difficulty. This Father says, That we should have no Care to paint out in Colours a Corporal Representation of the Saints, because we have no need of them, but that we should Imitate their Virtues. The Fathers of the Second Council make a large Discourse, to shift off this Passage. They shew the Usefulness of representing the Histories of Saints, which do both instruct and stir up Godly Motions. But they say, it's not enough to erect Temples and Images to their Honour, but we ought besides, to imitate their Vertuous Actions. They pretend, *Amphilochius* meant nothing else, and explain themselves with a Passage of *Asterius of Amasea*, which gives them an opportunity to produce another of the same Father, proving the Use of Images.

The Bishops of the first Council had cited a Passage stronger yet than that of *Amphilochius*, drawn out of a writing of *Theodotus of Ancyra*; saying, *That Christians have not learnt to draw the Pictures of the Faces of Saints, but to imitate their Virtues: For (saith he) what benefit can they, that would set up those kind of Representations, reap thereby? And what Spiritual Thought can they suggest to them? 'Tis a Vain Imagination, and a Diabolical Invention.* The Fathers of the second Council answer, That this place of *Theodotus* is supposititious. Perhaps it had been more to the purpose to observe, That the first Part is *Theodotus's*, but the second is a Conclusion which their Adversaries

draw from the place of *Theodotus*, to which they might easily have returned the same Answer they had done to that of *Amphilochius*.

The last Passage reported in the Acts of the Council of *Constantinople*, is a Passage taken out of a Letter [of *Eusebius Cæsariensis*] to *Constantia Augusta*, which is attributed to that Author; yet is it not sure that it is his, and the Passage drawn out of it does not at all concern Images. Nevertheless the Fathers of the second Council, without telling us thus much, reject the Authority of *Eusebius*, charge him with being Anathematized, represent him as a *Theopassian*, who hath condemned Images, and rank him with *Severus*, *Peter Gnapheus*, *Philoxenus*, &c. believing it advantageous to them, that *Eusebius* should be their Adversary, and the Enemy of Images.

2d. Nicene Council.

The Definition of the Council of *Constantinople* follows these Testimonies: They forbid all sorts of Persons to make, to worship, or to set up in Churches, or in private Houses, any Image, upon pain of Deposition, if it be a Bishop, a Priest, or a Deacon; or of Excommunication, if it be a Monk or a Lay-man; and it enjoins them to be dealt withal according to the Rigour of the Imperial Laws, as Adversaries of God's Laws; and Enemies of their Ancestors Doctrines. But they forbid to take away the Sacred Vessels under that pretence, or to make them pass for Images; as also the Veils, the Vestments, and the other Things used in the Sacred Ministry. This Declaration is joyned with the Anathematizing of those, that do not receive the Doctrine of the 6 First Councils. They are also Anathematized, who make Images of Christ, or of the Saints, after the Acclamations to the Emperors *Leo* and *Constantine*, and Imprecations against *German, Gregory*, and *John Damascene*, who are Anathematized and Deposed. The Council of *Nice* confirms these Definitions in every Article.

The 7th. Action was held the 13th. of *October*. It contains a Confession of Faith, in the end whereof vv it is defined, That the Holy Venerable Images may be exposed to the sight, as well as the Crofs, both those which are made in Colours, upon Cloth, and those of another kind; that they may be placed in Churches, set upon sacred Vessels, upon Sacerdotal Vestments, upon the Walls and Tables, in Houses, and in the Highways, viz. The Images of Jesus Christ and the Virgin, of the Angels and Saints, that they are useful to remember Men of them, and to renew the Desire of the Saints, that they may be kissed and revered, but not adored with the true Adoration, due to God alone; that Incense and Wax-candles may be burnt before them, as they are before the Crofs; because the Reverence paid to them passeth to their Object; and they that honour them, honour those represented by them. This Confession is followed with a Letter of the Council to the Emperor and Empress, and a Circular Letter to all the Bishops and Churches.

Anastasius the Library-keeper, who translated the Acts of this Council, reckons but seven Actions, and attributes to the last the Canons, and *Tarasius's* Letters. But in the *Greek* Edition, there is an 8th Action of the 20th of *September*, because what is related there, was indeed transacted at *Constantinople*, whither the Patriarch and the Bishops went, to give an account of their Proceedings to the Emperor and the Empress. They were kindly entertained by them, and the Empress her self would be present at the Synod, to hear the Acclamations of the Bishops in her Commendation. She caused the Definition of the Council to be read, and asked the Bishops, whether it had been made by the Unanimous Consent of all. It was approved by many Acclamations, and presented by the Patriarch to the Empress, which subscribed it, and caused it to be subscribed by the Emperor, her Son. After that, the Acclamations began again, to wish a long life to the Empress, and the Emperor: These being over, some of the chief Testimonies, alledged in the behalf of Images, were read before the Lords and the People. After the reading of them the Bishops, the great Lords, and the People, made many Acclamations.

There are 22 Canons of this Council yet extant, which *Anastasius* attributes to the 7th Action.

In the first, they confirm the ancient Decrees of the Councils, [as well Provincial, as General,] and Anathematiz'd those which are Anathematiz'd by them, and Deposed those which are Deposed by them, and Suspend and put to Penance those, which they have ordained to be Suspended and put to Penance.

vv It is defined, That Images be placed in Churches, and Reverenced, but not Adored with the true Adoration due to God only. It is clear from the Premises, that this Definition of the Council was resolved upon before the Matter was heard, or canvassed; and though they had no Grounds for this Practice, either from Scripture, Reason, or Ecclesiastical Constitutions, yet Image worship they must have, but then it must be a very nice sort too, a Veneration, not true Adoration; or, as *Tarasius* distinguishes, not with *ἀσπεία*: Which evidently shews, that though they would not forsake Image-worship, yet they were afraid of incurring the Guilt of Idolatry by it, which they thought to salve by a nice

distinction of Veneration and Adoration, or as the Modern Romanists, *ἀσπεία*, and *ἀσπεία*. But this will not serve the turn, nor clear the Guilt, for as *Aquinas* and his Followers have at large proved, where any Thing is worshipped merely for the sake of another, it must have the same kind of Worship given it, which is given to the Thing represented by it. And then if they give the Image any Veneration, notwithstanding this distinction, it must be a Divine Worship, the same which is given to God, and that is gross Idolatry.

Aqui. Sum. p. 3. q. 25. art. 3.


~~~~~ In the 2d. they ordain, That they shall examine, whether he, who is preferred to the Dignity of a Bishop, be skilful in the *Psalter*, the *Gospel*, *St. Paul's Epistles*, and the *Canons*; and whether he be able to instruct his People in the *Commandments of God*, and in their other *Practical Duties*.  
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The 3d. declares all the Elections of Bishops or Priests, made by Princes to be void. It ordains, That Bishops shall be chosen by other Bishops, and thereupon cites the Canon of the *Nicene Council*, which does not speak of the Election, but of the Ordination [of Bishops:] For of old time the Election did belong to the Clergy and People, and the Ordination to the Bishops.

The 4th. is against the Bishops, who take Money for Depositing or Excommunicating a Clerk.

The 5th. Degrades those, who did boast of having ordained for Money, and renews the Canonical Laws against *Simonists*.

The 6th. renews the Canon of the *Nicene Council* for the holding of Provincial Synods. It threatens with Excommunication those Princes who would hinder it, and imposes Canonical Penalties upon the *Metropolitans* who should neglect it; and forbids them to take any thing which the Bishops have brought with them to the Synod.

The 7th. ordains, That some Relicks of Saints shall be put into the Temples, which have been consecrated without any Relicks being put into them, and the accustomed Prayers used at that Ceremony. It forbids Bishops upon pain of Deposition, hereafter to consecrate a Temple without Relicks.

The 8th. forbids Baptizing or Receiving the *Jews*, unless they be thoroughly converted.

The 9th. ordains, That all the Works made against Images shall be put in the Palace of the Patriarch of *Constantinople*, among the Heretical Books. It threatens to Depose or Excommunicate those that shall conceal them.

The 10th. forbids the Admission of Clerks into Chappels or Churches, without permission from their Bishop.

The 11th. ordains, That there shall be Stewards in all Churches, yea and gives the Bishop of *Constantinople* leave to put some in the Metropolitan Churches, if the *Metropolitans* neglect to do it. The same is ordained for Monasteries.

The 12th. forbids Bishops and Abbots to yield up, or to give away unwarrantably their Churches or Monastery, Lands or Revenues.

The 13th. ordains, That Monasteries and Bishops Houses shall be repaired, and restored to their proper use, and shall no more be suffered to serve for publick Inns.

The 14th. forbids such Children as have indeed received the Tonsure, but not the Imposition of the Bishops hands, to read in the Desk. It gives the Abbots, who are Priests, leave to make Readers for their own Monastery only, whom the *Chorepiscopy* are permitted to Ordain.

The 15th. forbids a Clerk to be entituled to two Churches.

The 16th. forbids Bishops, and other Clergy-men, to wear gay and fine Garments to make themselves taken notice of. It orders those to be punished, who laugh at such Clerks as are meanly clad. It is observed there, that in former times all Men consecrated to God went plainly and modestly apparell'd, because, as *St. Basil* says, any Garment which is not put on for Necessity, but for Ornament, carrieth a suspicion of Pride.

The 17th. forbids to undertake the building of Oratories, or Chapels, without a sufficient Fond to defray the Charges necessary for finishing of them.

The 18th. forbids Women to live in Bishops Houses, or in Monasteries of Men.

The 19th. prohibits taking any thing for Orders, or Entrance into Monasteries, upon pain of Deposition for the Bishops, and such Abbots as are Priests; and for Abbesses and Abbots who are not Priests, upon pain of Expulsion from their Monasteries. Nevertheless it permits those, who are admitted into Monasteries, or their Parents or Relations, to give voluntary Gifts; yet upon this condition, That those Gifts shall belong to the Monasteries, whether he that is Admitted stays, or goes away, unless the Emperor turn him out.

The 20th. prohibits making double Monasteries, that is, for Men and Women; and as for those that are Founded, it ordains, That the Monks and Nuns shall dwell in two several Houses, that they shall not see one another, nor have any Commerce together.

The 21st. forbids Monks to quit their own Monastery to go to others.

The 22d. forbids Monks to eat with Women, unless it be needful for their Spiritual Good, or upon a Journey, yea though they be their Relations.

Moreover, to the Acts of this Council is joyned a Panegyrick, pronounced in Commendation of it by *Epiphanius* Deacon of *Carana* in *Seicily*; a Letter of *Tarasius* to Pope *Adrian*, about the Subject of the Council; another Letter of the same Person against the *Simonists*, in which he hath gathered together several Canons upon that Subject; another Letter of his to *John* the Abbot, upon the Definition of the 2d. *Nicene Council*, and against *Simoniacal* Ordinations.

The Acts of this Council being brought to *Rome*, they sent Extracts of them into *France*, where they had a different Practice about Image-worship. They were indeed permitted to have them, and to put them into their Churches; but they could not endure that any Worship or Honour

our should be paid them, whilst the Cross and Sacred Vessels were permitted to be honoured. *Charles*, who was then King of *France*, and afterwards was Emperor, caused these Extracts to be Examined by * some Bishops of his Kingdom, who composed a Treatise to vindicate their own Usage, and to answer the Proofs alledged in the Council of *Nice* for the Worship of Images. This Work was put out by *Charles's* Order, and under his Name, within three Years, or thereabouts, after the *Nicene* Council. It is divided into four Books.

* Of whom *Alcuin* 2d. *Nicene* was the chief; and Council. *R. Hoveden* says, He it was that composed the *Caroline Books*.

In the Preface having observed, that the Church, redeemed with the precious Blood of Christ her Spouse, washed with the saving Water of Baptism, fed with the precious Blood of her Saviour, and anointed with Holy Oyl, is sometimes assaulted by Hereticks and Infidels, and sometimes vexed by the Quarrels of the Schismatics and the Proud; that she is an Ark, containing those that are to be saved, figured by that of *Noah*; which undergoes the Storms of the Deluge of this World, without any danger of Shipwreck; which does not yield to the deep and deadly Whirlpools of this World, and which cannot be overcome by the Hostile Powers wherewith she is surrounded by reason Christ does continually fight for her; so that she does still withstand her Enemies, and inviolably maintain the true Faith and Confession of the Trinity. That she is a Holy Mother, without Spot and Corruption, always Fruitful, and yet a Virgin; that the more she is set on by the Contradictions of the World, the more she encreases in Virtue, the lower she is brought, the higher she raiseth up her self. After this *Encomium* of the Church, they add in *Charles's* Name, That seeing he hath taken the Reins of his Kingdom in his hands, being in the Bosom of this Church, he is obliged to endeavour her Vindication and Prosperity; that not only the Princes, but the Bishops also of the *East*, puffed up with sinful Pride, had swerved from the Holy Doctrine, and the Apostolick Tradition, and do cry up impertinent and ridiculous Synods, to make themselves famous to Posterity; that some years ago they had held in *Greece* a certain Synod full of Imprudence and Indiscretion, in which they went about to abolish the use of Images, which the Ancients have introduced as an Ornament, and a Remembrance of Things past, and to attribute to Images what God hath said of Idols, though it cannot be said, that all Images are Idols: But it's plain there's a difference between an Image and an Idol; because Images are for Ornament and Remembrance, whereas Idols are made for destroying Souls by an impious Adoration, and vain Superstition. That the Bishops of this Council had been so blind, as to Anatematize all those who had Images in Churches, and so boast, that their Emperor *Constantine* had freed them from Idols. That besides this, there was another Synod held about three years since, composed of the Successors of those of the former Council, yea and of those that had assisted at it which was not less Erroneous and Faulty than the former, though it took a clean contrary way. That the Bishops of this Synod order Images to be Adored, which those of the former would not permit to be had or seen; and that whenever these find Images to be spoken of, whether in the Scripture, or in the Writings of the Fathers, they conclude from thence, that they ought to be worshipped. That thus they both fall into contrary Absurdities; those confounding the Use, and the Adoration of Images; and the other, believing Idols and Images, to be one and the same thing. As for us, says he, being content with what we find in the Gospels, and the Apostle's Writings, and instructed by the Works of the Fathers, who have not swerved from him, who is the Way and the Truth, we receive the 6 first Councils, and reject all the Novelties both of the first and the second Synod. And as to the Acts of this latter, which are destitute of Eloquence and common Sense, being come to us, we thought our selves bound to write against their Errors, to the end, that if their Writing should defile the Hands of those that shall hold it, or the Ears of those that shall hear it, the Poison which it might instill, may be expelled by our Treatise, supported by the Authority of the Scripture; and that this weak Enemy, which is come from the *East*, may be subdued in the *West* by the Sentiments of the Holy Fathers, which we have produced. In fine, we have undertaken this Work with the consent of the Bishops of the Kingdom which God hath given us, nor out of any ambitious Design, but animated with the Zeal of God's House, and the Love of Truth, because, as it is a holy Thing to pursue good Things, so it is a great Sin to consent to Evil. This is the Subject of his Preface.

In the first Book, after having made some Cursory Observations upon some Terms of the Council, he shews that the places of the Scripture, alledged in that Council for Image-worship, being explained in their genuine Sense, and according to the Fathers, do not at all prove what they pretend. In the first Chapter, he reproves this Expression in the Letter of *Constantine* and *Irene*; By him that Reigns with us: He says, That it is a piece of intolerable Rashness in Princes, to compare their Reign to that of God. He says, That, properly speaking, God alone reigns, and Princes reign, but improperly, as none but He is really Immortal and True, and all other Things are immortal and True only by Participation. In the 2d. he charges them with too much Boldness, in saying, That God hath chosen them, who do truly seek his Glory. He finds fault in the 3d. with their calling their Letter *Scripta Divalia*, as a profane Expression: Nay, he would not have the Dead called *Diva Memoria*; and he says, That 'tis Ambition, not Apostolical Tradition, that brought in that Expression. In the 4th. Chapter, he blames another Expression of their Letter to Pope *Adrian*, We beseech your Holiness, or rather that God, who suffers none to perish, beseeches you.

you. He calls this Expression, A wretched way of speaking, and an execrable Error; because he who is God, and hath a Sovereign Empire over all his Creatures, cannot debate himself so, as to beseech them. In the 5th Chapter he observes, That 'tis a great Crime to explain any thing in another manner, than it ought to be understood. In the 6th, he says, that when, there arises any Question in the Church, they ought above all to consult the Church of *Rome*; which is preferred before all others, and that no Writings should be made use of, but such as the receiveth: That as *St. Peter* was preferred before all the Apostles, so the Church of *Rome* is above all other Churches, and is the first of the Apostolical Churches, and so much the more, because she holds her Primacy from the Authority of *Jesus Christ* himself, and not from the constitutions of Synods; that *St. Paul* also hath contributed to the Establishing of the Church, that she might have all the Authority of both those Apostles. He quotes the Passage of *St. Jerome* to *Damasus* and observes that his Father *Pepin* enjoyn'd the *French* and *German* Churches to follow the *Roman* usage in the singing of Divine Service. I do not well see, what the Author of this Book aimed at in this Place; it being evident, that the Church of *Rome* was contrary to his Pretension, and that Pope *Adrian* had been consulted, and had approved the decision of the Synod which he confutes. In the following Chapters, he runsover the Proofs and Passages out of the Old Testament alledged by the Council, or by particular Bishops in the Council, and shews at large that they signifie nothing for the Worshipping of Images. He insists more particularly upon the Cherubims, and maintains that no Worship was paid them, He confesses that it is said, that *Abraham* Worshipped the People of the Land of *Heth*, and that *Nathan* Worshipped *David*; but he pretends there was a great difference between Men Living and Images. He allows that those may be Saluted and Reverenced upon the Account of the Dignity they have; but he cannot endure the same should be done to a Picture, made with colours which can neither see, nor walk, nor feel.

In the 2d. Book he finisheth his Answer to the places of the Scripture they had made use of to Authorize Images, and begins in the 13th. to Answer the Authorities of the Fathers, or of other Ecclesiastical Records. In this, having made a Protestation, that he does not forbid having Images, but only Worshipping of them, he answers the Testimony drawn from the Acts of *Sylvester*, wherein it was said, that this Pope had caused the Images of the 12 Apostles to be carried to *Constantine*; he Answers, I say, this does not prove that he caused them to be Worshipped, but only that he shewed them, to raise his mind by these visible Signs to things invisible; that, tho he had perswaded him to honour them, which he did not, it was to lead that Prince, who was newly Converted, by things visible to the knowledge of the invisible. And lastly, tho those Acts of *Sylvester* be read by several Orthodox persons, yet they are not of sufficient Authority, to decide controverted Points. In the 14th. and the 15th. he shews that the Passage of *Athanasius*, alledged by the Council, proves nothing at all. In the 16th. he exclaims mightily, that they had applied to the Images a passage of *St. Austin*, which is meant of the Son of God. In the 17th. he says, he does not answer *St. Gregory Nyssen*, whose Life and Writings are unknown to him. In the following Chapters, he shews, that the passage drawn out of the 16th. Council, and those of *St. John Chrysostom*, and *St. Cyril* prove nothing at all for the Worship of Images. In the 21st. he maintains, that the Adoring of Images is prejudicial to our duty to God, but not the suffering them in Churches for a remembrance of things past, and for an Ornament he consents, as he tells us in the next Chapter, that those of a weak and dull memory use them, to put them in mind of things; but he will not yield, that they should pay them any Worship. He proves in the 23d. ch. that this was Pope *St. Gregory's* Opinion. In the 24th. he owns, that Men may be Bowed to, and Reverenced; but he denieth, that the same may be done to inanimate Images. He pretends in the 25th. that Image-Worship is not grounded upon any Example of the Apostles. In the 26th. he affirms it to be a great Temerity, to compare Images with the Ark; but he says in the 27th. 'tis a kind of Impiety to compare them to the Sacrament of *Christ's* Body and Blood. He speaks of the Consecration of the Eucharist very plainly and clearly, and he intimates in the end, that the Eucharist was still given to Children Newly Baptized. Lastly, he is not willing that Images should be compar'd even to the Cross, to the Sacred Vessels, and to the Books of the Gospels and the Holy Scripture. As to this Article he is in the wrong, and all his Reasonings are a meer Sophisme; for indeed the Cross, the Sacred Vessels and the Books are no less inanimate Creatures, than Images, and deserve neither more nor less Adoration. If then we may pay an xx outward Worship to the Cross, because it put us in mind of that, which *Christ* was

xx If we may pay an Outward Worship to the Cross, Sacred Vessels, Bibles, &c. Why should we not also Honour the Images of *Jesus Christ*.] If the Worship be the same, we grant the Idolatry is the same, but who ever bowed down to the Book of the Bible, or the Sacred Vessels and prayed to them? Tho' but with a Relative Worship. There is an inferior sort of Respect and Honour due to all things Consecrated to God's Service, or instrumental in his Worship, whereby tho no Man

Worships or Adores them, yet he so far respects them, as not to put them to any common or prophane Uses, but keeps them clean and decent; and this all persons may be allowed to give to the Holy Bible and Sacred Vessels, used in the service of God (which is all that is intended by Worship in these books) and yet it may be and is unlawful to Worship the Images of *Jesus Christ* and his Saints, as the *Nicene* Fathers have Decreed; for all Respect is not Worship.

Nailed

Nailed to, and to sacred Vessels, because of the use made of them, and to sacred Books, because of what they contain, thereby to shew our inward Respect and Worship of Christ, the Holy Mysteries, and the Truths of the Holy Scripture: Why should we not likewise Honour with an outward Worship the Images of Jesus Christ, of the Virgin and the Saints for a simple Testimony of our inward Veneration of the things represented by them, according to the common Notion of Men? There can be no difference at all, but from the Practice of the Church, receiving the Worship of the one, and not of the other. But when the Church pleases to approve of this, as well as that, the one can no more be Condemned than the other. *Anastasius* is in the right then, when in the Preface to the Translation of the Acts of the *Nicene Council*, he urgeth this reason, as a convincing Argument against the Opinion of the *French*, *They say*, quoth he, *That no Work of Mens Hands is to be Worshipped; as though the Book of the Gospels were not the Work of Men, which they Adore by Kissing it, and the Sign of the Cross, which Christians do Worship every where, though it be a Wooden, Golden, or a Silver'd Cross, different from that which Christ was fastened to.* But let us come again to *Charles the Great*. In the 31 Chapter, he cries out against the Council's Anathematizing those, who do not Worship Images. He pretends that hereby they have declar'd their Fathers Hereticks, and they being so, could neither Consecrate nor impose Hands; from whence it follows, that their Successors are not true Priests, nor true Bishops. Thereupon he opposeth the Practice of the *West* to that of the *East*. We pray, *says he*, and give Alms, according to the Practice of the Church for our Fathers, and they Anathematize them. We beg rest for them in the Sacrifices of the Mass, and they make imprecations against them in their Councils. We remember them in our Prayers, and they do not mention them, but to condemn them. We pray that they may rest in *Abraham's Bosom*; and they wish them to be damn'd with Hereticks. Yet he confesseth they were both mistaken; the former in Condemning the use of Images for ever, the latter in commending them to be Adored; those in throwing them to the Fire, these in burning Incense to them; the former in avoiding the sight of them, the latter in continually embracing of them; those in Anathematizing those that have them, and these in Condemning those that do not Worship them. Then he concludes with propounding the Judgment of the *French*, which holds the mean between both. We do not believe, *says he*, they ought to be Abolished, as the former have done; but then we do not declare, they are to be Adored, as the latter have done. But let us Adore God alone, and let us Reverence his Saints according to the Ancient Tradition of the Church. We tolerate Images in the Church, to serve as an Ornament, and if they please, as a memorial of things past. On the one hand we avoid too great a feverity, and on the other a base Flattery. We avoid Malice and Sottishness: We are neither too bold nor too weak; and thereby we shew to those that run into contrary extremes, the way they ought to keep in going to Christ.

The third Book begins with a Confession of Faith, in which, having set forth the Doctrine of the Church about the *Trinity* and the *Incarnation*; he recites the other Articles of the Creed; and remarks upon that of the Resurrection, that Men shall have the same Body; upon that of the Life Eternal, that the Happiness and the Torments shall be greater or lesser, according to the difference of Virtues or Crimes; upon that of Baptism, that it ought to be administered to Children. Then he adds That the *Gallican Churches* believe, that a Man fallen into Sin after Baptism, may be saved by Repentance; that they receive the number of the Canonical Books, owned for such by the Authority of the Church; that they believe God hath created all Souls; that they Anathematize those, who believe them to be a portion of the Divine Substance; that they do also condemn those that say, That they have formerly sinned in Heaven, before they were sent into the Bodies; that they abhor those that affirm God hath commanded any thing impossible to Man, and that the Commandments cannot all be obey'd by every particular Person, but only by every Christian Society in common; those that condemn first Marriage, with the *Manichees*, and the second with *Cataphryges*; that they Anathematize them that say, that Jesus Christ did lie out of necessity, or weakness of the Flesh; or that he could not do all he would; that they condemn the Heretic of *Jovinian*, who denied there should be any difference in the other Life between Men's Merits, and affirmed Men should have there the Virtues neglected by them here below. Lastly, that they confess free Will, so as to assert that Men do continually stand in need of God's Assistance, and that they are perswaded, that they do err, who say with *Manicheus*, that Man cannot avoid sin; as also those who assert with *Jovinian*, that Man is not capable of Sin, because both have Free Will. This is the Abridgment of the Confession of Faith, which the Author of these Books tells us, he hath express'd in *St. Jerome's* own words. In the 2d Chapter he upbraids *Tarasius* with his hasty and precipitated Election, and promotion to Holy Orders. In the 3d he finds fault with the expression he had used, that the Holy Ghost proceeds from the Father by the Son: He said, they ought to believe that he proceeds from the Father and the Son, and brings in several Proofs of this Doctrine, blaming *Tarasius* for expressing his Mind so, more than those who only said he proceeded from the Father, without joining the Son to him, though in the 8th Chapter he suspects all them that omitted it, to be in an Error. In the 4th, he reproves *Theodorus* for saying that the Son hath no other Principle but the Father. He believes that that Expression seems to insinuate that the Son is not the Principle himself, and that it may occasion one to think, that he believed him Posterior to his Father. In the 5th, he taxeth one expression more of *Tarasius* upon the *Trinity*; but he could not endure, that most of those Bishops add to their

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Confession of Faith the Worship of Images, and does vehemently complain of it in the following Chapters. He taketh it worse yet, that they should dare to Anathematize those of a contrary Mind. He taketh it ill in the 14th and 15th Chapters, that the Emperors and the Emperor meddled with that Business: But methinks he should have remembred, That the Emperors had concerned themselves more in the other Councils, and should have considered that he did busie himself about it in the *West*, more than *Irene* had done in the *East*. In the 15th Chapter, he answers this Objection: They Honour the Statues, Medals, and Pictures of Princes; why shall they not Honour those of Christ and the Saints? He answers it, I say, by maintaining that the former ought not to be Honoured. In the 16th Chapter he answers another Reason of the Council, That the Honour of the Image passeth to that which is represented by it. He says first of all, That he cannot apprehend how a Cloath and some Colours have any Relation to a Saint in Heaven; that it is not so with Pictures, as with Relicks, which have a natural Relation to the Saints; that it depends upon the Painters Fancy to make Folks believe that a Picture represents a Saint, or a false God. He asks, whether those that have most resemblance deserve more Honour than those of a more precious Matter. He says, that if the latter, 'tis then the Matter that they respect; and if the former, it seems an unjust thing to prefer them before those that are more valuable. Lastly, he confesses, that the Learn'd may indeed Honour images without any abuse, by referring the Honour not to what they are, but to what they signify; but he believes that they can be nothing else but a cause of Offence, and a stumbling Block to the Ignorant, who Reverence and Adore nothing but what they see; from whence he concludes, it's better quite to Abolish the use of them. This shews, that the Dispute between the *Greeks* and the *French* was not so much a Dispute about Doctrine as Practice. In the 17th Chap. he condemns an Expression of *Constantine's*, Bishop of *Cyprus*, but it was badly Translated; for whereas that Bishop had said, that he Honoured Images, and Adored the *Trinity*; he maketh him say, that he Honoured Images with the Honour due to the *Trinity*: So it's an Error of Fact. In the following Chapters he reproves the Opinions of some Bishops. In the 21st, he derides the instance of *Polemon's* Picture. The two next Chapters are against the Praises given to the Art of Painting. In the 24th, he pretends there's no comparison to be made between the Relicks of Saints and their Images. In the 25th he says, That the Miracles done by Images are no Argument that they are to be Adored, for then Thorn-Bushes should be Adored, because God spake to *Moses* out of a burning Bush, Fringes should be Adored, because *Jesus Christ* healed the Woman with the Bloody Flux, by the Fringe of his Garment; and shadows too, because *St. Peter's* Shadow wrought Miracles. In the 26, he laughs at *Theodosius* Bishop of *Myra*, who had related his Arch-Deacons Dreams, to Authorize Image-Worship. In the 30th Chap. he confutes several Proofs alledged by the Council, because they were taken out of Apocryphal Histories. In the 31st, he taxeth with Impiety and Folly the Answer of that Abbot, who told a Monk, it was better to frequent Bawdy-Houses, than not to Adore the Images of *Jesus Christ* and the *Virgin*.

In the last Book he goes on to confute some Expressions of the Council, and of particular Men in the Council. He maintains no wax Candles ought to be Lighted, nor Incense to be burnt before Images, because they are senseless. He cannot endure that the Council should compare those that do not Adore Images to Hereticks. He taketh it ill, that he should thus abuse their Predecessors, confessing nevertheless, that these last were to blame for burning and destroying Images. He rejects the Story of *Christ's* Image sent to *Abgarus*, as a mere Fable. He makes no great reckoning of another Story of a Monk, who had set up a Lamp before an Image, which burnt several days. He adds, that tho' those Miracles were true, it would not follow from thence that Images were to be Adored. Lastly, having derided them for many of their Arguments he maintains, That that Synod was to blame for assuming the Title of Universal; because whatever is Universal ought to be conformable to the Tradition and Practice of all the Churches. "Thus, says he, if it fall it, that the Bishops of two or three Provinces meet together, and that according to the Authority of Tradition, they Establish some Doctrine, or make some Rule agreeable to the Doctrine and Discipline of the Ancient Church; what they do is Catholick, and their Council may be called Universal; because though it be not composed of the Bishops of all the Parts of the World, what it does is agreeable to the Faith and Tradition of the whole Church; but contrariwise, if they go about to Establish some Novelty, what they do is not Catholick. In a word, whatsoever is Ecclesiastical is Catholick, and whatsoever is Catholick is Universal, all that is Universal is not New. Thus the Synod, we speak of, being contrary to the Sentiments of the Universal Church, we cannot own it for Universal."

These Books were brought to *Rome*, and presented to Pope *Adrian*, by *Engilbert*, *Charles's* Ambassador. The Pope, who maintain'd the Council, having received them, thought himself bound to Answer them by a Writing directed to *Charles* the Great himself. First of all he Vindicates the Expressions of *Tarasius* and the other *Greeks* about the Holy Ghost, by some Passages of the Fathers, which have spoken after the same manner, supposing those *Greeks* did not differ from the *Roman* Church about the Procession of the Holy Ghost. Then he defends the Passages of the Scripture, the Reasons, Authorities and Histories alledged by the Synod, and censured in the *Caroline* Books; but his Answers are but weak. He pretends, that *St. Gregory* taught in his Letter to *Secundinus*, That Images deserved some Worship. He cites some Passages out of the Fathers upon almost every Article; but he maketh such Applications of several of them, that very few would

would approve of, and he vindicates some Reasonings, that some could hardly Relish. But about the end, having reported all the Testimonies of St. Gregory, he expresseth himself about Image-Worship after a manner which cannot be possibly condemned; for he says that Images are not *cene* Reverenced, but so far forth as they raise up our Mind to God, and that whosoever prostrates himself before Christ's Image, 'tis God whom he Adores; that likewise we shew our Love and Affection to the Saint by the means of his Images. He adds, That the *Nicene* Synod, having established this Doctrine, and rejected the false Synod which would have quite abolished Images; he had received it as a Legimate and Catholick Synod; that nevertheless he had not yet written an Answer to the Emperor, lest he should relapse into the Error of his Predecessors; which he feared so much the more, because Writing to him, to exhort him to restore Images, he had also demanded of him the Restitution of the Diocesses of the Church of *Rome*, and of the Patrimonies also belonging to it, but had received no Answer from him. Wherefore he says, that if *Charles* will give him leave, in his Answer to the *Greek* Emperor, he will approve of what he hath done for Images; but at the same time he will maintain the Quatrel with him, about the Diocesses and Patrimonies of the Church of *Rome*, and if he do not restore them, he will declare him an Heretick for it.

This Letter of *Adrian* did not alter the Sentiments, nor the Practice of *Charles*, nor of the Gallican Churches: For in the Synods of *Frankfort* held in 794. where this Question was again debated, after they had done with the Opinion of *Felix* and *Elipandus*; they rejected the Opinion of the *Greeks*, and condemned all manner of Adoration or Worship of Images. This is the second Canon of that Synod.

In the *East*, though the Definition of the *Nicene* Council had restored Images in several places, yet it was not equally observed every where, and *Constantine* himself abrogated it. *Leo* the 5th his Successor, re-establish'd the Decree of the Council of *Constantinople*; so that the *East* was altogether divided in the Point of Images, *Anno* 320. *Michael Baldus* succeeding *Leo*, and being desirous to settle Peace in the Church, assembled a Council, in which they followed the Sentiments of the Gallican Church; for they took away the Images that were set up in dirty corners; and they left those, which were in high Places, where they might be seen, that the Picture might serve for a Book to instruct the Ignorant, upon condition that they should not adore them, and that they should burn no Lamps nor Incense before them. Some of those that were most Zealous for Image-Worship, came to *Rome* to complain of this Council. Which forced *Michael* to send Deputies thither, whom he directed to *Lewis* the Meek: First, That he might help them with his Credit. This Emperor finding such a fair Opportunity to procure Peace to the Church, sent *Freculphus* and *Adegarius* to *Rome*, with the Deputies of the *Greek* Emperor, to treat of this Affair. But *Lewis's* Envoys not finding the *Romans* complying, desired the Pope's consent, that that their Master might discuss the Matter with his Bishops. Having obtained it, they came back again to *France*. They held at *Paris*, *An.* 124. an Assembly of the ablest Bishops of the Kingdom; and this question was searched to the bottom. They read *Adrian's* first Letter, written upon this subject to *Constantine* and *Irene*. They found that he was in the right to condemn those that broke down Images; but that he acted indiscreetly, when he permitted them to be Adored; because they may be had, but may not be Adored. They Examined a new the *Nicene* Synod held in pursuit of this Letter; and they thought that they found in these Acts, that it did not only Establish Image-Worship, but enjoined them to be called Holy, and to believe some Holiness to be derived from them. They caused what had been written by *Charles* the Great's Order against this Council to be read over again. They made no great reckoning of *Adrian's* Answers, in which nothing was found considerable, besides the Pope's Name, which they did bear. They complain'd that this Abuse was Established at *Rome* and in *Italy*. They commended the Emperor for opposing this pretended supposition, and for endeavouring to restore Peace to the Church, by avoiding the Extrems which both sides had run into. They approv'd the prudent Carriage of the Deputies, in demanding this Matter should be debated in *France*. They judg'd, that for the better affecting of their design, it was necessary to lay the Fault at the *Greeks* Door, to pacify the Pope, and to commend his Zeal and Piety, yet so as to establish the Truth by places out of the Scripture and the Fathers, and to set it forth with Sincerity and Modesty; that by this means they might draw the Pope over and reclaim him; and if they could not effect that, they would still have the satisfaction to have spoken the Truth, and done their Duty. Lastly, They made a Collection of the Passages of the Fathers, divided into Fifteen Chapters: The first is against those that pretend, that Images ought to be taken away out of the Churches, and to be defaced upon the Sacred Vessels. The second contains some Testimonies of St. *Gregory* the Great about Images, shewing the Use that may be made of them. The third contains Testimonies of St. *Austin* against those that would Adore them, or that believe any Holiness or Virtue to be in them. The fourth contains several other Passages against the Worshipping of Images. The fifth contains some passages, proving that Saints and their Relicks may be Honoured, but not Adored; from whence it is inferred, that much less may Incense be Burnt and Offered to them. The sixth contains some Testimonies against them that maintain Image-Worship, by the Usage of those that introduce it. In the seventh they pretend to shew from some Passages of the Fathers, that Honouring of Images ought to be avoided, that we may give no Scandal to the Weak. In the eight and ninth they bring

Second Nicene Council.

* This is a false Translation. It ought to be worshipped upon the Top of his Staff; As Heb. 11. 21.

bring some Explications of the Fathers, to shew that the Passage of *Genesis*, where it is said, that *Jacob* worshipped * the Top of his Son *Joseph's* Staff; and that of the Kings, where *Nathan* is said to have worshipped *David*, proves nothing for the Worshipping of Images. The 10th Chapter contains a Testimony of *St. Austin*, concerning the Sacred Vessels. The 11th contains one about the Cherubims. The 12th contains some to shew, that Adoration is due to God alone. The 13th contains several of them upon the Cross, to prove that a great difference is to be made between that and Images.

This Difference is confirmed in the 14th Chapter, by the Usage of the Church, which hath always worshipped the Cross, and used that Sign in Benedictions, Consecrations, and Exorcisms. In the 15th, they advise the Destroyers of Images, not to take from thence an occasion to break them down, or to scorn them; and they put them in mind, that have them, not to adore them: And to establish the Truth of those two Points, they cite several Passages of the Fathers. Lastly, They drew up the Form of two Letters, one whereof is that which *Lewis* was to write to the Pope, to exhort him to procure the Peace of the Church, by correcting the Abuses that stir up Tumults in the *East*; some being for adoring of Images, and others against the very tolerating of them. The Second, is a Form of that which they will have the Pope to write to the *Greek* Emperors. It begins with a long Exhortation to submit themselves to the *Roman* Church, and to pay her Reverence; and then they advise the Emperors to restore Peace to the Church, by following the Opinion of the *French*, that is, by permitting Images to be had, but not to be honoured. Lastly, They alledge some of the most express Passages of the Fathers, to establish that Usage.

Lewis the *Meek* sent this Deliberation, and these Acts to Pope *Eugenius*, by *Jeremy*, Archbishop of *Sens*, and *Jonas*, Bishop of *Orleans*, and desired him by his Letter, to confer with them about the Ambassage which he was to send into *Greece*. But, to give the Pope no cause of Jealousie, he says, He did not send them with these Papers to impose Laws upon him, or to take upon himself to teach him, but merely to give him an account of the Sentiments of the *Gallican* Church, and to contribute to the Peace of the Universal Church. He recommends them to him, and prays him to receive them favourably, and entreats him to endeavour the Re-union of the *Greek* Church, and to carry himself with great wariness in such a nice Affair as this is. He desireth that his Deputies may accompany those whom the Pope shall send into the *East*.

At the same time he gave the two Prelates, his Ambassadors, Instructions, wherein he charges them to shew to the Pope the Collection of the Passages made in the Assembly held at *Paris*, to examine the Business about Images, by his own Consent. He commands them to satisfy him about the Business of Images, to handle this Question gently and moderately, and to have a great care not to make him obstinate, by too openly resisting of him. At last, he warns them, that, when that Business is ended, if yet the Peremptoriness of the *Romans* permits it, to ask the Pope, if he be not willing and desirous, that they should go into *Greece* with his Deputies: If he be willing, to send him word on't immediately, to the end, that at their return they may find *Amalaricus* and *Halgarius*, and before their departure to agree about the Place where the Deputies shall take Ship.

It is very probable that the Pope and the *French* did not agree about this Matter; but this did not hinder the King from sending *Halgarius*, Bishop of *Cambray*, and *Aufridus*, Abbot of *Nonantula*, into *Greece*, to the Emperor *Michael*. What they did concerning Images, is not known; it is only said, that they were well entertained. Perhaps they perswaded *Michael* to permit Images to be had. But this Emperor, and his Son *Theophilus*, were set against the Ordinance of the *Nicene* Council. This last being dead in 842. and his Wife *Theodora* being left in Possession of the Government, she re-established the Worship of Images, and the Authority of the *Nicene* Council. But the *French* and the *Germans* persisted long in their Usage, and it was very late e'er they owned that Council, in the room of which they put that of *Frankfort*, as it appears by the Testimonies of several *French* Authors and Historiographers.

Now to recapitulate in a few words, what we could observe upon the Point of Images, from the beginning of the Church: It must be confessed, that in the three first Centuries, yea, and in the beginning of the fourth, they were very scarce among Christians. Towards the end of the fourth Century they begun, especially in the *East*, to make Pictures and Images, and they grew very common in the Fifth: They represented in them the Conflicts of Martyrs and Sacred Histories, to instruct those who could not Read, and to stir them up to imitate their Constancy, and the other Virtues of those represented in these Pictures. Those of the Simpler and Weaker Sort, being moved with these Representations, by seeing the Saints Pictures thus drawn, could not forbear expressing by outward signs the Esteem, Respect, and Veneration they had for those represented therein. Thus was Image-Worship established, and was moreover fortified by the Miracles ascribed to them.

In the *West*, some Bishops at first would not suffer any Images, but the greater part agreed, that they might be of some Use, and only hindred them from being honoured. But the Worshipping of Images being established in the *East*, was also received at *Rome*, whilst in *France*, *Germany*, and *England*, all outward Worshipping of them was unknown. This Difference did not occasion any Contest nor Division between the Churches, when on a sudden a furious Storm rose

in

in the *East* against Images, which was raised by the Emperor *Leo*, the *Isaurian*: He resolved to abolish them, and had Power enough to draw a great number of Bishops into his Opinion, and to get the Abolition of them to be order'd in a Council, and to be executed in the *East*. The Popes did always vigorously withstand that Decree, and maintained both the Use and the outward Worship of Images. The face of things was also soon changed in the *East*, and maugre the Opposition of several, the Empress *Irene* caused it to be decided in the *Nicene Council*, That Images might be had and honoured; and re-established the Use of them. This Decision had different Fortunes in the *East*, according to the Will and Humour of Princes; but at last it carried it. In the *West* the *Italians* received it; but the *French*, *Germans*, and *English* rejected it; and without any regard to all the Contests in the *East*, in which they had no hand, they continued in their ancient Usage, equally rejecting the Opinion of those that were for abolishing the Images, and of those that were for paying Worship to them. They worshipped the Crois, the Sacred Vessels, the Gospels, the Relicks, but would not Worship Images. They did what they could, that the *West* and the *East* might embrace their Discipline, yet without separating from the Communion of any Church. They continued long in this Practice, but at last they yielded, and the outward Worship of Images was brought in amongst them, as among the other People.

Some Reflections may be made upon these different Epochs, which will raise our Admiration of God's Conduct towards his Church in all these Changes. There's no doubt, but when Paganism was the prevailing Religion, it would have been dangerous for Christians to have Images or Statues, because they might have given occasion of Idolatry to them, who were newly recovered from it, and they might have given the Pagans reason to object to Christians, that they had, and worshipped Idols as they did: Therefore it was fitting there should be no Images in those first Ages, especially in Churches, and that there should be no Worship paid them. Afterwards, People being better Taught, more Learned, and farther off from Idolatry, there was not so much danger to propose them to them, and the Church being then more splendid in her Ceremonies, they served as Ornaments to Temples, and had their Use, because they set forth before their Eyes the Actions of the Martyrs. There can be no doubt but Pictures do not only bring to mind those we love, but moreover, representing their Actions lively, they make some Impression, and stir up Admiration and Esteem for them, and a desire of imitating them. Therefore, there being no more danger of Idolatry, why should not Christians have Images? Nevertheless they that knew their People to be prone to Idolatry still, and were afraid lest Images should draw them back to it, they might take them away; and this justifies the Proceeding of St. *Epiphanius*, *Serenus*, and of some other Bishops. But to go about to break them, to burn them, to reduce them to Ashes, and to look upon those that have them as Idolaters; wholly to condemn Painters, and the Art of Painting, as the Bishops of the Council of *Constantinople* have done; 'tis a piece of intollerable Imprudence and Folly. As to the Worship that was paid them, 'tis certain it cannot be referred to the Images, and that they have no Veneration for the Matter they are made of, nor for their Shape nor Form; but only they give some outward Signs before them of the Veneration they have for what is represented by them. This Worship being thus explained, as it hath been, by most of the Defenders of Images, cannot be taxed nor accused of Idolatry, as even those who do not use them, do not deny. But then it cannot be said to be absolutely necessary; and those who, for some private Reason, do not think themselves bound, for instance, to prostrate themselves before Images, to bow to them, to kiss them, to embrace them, to express their Reverence for that they represent; those, I say, are not to be condemned as Hereticks, who will not do so, for some particular Reasons, either because the Practice of their Church is otherwise, or because they fear those outward Duties should be mistaken for Adorations; or lastly, because they do not believe the Worship of Images to be sufficiently warranted, seeing, to prove it, they have alledged a great number of false Pieces, or of impertinent Passages that prove nothing.

Moreover, the Proceeding of those Persons could not be blamed, who, to settle Peace in the Church, and to unite two opposite Parties, of which the one were for breaking down all Images, and the other for honouring of them, endeavouring to make their own Usage to be received every where, and wrote to the Pope respectfully about it. This was the Temper of our *French* People, in the time of the *Nicene Council*, and after; thus they carried themselves; therefore they cannot be blamed. But then, the Worship paid to Images being well explained and understood by all, there being no more fear of Idolatry, the whole Church being agreed in the Acknowledging of it: It would be a piece of Temerity in a private Man, or some private Churches, to refuse to comply with this Usage, and condemn those that honour them. (yy) The

(yy) The Reformed Churches are to blame for Abolishing the Use and Worship of Images. All the Reformed Churches are not so great Enemies to the Images of Christ or his Saints; but as the *Lutherans* do still allow them in their Churches for Ornament, or as Helps of Memory, without giving them any Worship. So, were it safe, and not offensive to many good Men, could many other Churches also. But we have so great Experience of the People's proneness to Idolatry, and are so

unsatisfied with the bowing down to them with a Relative Veneration, that we think it better to want the Historical, than run the Hazard of falling into the Idolatrous Use of them. And though we meet with very few of the Romish Communion, that are so moderate as our Historian, not to brand us with the odious and ignominious Name of Hereticks; yet we had rather with St. *Paul*, Worship God after the way that they call Heresy, than after that which Scripture calls Idolatry.

Reformed

Reformed Churches therefore are to blame, to go about to abolish the Worship and Use of Images. Only it were to be wished, 1. That great care should be taken to instruct the People well in the Nature of the Worship paid to Images, and to teach the Simple that it is not paid to the Images properly, but to Jesus Christ, and to the Saints represented by them; and that the Image is only the Occasion of it, in as much as before it, they give outward Signs of the Worship render'd to the Object. 2. That the Abuses and Excesses committed in this Worship should be avoided, such as those, of kindling a greater Number of Tapers before the Images, than before the Holy Sacrament of dressing and adorning them with so much Pomp, of Kneeling before them, sooner than before the Altar, where Christ's Body is kept, of believing some Virtue to be in one Image, which is not in another, &c. 3. Perhaps it were fitting to suffer no Image of the Trinity, nor of the Deity, all the most zealous Defenders of Images having condemned these, and the Council of Trent having spoken but of the Images of Christ, and of the Saints. Besides, they should be more careful to remove prophane Images, and all those that have something undecent and fabulous in them, from Churches.

The Council of Northumberland.

Council of Northumberland. Pope Adrian having sent two Legates into England, Gregory of Ostia, and Theophilactus, Bishop of Todi, they were very well entertained by the Kings, and the Bishops of the Country, and held a Council in Northumberland (Anno 787.) in which they made the following Canons to be received.

1st, That the Faith of the Nicene Council should be maintained, even to the laying down of their Lives in the Defence of it, if need were.

2d, That Baptism should be administr'd only according to the Order, and at the time appointed by the Canons, except in case of Necessity; that all Persons should be obliged to learn the Creed and the Lord's Prayer; that the Sureties should be put in mind of the Obligation they had taken upon themselves, to take care that those whom they undertake for at the Font, be instructed in the Creed and the Lord's Prayer.

3d, That every year two Councils should be held; that the Bishops should visit their Diocesses, and watch carefully over their Flock.

4th, That they should take care to see their Clerks live Canonically, and their Monks regularly; that they were different Garments; that Clerks be clad modestly and plain, and that of this, the Bishops, Abbots, and Abbesses ought to be Examples to such as are under their Care.

5th, That after the Death of an Abbot or an Abbess, they should chuse others in their Room, with the Bishop's Advice, and that they ought to be chosen out of the Monastery, if there were any fit for that Place; if not, that they are to be taken out of another Monastery.

6th, That Bishops shall Ordain none Presbyters or Deacons, but Men of an exemplary Life, and such as are able to discharge their Functions well; that they that are Ordained shall remain in the Title and Degree to which they are destined; and that no Clerk of another Church shall be received without Cause, and without Letters from his Bishop.

7th, That in all Churches Divine Service shall be perform'd at the usual time, and with Reverence.

8th, That the old Privileges granted to Churches shall be preserved; but if any of them be found made against the Canonical Constitutions, at the Suit and Request of wicked Men, they shall be abrogated.

9th, That Clerks shall not eat by themselves, and in private.

The 10th, That none shall come near the Altar, but reverently, and in decent Clothing; that the Oblations of the People shall be a whole Loaf of Bread, and not a bare Crust; that no Chalice or Paten shall be made of an Ox-horn, and that Bishops shall not undertake to judge in Secular Affairs.

In the 11th, Kings are exhorted to perform their Duty, and to Govern like Christians.

The 12th recommends Obedience due to Kings, and detests them that attempt any thing against their Life.

The 13th exhorts the Grandees and the Rich to do Justice:

In the 14th, Fraud, Violence, and Exactions are forbidden, and Concord, Peace, Union and Charity are recommended.

The 15th prohibits illegitimate Marriages upon pain of Anathema.

The 16th deprives Bastards of the Right of Succession.

The 17th enjoins paying of Tythes, and forbids Usury.

The 18th Ordains, That Christians shall perform their Vows.

The 19th prohibits certain Customs, which seemed to them some remainders of Heathenism, such as to Cut and Slash themselves, to decide Controversies by Lot, to eat Horse-flesh, &c.

The 20th enjoins Confessing of Sins, and receiving the Sacrament, and declares, That those shall not be pray'd for, who die without Confession.

These Articles were propos'd in Northumberland by Adrian's Legates, in the Presence of Osred II. King of Northumberland, of the Arch-Bishop of York, the Bishops, the Abbots, and Lords, who received them, and promised to keep them, and subscribed them. From thence they were carried

ried to *Offa*, King of the *Mercians*, and read in his Presence, in an Assembly, at which the Arch-Bishop of *Canterbury* was present, with the Bishops, Abbots, and great Lords, who also received and subscribed them.

Council of Northumberland.

* The Council of Aquileia.

THIS Council was held by *Paulinus* Bishop of *Aquileia*, Anno 791. It begins with a long Explication of the Doctrine of the *Trinity*, and the *Creed*, in which it does chiefly establish these two Doctrines: That the Holy Ghost proceeds from the Father, and the Son; and, That *Jesus Christ* cannot be called an Adoptive Son. After this Exposition of Faith come 14 Canons.

Council of Aquileia.

* Concilium Forojulense in Longo.

The first is against *Simony*.

The 2d, upon that excellent degree of Virtue which is necessary for *Pastors* [above their People.]

The 3d. against *Drunkenness*.

The 4th, against *Womens* cohabiting with *Clergy-Men*.

The 5th forbids *Clerks* to meddle in *Secular Affairs*.

The 6th forbids them *Secular Employments*, and *Divertisements*, such as *Hunting*, *Musick*, *Dances*, &c.

The 7th forbids the *Suffragan Bishops* of *Aquileia* to condemn a *Presbyter*, an *Abbot*, or a *Deacon*, without consulting the *Metropolitan*.

The 8th prohibits unlawful *Marriages* between *Kindred*, and clandestine *Marriages*. It ordains, That no Marriage shall be contracted but between Parties, which shall be known not to be a-kin; that there shall be an interval between Betrothing and Marriage; that the presence of the Priest shall be requisite; that *Kindred*, which shall be found to have Married within the Degrees forbidden, shall be separated and put to Penance; that, if it be possible, they shall remain unmarried; but yet if they will have Children, or if they cannot keep their *Virginity*, they shall be permitted to Marry others, and their Children shall be declared Legitimate.

The 9th forbids to contract Marriage before 14 Years of Age.

The 10th forbids a Man or Woman, which have been divorced for *Adultery*, to Marry again. It affirms, That *Jesus Christ* in this case permitted a Man only to put away his Wife, but not to Marry another; and confirms this Opinion by the Authority of *St. Jerom*. The common Practice was then contrary to this Law.

The 11th declareth, That Women, of what Condition soever, whether Virgins or Widows, which have promised to live Single, and have taken the Habit as a token of their Promise, though they have not received the Consecration from the Bishop, shall inviolably keep their Vow; and if they do secretly Marry, or suffer themselves to be defiled, they shall be punished according to the Rigor of the Civil Laws; and besides this, they shall be put asunder, and do Penance all their Life-time, unless their Bishop, considering the greatness of their Repentance, shew them some favour; but at the point of Death they shall not be deprived of the *Vaticum*. Nevertheless none of them is permitted to take the Religious Habit, without her Bishop's Advice.

The 12th forbids Men to enter, without great need, into the Monasteries of Virgins. It extends this Prohibition to all Ecclesiastical Persons under any pretence whatsoever, without permission from the Bishop; nay, it forbids the Bishop himself to go into them, unless in the Company of his Presbyters and Clerks. It ordains, That whether he goes himself, or sends any other, to Preach and Instruct Religious Women, the Person that does do it shall have Witnesses of his Carriage, that he may not be evil spoken of. It forbids Abbesses and Nuns to leave their Convents to go to *Rome*, or on any other Pilgrimages.

The 13th enjoins the keeping of *Sunday*, beginning from the Hour of the Vespers of the *Saturday*; and for the due Solemnization of it, it ordains, That they shall first of all abstain from Sin, and every Servile Work; that they shall wholly give themselves to Prayer, and shall be present at all the Divine Service. It ordains also, That the other Festivities shall be kept; and exhorts Presbyters to give good Examples to the People.

The 14th enjoins the paying of *Tythes*.

The Council of Ratisbone.

FELIX, Bishop of *Urgel* in *Catalonia*, being consulted by *Elipandus*, Bishop of *Toledo*, whether *Jesus Christ*, as Man, was an Adoptive or Natural Son? Answer'd him, That in this respect he was to be looked upon as an Adoptive Son. He maintained this Opinion by his Writings, and went about to spread it, not only in *Spain*, but also in *France* and *Germany*. But he found these Bishops opposite to his Error; for being met together at *Ratisbone* (Anno 792.) they condemned it with this Author, who was sent to *Rome* to *Adrian*, who confirmed the Sentence of this Synod, and made *Felix* to Recant. *Alcuin*, and *Jonas* Bishop of *Orleans*, speak of this Council. There is mention also made of it in the ancient Annals of *France*.

Council of Ratisbott.

The Council of Francfort.

COUNCIL OF **F**rancfort. **N**OTWITHSTANDING the Judgment of the former Council, the Bishops of *Spain* persisted in their Error. *Felix*, who seem'd to have retracted it, maintained it anew, and *Elipandus* wrote a Letter to vindicate it. This Letter was confuted and condemned, First, by Pope *Adrian*; Secondly, by an *Italian* Council; and Lastly, by the Council of *Francfort*, who wrote to *Elipandus*, and the other Bishops of *Spain*, Letters, in which they prove, both from the Scripture and the Fathers, that Jesus Christ ought to be called the Natural Son of God, and cannot be called an Adoptive Son, there being no Division nor Separation of the two Natures. *Charles* the Great wrote also to those Bishops a Letter on purpose, wherein he presses them earnestly to retract their Error, and to follow the Sentiments of the Bishops. These four Letters are extant.

This Council of *Francfort* was assembled by the Order of *Charles* the Great, (*An.* 794) in the beginning of Summer. It was composed of 300 Bishops, or thereabouts, of *France*, *Italy*, and *Germany*. The Pope's Legates were at it, and it hath been long looked upon in *France* as an Universal Council. And indeed if National Councils in the East, and in *Africa*, have been stiled Universal; why should we not give the same Title to a Council made up of the Bishops of the principal Kingdoms of the West? In this Council, the matter of Images was debated, and they decided the Question started by *Felix* and *Elipandus*, about the Title of Adoptive Son, which they gave to Jesus Christ. They made 56 Canons.

The first is against the Error of those Bishops.

The 2d, upon Images.

The other 54 have been set down among *Charles* the Great's Capitularies.

A Council of Rome under Pope Leo III.

COUNCIL OF **R**OME under Pope **L**EO III. **T**HE Affair of *Felix* of *Urgel*, which had already been brought to *Rome* under *Adrian*, was examined there anew under Pope *Leo* the Third, in a Council of 57 Bishops, held in 799, of which *Felix* makes mention in his last Confession of Faith; and of which some Fragments are extant.

LEO the Third relates in the first Action, how that Herefie, which was condemned by his Predecessor *Adrian*, was renewed, and began to spread.

In the 2d he describes how *Felix*, having been condemned at *Ratisbone*, had after that retracted his Error at *Rome*, and made a solemn Promise upon *St. Peter's* Tomb, "That he would no more call Jesus Christ the Adoptive Son of God, but did believe and call him His own Proper Son. He adds, That since that time he had relapsed into his Error, and would not submit himself to the Judgment of the Council of *Francfort*, assembled by the Order of King *Charles*, which had condemned his Error, and had threatned with *Anathema* those that maintain'd it, if they persisted in it. That not yielding to this Judgment in the least, he had written against *Albinus*, a Book full of Blasphemies and Errors, more horrid than those he had deliver'd heretofore.

In the 4th Action the Pope representeth it as a thing necessary, That those that are in an Error be exhorted again to endeavour to Reclaim them; and he Anathematizes *Felix* of *Urgel*, if he will not abandon the Heretical Doctrine which he teaches, viz. That Jesus Christ is the Adopted Son of God.

The Council of Aix-la-Chapelle, against Felix.

COUNCIL OF **A**IX-LA-CHAPELLE. **I**N the same Year *Charles* the Great invited *Felix* of *Urgel* to *Aix-la-Chapelle*, promising him, that he should have the liberty to propound to the Bishops, which he would call thither, all the Reasons and Allegations that he could produce to defend his own Sentiment, and that all the Proceedings in the determination of this Question should be managed with full Liberty: Which was done by the Acknowledgment of *Felix* himself in a Confession of Faith; for after he had alledged the Passages he had, *Alcuin* answered them, and did so clearly confute his Opinion by formal Passages of *St. Cyril*, *St. Gregory*, *St. Leo*, and other Fathers, and by the Authority of the Synod held at *Rome* a little before, that *Felix* did voluntarily abandon his Opinion, to embrace the Doctrine of the Church, and made an Orthodox Confession of Faith: Which was followed by those of his Adherents that were there with him.

A CHRONOLOGICAL TABLE OF THE ECCLESIASTICAL AUTHORS

That Flourished
In the Seventh and Eighth Centuries of the Church:

ISIDORE,
Bishop of *Sevil*. Ordained in 595. Died in 696.

BRAULIO,
Bishop of *Saragosa*, ordain'd in 626. died in 646.

S. COLUMBANUS,
A Monk of *Benehor*, and Founder of the Monasteries of *Lexeuil* and *Bobio*, went into *France* in 596, and into *Italy* in 613, died in 615.

ALERAN,
An *Irish* Presbyter, flourished about the middle of this Age.

CUMIANUS, or CUMINUS,
An Abbot, born in 592. flourished about the Year 630, and died in 662.

EUSEBIUS,
Bishop of *Theſſalonica*, flourished about the middle of the Seventh Century.

BONIFACE IV.
Bishop of *Rome*, raised to the Popedom in 607. died in 614.

JOANNES PHILOPONUS.
A Grammarian, flourished in the beginning of the Seventh Century.

THEODOSIUS, CONON, EUGENIUS, THEMISTIUS,
and **THEODORUS,**

At the same time.

NICIAS ANTIOCHUS,
A Monk of the Monastery of *S. Sabas*.

JOHN,
Bishop of *Theſſalonica* at the same time.

GREGORY,
Bishop of *Antioch*, raised to that See in the Year 572. died in 608.

JOHN,
Abbot and Bishop of *Saragosa*, flourished about the Year 620.

ARAUSIUS, HELLADIUS,

JUSTUS,
Bishops of *Toledo*, held that See from 606 to 634, or 635. But the last was Bishop but 3 Years.

NONNITUS,
Bishop of *Gironde*, flourish'd about the same time.

CONANTIUS,
Bishop of *Palenxo*, about the same time.

BONIFACE V.
Bishop of *Rome*, raised to that See in 617, died in 628.

MODESTUS,
Bishop of *Jerusalem*, made Patriarch of that See in 620.

GEORGE,
Bishop of *Alexandria*, preferred to the See in 620 died in 630.

HONORIUS,
Bishop of *Rome*, made Pope in 626. died in 638.

SOPHRONIUS,
Patriarch of *Jerusalem*, flourished after 625. and was raised to that See in 629. died in 636.

JOHANNES MOSCHUS,
A Priest, flourished at the same time.

GEORGE PISIDES,
A Deacon of *Constantinople*, about the middle of this Age.

EUGENIUS,
Bishop of *Toledo*, flourished about the Year 650.

APOLLONIUS,
Priest of *Novara*, flourished at the same time.

JOHN IV.
Bishop of *Rome*, raised to the Popedom in 640. died in 641.

THEODOSIUS IV.
Bishop of *Rome*, made Pope in 641, died in 649.

MARTIN I.
Bishop of *Rome*, preferred to that See in 647. died in 656.

S. MAXIMUS.
Abbot, began to flourish in 641. died in 662.

ANASTASIUS,
S. Maximus's Scholar, was honoured for suffering with his Master.

A Chronological Table of the Authors and Councils

ANASTASIUS,
Apocrypharius of *Rome*, suffered with them.

THEODOSIUS and **THEODORUS**,
Lived at the same time.

THEODORUS,
Abbot of *Raithu*, flourished in the midst of the Seventh Century.

PETER,
Of *Laodicea*, also in the Seventh Century.

THALASSIUS,
The Monk, was contemporary with *Maximus*.

ISAIAH,
The Abbot, lived also in the Seventh Century.

THEOFRIÐUS,
His Time is uncertain.

DONATUS,
Bishop of *Bisanzon*, was made Bishop in 630, died after 650.

VITALIAN,
Pope, raised to the Popedom in 656, died in 671.

S. ELIGIUS,
Bishop of *Noyon*, raised to that Dignity in 646, died in 663.

AGATHO,
Bishop of *Rome*, raised to the Popedom in 678, died in 682.

LEO II.
Bishop of *Rome* also, was chosen in 678, died in 648.

BENEDICT II.
Made Bishop in 684.

DREPANIUS FLORUS,
Flourished about the middle of the Seventh Century.

ILDEFONSUS,
Abbot of *Agali*, and after Bishop of *Toledo*, raised to that See in 658, died in 667.

TAIO or **TAGO**,
Bishop of *Sarragosa*, flourish'd about the End of the Seventh Century.

LEONTIUS,
Bishop of *Limonee* in *Cyprus*, lived about the same Time.

MARCULPHUS,
A French Monk, flourished all this Century, died 660.

COSMA,
Of *Ferusalem*, at the beginning of the Eighth Century.

PANTALEO,
A Priest of *Constantinople*, flourished about the same Time.

S. JULIAN,
Bishop of *Toledo*, chosen 680, died in 690.

THEODOSIUS,
Archbishop of *Canterbury*, flourished after the Year 680, and died in 690.

FRUCTUOSUS,
Bishop of *Dumes*, and after of *Toledo*, flourished toward the end of the Seventh Century.

CEOLFRIDUS,
Abbot of *Farrow*, lived at the end of the Seventh and the beginning of the next Century, died in 720.

ADELMUS,
Abbot of *Malmesbury*, flourished at the same Time.

ADAMANNUS,
Abbot of *Huy*, lived also at the same Time.

APONIUS CRESCONUS,
An African Bishop,

JOHN,
A Greek Monk, flourish'd all at the same Time.

DEMETRIUS,
Bishop of *Cyzicum*, at the same Time.

S. OWEN,
Arch-Bishop of *Rouen*, Ordain'd in 646, died in 689.

BED E,
Surnamed the *Venerable*, an *English* Presbyter, and Monk, flourished in the beginning of the Eighth Century, and died in 735.

JOHN,
Patriarch of *Constantinople*, flourished about the end of the Seventh Age to the Eighth.

AGATHO,
Deacon of the same Church, lived at the same Time.

GERMANUS,
Patriarch of *Constantinople*, translated from *Cyzicum* to *Constantinople*.

BONIFACE,
Bishop of *Mentz*, an *Englishman*, flourished from 715, when he left his own Country, to his Death.

GREGORY II.
Bishop of *Rome*, made Pope in 714, died in 731.

GREGORY III.
Bishop of *Rome*, raised to the Popedom in 731, died in 741.

ZACHARY,
Bishop of *Rome*, raised to the See in 741, died in 752.

ANDREW,
Bishop of *Crete*, flourished after 730.

ANASTASIUS,
Abbot of the Monastery of *Euthym*, in *Palestine*, lived about the Year 740.

EGBERT,
Archbishop of *Tork*, flourished from 731 to 767.

S. JOHN DAMASCENE,
A Monk, lived after 730, died 750.

CHRODEGAND,
Bishop of *Mentz*, ordained in 743.

STEPHEN II.
Bishop of *Rome*, Ordained in 752. Died in 757.

WILLI-

in the Seventh and Eighth Centuries.

WILLIBALD,
A Monk of *Mount-Cassin*, and after Bishop of *Eisstad*, flourished from 728 to his Death, which happened in Year 786.

JOHN,
Patriarch of *Jerusalem*, lived after the Year 750.

GOTTESCHALC,
A Deacon, and Prebend of *Leigh*, flourished about the Year 760.

AMBROSIUS AUTPERTUS,
Abbot of *S. Vincent*, at the River *Vulturnus*, at the same time died, in 778.

PAUL I.
Bishop of *Rome*, ordained in 757, died in 767.

STEPHEN III.
Pope, ordained in 767, died in 772, in which Year

ADRIANI.
Was elected Pope:

PAUL,
A Deacon of *Aquileia*, flourished after 770, died in the beginning of the Ninth Century.

CHARLES
The Great, flourished from 700, and died in 814.

ALGUINUS,
A Deacon of *York*, after Abbot, Dean of the Ca-

nons of *Tours*, flourished in France from 791 to his Death, which was in 804.

ÆTHERIUS,
Bishop of *Uxame*, lived about the end of the Eighth Century.

PAULINUS,
Bishop of *Aquileia*, lived about the end of the same Age.

THEODULPHUS,
Bishop of *Orleanse*, ordained Bishop in 794, died about 821.

LEO III.
Bishop of *Rome*, raised to the Popedom in 795, died in 816.

TARASIUS.
Bishop of *Constantinople*, flourished about the Year 787, to the second Council of *Nice*.

EPIPHANIUS,
Deacon of *Catana*, and

THEODORUS,
Lived at the same time.

ELIAS CRETENSIS, GEORGIUS SYNCELLUS,
Flourished about the end of the Eighth Age.

A CHRONOLOGICAL TABLE of the Councils held in the VII and VIII Centuries of the Church.

In the VII Century.		
A	Conference held at <i>Worcester</i>	Anno 601
	Assembly held at <i>Challon</i>	603
	The Council of <i>Toledo</i> under <i>Gondamarus</i> the King	610
	The Council of <i>Egara</i>	614
	The V Council of <i>Paris</i>	615
	A Council held in <i>France</i>	615
	The II Council of <i>Sevil</i>	619
	The Council of <i>Rhemes</i> under <i>Sonnatus</i> , Bishop of <i>Rhemes</i>	630
	The IV Council of <i>Toledo</i>	633
	The V Council of <i>Toledo</i>	636
	The VI Council of <i>Toledo</i>	638
	The VII Council of <i>Toledo</i>	646
	The <i>Lateran</i> Council against the <i>Monothelites</i>	649
	The Council of <i>Challon</i> upon <i>Saone</i>	650
	The VIII Council of <i>Toledo</i>	653
	The IX Council of <i>Toledo</i>	655
	The X Council of <i>Toledo</i>	656
	A Conference in <i>Northumberland</i>	664
	The Council of <i>Merida</i>	666
	The Council of <i>Autun</i>	666
	A Council of <i>Hereford</i> of <i>England</i>	673
	The XI Council of <i>Toledo</i>	675
	The IV Council of <i>Braga</i>	675
	The XII Council of <i>Toledo</i>	681
	The XIII Council of <i>Toledo</i>	683
	The XIV Council of <i>Toledo</i>	684
	The XV Council of <i>Toledo</i>	688
	The Council of <i>Sarragosa</i>	691
	The XVI Council of <i>Toledo</i>	693
	The XVII Council of <i>Toledo</i>	694
	The Council of <i>Constantinople</i> called the <i>Quinisect</i> , or the Council in <i>Trullo</i> .	692
In the VIII Century.		
	A Synod at <i>Barkhamstead</i> in the Kingdom of <i>Kent</i>	697
	Councils held in <i>England</i> about the Business of <i>Wulfred</i> , the last of which was in	705
	The Council of <i>Rome</i> under <i>Gregory II.</i>	721
	A Council held in <i>Germany</i> under <i>Charles</i> the Great	742
	The Council of <i>Lessines</i>	743
	The Council of <i>Soissons</i>	744
	The Councils of <i>Rome</i> under Pope <i>Zachary</i>	745
	The Council of <i>Gloveshaw</i>	747
	The Council of <i>Verbery</i>	752
	The Council of <i>Vernueil</i>	755
	The Council of <i>Metz</i>	756
	The Council of <i>Compeigne</i>	757
	Several other Ecclesiastical Synods, the places and years of their meeting are found in the Extracts of the Capitularies, p. 115, &c.	
	The Council of <i>Constantinople</i> against Images	754
	The II Council of <i>Nice</i>	787
	The Council of <i>Northumberland</i>	787
	The Council of <i>Aquileia</i> under <i>Paulinus</i> their Bishop	791
	The Council of <i>Ratisbone</i>	792
	The Council of <i>Francfort</i>	794
	The Council of <i>Rome</i> under <i>Leo III.</i>	799
	The Council of <i>Aix-la-Chapelle</i>	799
	The Council of <i>Paris</i>	824

A TABLE of the Works of the Ecclesiastical Writers of VII. and VIII. Centuries of the Church.

S. ISIDORE of Sevil.

His Genuine WORKS which we have.

- T**Wenty Books of Etymologies or Origins.
- Three Books of the differences of Names.
- A Book of the Nature of things.
- A Chronicon from the beginning of the World to the Empire of *Heraclius*.
- The History of the *Goths*.
- An Abridgment of the History of the *Vandals* and *Sveves*.
- A Treatise of the Ecclesiastical Writers.
- An History of the Life and Death of certain Saints.
- Prolegomena* upon the Bible.
- Some Notes upon the Pentateuch, *Joshua*, the Books of *Kings* and *Ezra*.
- An allegorical Book upon the Octateuch.
- A Commentary upon the *Canticles*.
- Two Books against the *Jews*.
- Two Books of the Offices of the Church.
- Some Letters.
- A Rule for Monks.
- Two Books, entituled *Synonima*.
- A Treatise of the Contempt of the World.
- The Lamentations of Repentance.
- A Prayer about amendment of Life.
- A Collection of Sentences taken out of *S. Gregory*.

BOOKS Supposititious.

- His fourth and fifth Letters.
- A Letter to *Massanus*.
- A Treatise about the opposition of Virtues and Vices.

BRAULIO Bishop of Sarogosa.

His Genuine WORKS.

- He perfected and set in order *Isidore's* Books of *Origin's*, and made a Catalogue of his Works.
- The Life of *St. Milan* and *Leocadia* is thought to be his.

S. COLUMBANUS, Abbot of Luxeuil and Bobio.

His Genuine WORKS.

- Two Letters in a Verse concerning the shortness of Life, and four other Poems.
- A Rule for Monks, with a Penitential and some other Instructions.
- A Treatise of 20 principal Sins.
- Four Letters.

WORKS lost.

- A Commentary upon the *Psalms*.
- Some Letters.
- A Treatise against the *Arians*.
- A Treatise about *Easter*.

Spurious WORKS.

- The 15th and 17th Instruction.
- A Treatise of Penances for the Monks, Clergy, and Laity.

ALEXANDER, an Irish Presbyter.

His Genuine WORKS.

- A Mystical Treatise about the Genealogy of *Jesus Christ*.

CUMIANUS, or CUMINUS, an Irish Abbot.

- A Penitential.
- A Letter concerning *Easter*.

HESYCHIUS, a Priest of Jerusalem.

His Genuine WORKS.

- A Commentary upon *Leviticus*.
- Two Homilies upon the *Virgin Mary*.

WORKS lost.

- Four Discourses cited by *Photius* in his 51st Volume of his *Bibliotheca*.
- Some Fragments of two Sermons cited by *Photius*.
- A Summary of the 12 small Prophets and *Isaia*, in Greek.
- The Treatise of *Temperance*, the Ecclesiastical History mentioned in the fifth Council, as also the Harmony of the Gospels, of whom *M. Cotelerius* hath published an Abridgment, belong to a more ancient *Hesychius*.
- There was also another *Hesychius*, a Priest of *Jerusalem*, more modern, of whom *Photius* speaks in Vol. 52. of his *Bibliotheca*, and gives us the Extracts of four of his Sermons.

EUSEBIUS of Thessalonica.

WORKS lost.

- A Letter against a dissembling Monk.
- Ten Books against the Errors of the same Monk.

BONIFACE IV. Bishop of Rome.

Supposititious WORKS.

- A Decree and Letter published by *Hollstenius*.

Pope DEUS-DEDIT.

His Spurious WORKS.

- A Letter to *Gordian*.

JOHANNES PHILOPONUS.

His Genuine WORKS.

- A Treatise upon the six days Works.
- A Treatise upon *Easter*.
- Philosophical Treatises.

WORKS lost.

- A Treatise against *Jamblichus* the Philosopher.
- A Treatise of the Resurrection.
- A Treatise of the 4th Council.
- A Treatise against the Discourse of *Joannes Scholasticus*, Patriarch of *Constantinople*.

THE

A Table of all the Works of the Ecclesiastical Authors, &c.

THEODOSIUS the Monk.

A WORK lost.

A Writing against *Philoponus*.

CONON, EUGENIUS, and THEMISTIUS.

WORKS lost.

Invectives against *Philoponus*.

Themistius's Apology for *Theophobius*.

His Answer to *Theodorus*.

THEODORUS the Monk.

A Book written again *Themistius*.

NICIAS.

WORKS lost.

A Book against *Philoponus*, intituled, the Arbitrator or Judge.

A Treatise against *Severus*.

Two Books against the Heathens.

ANTIOCHUS.

A Genuine WORK.

His Pendants of the Holy Scripture.

JOHN of *Thessalonica*.

A Genuine WORK.

Some Homilies upon the Women who carried Spices to embalm the Body of Jesus Christ.

A WORK lost.

Some Dialogues about Religion.

GREGORY of *Antioch*.

A Genuine WORK.

A Discourse about the Women that embalmed Jesus Christ.

JOHN, Bishop of *Sarragosa*.

A WORK lost.

Prayers to be sung in the Service of the Church.

JUSTUS, Bishop of *Toledo*.

A Genuine WORK.

A Letter to *Richilan*.

CONANTIUS PALENTINUS.

WORKS lost.

Hymns and Prayers.

BONIFACE V.

A Genuine WORK.

Three Letters mentioned by *Bede*.

MODESTUS, Bishop of *Jerusalem*.

WORKS lost.

His Sermons, of which *Phorius*, Vol. 275. *Biblioth.* gives us some Extracts.

GEORGE, Bishop of *Alexandria*.

A Genuine WORK.

The Life of *S. Chrysostome*.

HONORIUS.

Genuine WORKS.

Some Letters to *Sergius*.

Nine other Letters.

SOPHRONIUS of *Jerusalem*.

Genuine WORKS.

A Synodical Letter to *Sergius*.

Four Sermons.

The Life of *S. Mary the Egyptian*.

WORKS lost.

A Synodical Letter to *Honorius*.

A Discourse about *S. Cyrus* and *S. John*.

A Spurious WORK.

The Voyages of *S. Peter* and *S. Paul*.

JOHANNES MOSCHUS.

A Genuine WORK.

The Spiritual Meadow.

GEORGIUS PISIDES.

Genuine WORKS.

A Description of the Creation of the World, in Verse.

A Poem upon the Vanity of Life.

Sermons in Honour of the Virgin.

WORKS lost.

The Life of the Emperor *Heraclius*.

The *Persian* War.

A Panegyrick upon the Martyr *Anastasius*.

A Book intituled, *Avarica*.

Some Poems.

EUGENIUS, Bishop of *Toledo*.

A Genuine WORK.

His Poems.

WORKS lost.

A Treatise upon the Trinity, in Verse.

Another on the same Subject, in Prose.

APOLLONIUS, a Priest of *Novara*.

A Genuine WORK.

A Poem upon the Ruin of *Jerusalem*.

JOHN IV.

His Genuine WORKS.

An Apology for *Honorius*.

Two Letters.

THEODORUS I.

A Genuine WORK.

Two Letters and a Memoir.

M A R.

A Table of all the Works of the Ecclesiastical Authors, &c.

MARTIN I.

A Genuine WORK.
Seventeen Letters.

S. MAXIMUS.

Genuine WORKS.
His Life, and the Acts of his Persecution.
Questions upon the Scripture to Thalassius.
Seventy Nine Answers to as many Questions.
An Exposition of the 59th Psalm.
An Ascetick Discourse.
400 Spiritual Maxims of Charity.
200 Theological and Occumenical Maxims.
A Writing to Theopemptus.
243 Moral Maxims.
25 Dogmatical Treatises.
A Conference with Pyrrhus.
A Treatise of the Soul.
Several Letters.
Five Dialogues concerning the Trinity, under the name of Athanasius.
His Mythagogy.
A Collection of Moral Sentences.
A Commentary upon the Work attributed to S. Dionysius the Areop.
Scholiasts upon S. Gregory Nazianzen.
A Calendar.

A Spurious WORK.
A Resolution of Doubts to the King of Achrida.

ANASTASIUS, Scholar of S. Maximus.

A Genuine WORK.
A Letter to the Monks of Cagliari.

ANASTASIUS, APOCRISIARIUS.

A Genuine WORK.
A Letter upon the Death of S. Maximus.

THEODOSIUS and THEODORUS.

A True WORK.
An Historical Work about the Sufferings of Anastasius.

THEODORUS of Raithu.

His Genuine Work.
A Treatise of the Incarnation.

PETER of Laodicea.

His Genuine WORK.
An Explication of the Lord's Prayer.

THALASSIUS.

His Genuine WORK.
400 Moral Maxims.

ISAAH the Abbot

His Genuine WORKS.
Some Precepts.

THEOFRIDUS.

His Genuine WORK.
Two Homilies upon Relicks.

DONATUS.

A Genuine WORK.
Two Rules; one for Monks, and another for Nuns.

VITALIANUS.

His Genuine WORK.
Six Letters.

S. ELIGIUS.

His Genuine WORK.
A Book of Instructions collected by S. Owin, in the Life of this Saint.

A Dubious WORK.
Sixteen Homilies which bear his Name.

AGATHO.

A Genuine WORK.
A Letter to the Emperor Constantine.

A Spurious WORK.
A Letter to Ethelred.

LEO II.

His Genuine WORKS.
A Letter by which he subscribed to the Determinations of the sixth Council.
Four Letters sent into Spain.

BENEDICT II.

A Genuine WORK.
A Letter to the Bishops of Spain, about the sixth Council.

DREPANIUS FLORUS.

His Genuine WORKS.
A Version of the 22, 26, 27. Psalms, into Verse.
The Song of the three young Men in the Furnace, in Verse.
An Hymn to S. Michael, another upon the Paschal Taper and other Poems.

ILDEFONSUS of Toledo

His Genuine WORKS.
A Treatise of Ecclesiastical Writers.
A Treatise of the perpetual Virginity of Mary.
Some Letters.

WORKS lost.

Of which there is a Catalogue, p. 34.

Supposititious WORKS.

Another Treatise upon the perpetual Virginity of Mary.
Twelve Sermons upon the Purification.

A Table of all the Works of the Ecclesiastical Authors, &c.

T A I O.

A Genuine WORK.

A Letter to *Quirinus*.

A Manuscript Work, not published.

Five Books of Sentences, collected out of S. Gregory's Works.

LEONTIUS, Bishop of Cypress.

A WORK lost.

His Apology for the Christians.

MARCULPHUS.

A Genuine WORK.

Some ancient Forns collected by him.

COSMAS, Bishop of Jerusalem.

Thirteen Hymns.

PANTALEO.

A WORK lost.

Four Sermons.

JULIAN of Toledo.

Genuine WORKS.

His Prognosticks, divided into three Books.

A Treatise against the Jews.

The History of Wamba.

WORKS lost.

See the Catalogue, p. 37, 38.

Supposititious WORKS.

Contrarieties of Scriptures.

A Commentary upon the Prophet Nabum.

THEODORUS, Archbishop of Canterbury.

A Genuine WORK.

His Propositions to the Council of Hereford.

A WORK lost.

His Penitential.

Spurious WORKS.

Several Collections and Extracts of his Penitential.

FRUCTUOSUS.

A Genuine WORK.

Two Monastick Rules.

CEOLFRIDUS.

A Genuine WORK.

A Letter to *Nathan* about Easter and the Tonsure of Clerks.

ADELMUS.

A Genuine WORK.

A Book concerning Easter.

ADAMANUS.

His Genuine WORKS.

The History of the Holy Land.

The Life of S. Columbanus.

APONIUS.

A Genuine WORK.

A Commentary upon the Canticles.

CRESCONIUS.

A Genuine WORK.

A Collection of Canons, in two Parts.

JOHN the Monk.

A Genuine WORK.

A Sermon upon the Nativity of the Virgin.

DEMETRIUS CYZICENUS.

A Genuine WORK.

A Memoir of the Original of the Jacobites.

Works without a Name.

A Memoir concerning the Schism of the Armenians.

A Memoir about the Nativity of Jesus Christ.

S H O W E N.

A Genuine WORK.

The Life of S. Eligius.

B E D A.

His Genuine WORKS.

I. *About Arts and Sciences.*

His Books of Grammar, Arithmetick, Astronomy,

Physick, Chronology, and Morality.

Two Treatises of the Tropes and Figures of the Scripture.

His Books of the Lunar Cycles.

A Treatise of Times.

II. *Of History.*

The History of England, in Five Books.

A Treatise of the Holy Land.

A Treatise of the Hebrew Names.

III. *Upon the Bible.*

An Explication of the three first Chapters of Genesis.

A Commentary upon the Pentateuch.

Four Books of Allegorical Explications upon the two first Books of Kings.

Some Questions upon these Books.

An Allegorical Explication of the Books of Esdras and Tobit.

Three Books of Commentaries upon the Proverbs, and seven upon the Canticles.

An Allegory upon the Ark of the Testimony.

A Commentary upon the Gospels of S. Matthew, S. Mark, and S. Luke, the Acts, the Catholick

Epistles, and the Revelation.

Homilies and Sermons.

Several Questions and Treatises upon the Scripture, see p. 87, 88.

A Martyrology in Verse, published by *Dacchius*.

Some Letters.

WORKS lost, or in Manuscript only.

Commentaries upon the Proverbs, Ecclesiastes, and S. Paul's Epistles.

A Martyrology and Penitential.

Supposititious or uncertain WORKS.

The Lives of several Saints.

A Martyrology.

A Penitential.

A Table of all the Works of the Ecclesiastical Authors, &c.

Collections out of the Fathers.

An Exposition of *Job*.

A Commentary upon *S. Paul's Epistles*.

Several Sermons.

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A Genuine WORK.

A Letter to Pope *Constantine*.

AGATHO the Deacon.

A Genuine WORK.

A Memoir composed by this Deacon.

GERMANUS the Patriarch.

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A Treatise upon the Burial of our Lord, in Verse,
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WORKS lost.

A Treatise about lawful Retaliation, of which
Photius gives us some extracts.

A Treatise of Synods.

Supposititious Works made by another later German.

A Book called, *Theoria*, or Speculation.

Four Sermons upon the Virgin.

Two Sermons upon the Cross.

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BONIFACE of *Mentz*.

A Genuine WORK.

Several Letters.

Dubious, or supposititious Works.

The Life of *S. Livinus*.

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A WORK lost.

A Treatise upon the Unity of the Faith.

GREGORY II.

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Fifteen Letters.

A Memoir, containing divers Instructions.

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A Collection of Canons.

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Sixteen Letters.

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An HIST.

AN
HISTORY
OF THE
CONTROVERSIES
AND OTHER
Ecclesiastical Affairs,
Transacted in the
CHURCH
In the Ninth Age.

CHAP. I.

Containing an Account of what passed in the Eastern and Western Churches at the beginning of the Ninth Century about the Use and Worship of Images.

IN the beginning of the Ninth Century the Greek or Eastern Church enjoyed Peace, and the Worship of Images was received by the greatest part of the Members of it. The Emperor *Nicephorus* had chosen a Person of his own Name Patriarch of *Constantinople* in the year 806, who being of the same Judgment with the Emperor in the use of Images, joined with him in maintaining and upholding their Worship. Some little differences there were between them and *Theodorus Studita* about the restauration of *Joseph*, the Steward of the Church of *Constantinople*, who had been deposed by the Patriarch *Tarasius*, *Nicephorus's* Predecessor, but they were soon buried by the Death of the Emperor *Nicephorus*, which happened in the year 811; for *Michael Curopalates*, his Son-in-Law and Successor, made up the Breach between *Theodorus*, *Joseph* Arch-Bishop of *Thessalonica*, and *Nicephorus*. The Peace of the Church being thus restored again, the Emperor and *Nicephorus* unanimously used their utmost endeavours to promote Image-worship, and root out some reliques of the *Manichees-Hereſie*, yet remaining in the East. But the State of Affairs was much changed by the Death of *Michael*, whom *Leo Armeniacus* having slain, possessed himself of his Throne. This Emperor was a favourer of the * *Iconoclasts*, who having been much kept under, and scarce daring to appear after the Death of *Constantinus Copronymus*, made use of their Interest with him, and procured the banishment of their most inveterate Enemies, *Nicephorus*, *Theodorus Studita*, *Nicetas*, and several others, who were Zealous Patrons of Image-worship. After the Death of *Leo*, *Michael*, surnamed *Balbus*, who succeeded him in 820, mitigated the severity used

*The State of
the Greek
Church.*

* *Image-
Breakers, or
Opposers of
Image-
worship.*

Council of
Paris.

against the Patrons of Images in the last Reign, and suffered several of them to return from their Exile, seeking out all fit means to bring the *Iconoclasts* and them to an Agreement, for which end he summoned both Parties to a Council. But the Image-worshippers refused to come to any Conference with their Adversaries, and boldly required him to restore the Bishops of their Judgment to their Sees again, and to depose the *Iconoclasts* in possession of them. *Michael* hearing this intolerant demand was very angry, and immediately declared, that he would have all Images removed out of the City of *Constantinople*, which he had hitherto permitted, but his resolution died with his passion, and he left all Men at liberty to worship Images, or not, as their Opinion was; yet he put out a Decree forbidding several Abuses then commonly practised in the Adoration of Images, as to remove Crosses out of the Churches, and put Images in their places, to adore the Images themselves, to adorn the Statues with Cloaths, to accept them as Godfathers and Godmothers to their Children in the administration of Baptism, to cut off the Hair of those that professed a Monastick Life over them, to mingle their Colours with the Elements and deliver them to the Communicants, to put the Body of J. C. between their Arms, and celebrate the Holy Mysteries in their presence in their Houses. And that this Edict might take the better effect, he commanded by the same, that the Images which stood in low places should be removed, and those that stood more high should be permitted to stand, and that they might be only of an Historical use, and not be adored by the more weak and ignorant, he ordered, that no Tapers should be burnt, nor Incense offered in honour to them. *Michael* having thus published this Decree, was very desirous to have it approved by the Western Church, and for that end resolved to send his Ambassadors to *Rome* with rich Presents; and that he might be the better received by the Pope, he made his application to *Lewis*, surnamed *Benignus*, by them desiring him to second his Petition, and assist him with his Interest. This Emperor thinking this a fit opportunity of settling the Peace of the Church, sent two Ambassadors, *Trearcphus* and *Adegarus*, to *Rome* with the Deputies of the Greek Emperor, to treat of this Affair. But the Romans could not be brought to compliance, no not by the Ministers of *Lewis*, whereupon they requested, and obtained leave of the Pope, that their Master might have this Question debated among his Bishops. With this Grant they returned into *France* to *Lewis*, who soon after in 824, summoned a Council of the most Learned and Judicious Bishops of his Realm, by whom this Question was thoroughly canvassed and examined. They first read Pope *Adrians* Letter to *Constantine* and *Irine* upon this subject, in which they found, that he did justly condemn those who demolished and defaced the Images, but thought that he had given too much encouragement to the Adoration of them. Then they re-examined what the Synod of *Nice* had done by means of that Letter, and found, that in the Acts of their Council they had not only established the Worship of Images, but had commanded them to be called *Holy*, by which they seemed to them to attribute some Holiness to them. They also read over the Book which *Charles* the Great had caused to be written against this Council, to which though Pope *Adrian* had given an Answer, yet they saw so little of solidity in it, that they looked upon nothing in it worthy of their notice, but the Name it bore. They complain of the Rigour and inflexible Humour of the Church-men in *Rome* and *Italy*, commend the Moderation of the Emperor, in avoiding the Heats of both Parties, and labouring so earnestly for the Peace of the Church. They commend the Prudence of the Ambassadors, who had obtained that that Question might be debated in *France*. They judged, there was no other way to make their design successful, but to make use of the Imperial Authority in settling what they should upon the most impartial Examination find to be true by plain Text of Holy Scripture, and the Judgment of the Fathers, which they would do modestly and sincerely.

In the last place, they made a large Collection of Passages of the Fathers, which they divided into 15 Chapters. The first was against those that held, that Images ought to be wholly removed out of Churches, and Pictures blotted out which were engraven on the Holy Vessels of Ministration. The 2d contains several Authorities out of *S. Gregory* the Great, shewing what profitable use may be made of Images. The 3d is several Testimonies of *S. Austin* against those that worshipped Images, and believed that they had any Holiness or Virtue in them. The 4th contains several other Quotations against the Worship of Images. The 5th proves by several Authorities, that Saints and their Reliques may have some honour given 'em, but not be adored, from whence they infer, that it is not lawful to burn Incense to Images. The 6th contains some Testimonies against them that defend the Worship of Images by the common usage of them, which hath been lately introduced. In the 7th they undertake to prove by several Passages of the Fathers, that even any Honour ought to be denied to Images, when it may give an offence to the weak. In the 8th and 9th they produce some Explications of the Fathers, to prove that the Text in *Genesis*, where 'tis said, That *Jacob* worshipped the Top of his Son *Joseph's* Staff; and another in the *Kings*, where 'tis said, That *Nathan* worshipped *David*, do prove nothing for the Worship of Images. The 10th contains a Testimony of *S. Austins* concerning the Holy Vessels. The 11th contains one touching the Cherubins. The 12th contains some, which evince that Adoration is due to God only. The 13th contains several about the Cross, which shew that a great difference is to be observed between that and Images, which is confirmed in the 14th by the practice of the Church, which hath always given some Respect and Reverence to the Cross, by making use of that Sign in Benedictions, Consecrations, and Exorcisms. In the 15th they exhort the *Iconoclasts*, who were for destroying all Images, not to take occasion from the former proofs to deface, beat down, or deride Images, since there is no Worship given, or intended to them; and to confirm the truth of these two Points, they

recite

recite several Passages of the Fathers. Last of all they compose a Copy of two Letters, the one to be sent in the Name of the Emperor *Lewis* to the Pope, to exhort him to further the Peace of the Church, by removing those abuses which had raised so many troubles in the East. In it, some were for intimating that he worshipped Images, but others would not hear of it. The other was such a form as they wished, That the Pope would write to the Greek Emperors. It begins with a long Exhortation to them, to submit to the Church of *Rome*, and pay all due respect to it; Then it advises the Emperors to restore the Peace of the Church, by permitting Images to be used, but not worshipped. And lastly, produces some most plain and remarkable Passages of the Fathers, to confirm and establish that usage of them, and none else, as Lawful.

Lewis the Kind sent this Consultation, and these Acts, to Pope *Eugenius*, by *Jeremiah* Archbishop of *Sens*, and *Jonas* Bishop of *Orleans*, and desired him in his Letter to confer with them about the Embassy, which he was to send into *Greece*. And that he might not give the Pope the least offence; which might serve for a pretence to fly off from this design, he says, That he did not send those Papers to him, to impose Laws upon him, or direct him, as a Master, but barely to represent to him the Judgment of the Church of *France*, and contribute all he could to the Peace of the Church Universal. He recommends them to him, prays him to accept them favourably, and beseeches him to use his utmost endeavours to re-unite the Greek Church, and to act with a great deal of Prudence and Caution in so difficult and nice a Point as this is. He desires also, that his Ambassadors might go along with the Pope's into the East.

At the same time he gave the Bishops, whom he sent Ambassadors to the Pope some private Instructions, in which he charges them to shew the Pope the Collections of Authorities made by the Council held at *Paris*, to examine the business of Images according to the permission he had given them. He commands them to manifest his design to the Pope about Images, to treat of that Question with all Candor and Moderation, and to be very careful that they did not provoke him by opposing him too plainly. Lastly, He orders them that if they could not compleat the business, when they had done all they could, they should ask him whether they might not go with his Ambassadors into *Greece*, to which if he consented, they should immediately send him word, that at their return they might find *Amalarius* and *Haltigarius*, who before they went should meet them at the place where they were to Embark.

What the resolution of the Pope was in this Affair is not known, but *Lewis the Kind* did send *Haltigarius* Bishop of *Cambray*, and *Aufridus* Abbot of *Nonantula*, to the Emperor *Michael*, who received them kindly. Nevertheless, it doth not appear that their Negotiation had any good effect, for things remained almost in the same state in *Greece* as long as *Michael Balbus* lived, and after his Death his Son *Theophilus* used great severity against the Image-Worshippers. But the Empress *Theodora*, the Wife of *Theophilus*, becoming Mistress of the Empire [in the Minority of her Son *Michael*] after the Death of her Husband, which happened in 842, called a Council at *Constantinople*, in which the Worship of Images was again restored, the Iconoclasts condemned, and *Methodius* made Patriarch of *Constantinople* in the room of *John*, who was of the Party of the Iconoclasts. And thus the Controversie of Image-Worship was ended in the East.

In the West, *Claudius Clemens*, a Spanish Priest, and Scholar of *Felix Orgelitanus*, and afterwards Bishop of *Turin*, imitating the Conduct of *Serenus* Bishop of *Marseilles*, took up a resolution not only to give no Honour to Images himself, but to remove them out of all the Churches of his Diocese, not sparing so much as the Cross it self. *Theodemirus*, [a Benedictine] Abbot, much disliked the Actions of this Bishop, being perswaded that Images, as *S. Gregory* taught him, were to be retained in Churches without giving them any adoration. Whereupon he wrote a Letter to him, exhorting him to change his Opinion and Management. *Claudius* was so far from following his Advice, that he wrote a defence of his Proceedings, wherein at large he confutes what he had said, and disproves the use of Images he contended for. We have nothing remaining of this Letter, but what *Jonas* Bishop of *Orleans*, and *Dungalus* the Monk, have preserved in their Consultations of it, by which it appears, that it was Written with much briskness and closeness, full of Ingenuity and Subtilty. [*Melchior Goldastus*, in the end of his Collection *de Cultu Imaginum*, hath put all the pieces of this Letter together, and in a small Treatise put them forth.]

This Writing of *Claudius* Bishop of *Turin*, being brought to the Court of *Lewis the Kind*, this Prince commanded the most Learned men, which he had about him, to examine it, who found great fault with it, and made a Collection of the most observable Assertions, which the Emperor sent to *Jonas* Bishop of *Orleans* to confute, as having several Errors and Falsities in them. *Jonas* began that Work, but *Claudius* Dying before he had finished it, he laid it aside, believing that his Error would be Buried with him. But *Jonas* hearing afterwards, that he had left some Writings behind him, wherein he revived the Error of *Arrius*, and that his Opinion did begin to spread in his Country, he thought himself obliged to finish that Work. He divided it into three parts; In the first, he maintains the use of Images, the Invocation, Intercession and Worship of Saints, and the Veneration that is due to their Relicks. He confesses, that the French did not Worship Images, reproved the Greeks, whom they supposed to Adore them, and asserts, That it is absurd to represent the Divine Nature under Corporal Figures. In the second, he maintains not only the Use, but Veneration of the Cross. In the last, he defends the Pilgrimages which were made to *Rome* out of Devotion, and answers, in the Name of *Theodemirus*, to that which *Claudius* of *Turin* had objected, *viz.* If that were a piece of Penance to go to *Rome*, why had he received, and did

Cl. Clemens
an Enemy to
Images.

Jonas Bishop
of *Orleans*'s
Judgment
of Images.

retain

retain in his Monastery 140 Monks, who entred thither only to do Penance? He answered, say I, that there were several ways of doing Penance, and many different States. Men may either go into a Monastery, or go to *Rome*, with a design of doing Penance; but those that have once taken upon them a Monastick Life, ought to observe the Rule, and live according to the Order of *S. Benedict*, keeping continually in their Monastery. In these Books, he sets down the very Words that had been taken out of the Letter of *Claudius* of *Turin*, and after he answers them, and confirms his Answers with the most solid Proofs he could find, as the Testimonies of *S. Jerom*, *S. Austin*, *S. Gregory*, the Examples of the Saints, most evident Miracles, and the Practice of the Ancient Church. [This Work is Printed at *Colon* 1554. in the *Hæresiology* at *Basil* 1556. in *Orthodoxogr.* Tom. 2. p. 1526. and in *Biblioth. Patrum*, Paris 2d Edition, p. 688. Tom. 4. Two other Treatises also are extant written by *Jonas*, viz. *De Institutione Laicorum*, lib. 3. & *de Institutione Regia*, lib. 1. in *Dacherius's* Spicileg. Tom. 1. & 5. p. 57.]

Dungal's
Treatise of
Images.

Not long after the Deacon *Dungal* [a Monk of *S. Dennis* at *Paris*] wrote another Treatise against *Claudius* of *Turin's* Book, and Dedicated it to the Emperor *Lewis* and *Lotharius*. In it he opposeth three Points, which that Bishop had delivered in his Treatise, That we ought to have no Images; That we ought not to Worship the Cross; And that 'tis of no advantage to visit the Churches where the Bodies of the Saints are laid, or Honour their Relicks. He alledges a great number of Quotations of the Fathers, both Greek and Latin, as also of the Christian Poets, as *S. Paulinus* and *Trudentius*, to confute these Errors; and in the conclusion demands, how a Bishop, who hates the Cross of our Lord, can Baptize, Consecrate the Chrism, Confirm, Bless or Consecrate any thing, or Celebrate the Communion, since none of these can be done without making the Sign of the Cross? And how he can celebrate Divine Service without Invoking the Saints, and Honouring their Relicks? In this Treatise of *Dungals* there is little of his own, being nothing but a Collection of Passages out of Ecclesiastical Writers; what is his, is written in an harsh and unpleasant Stile. [Tis extant in *Biblioth. Patrum*, Tom. 14. p. 196.]

The Opinion
of Agobardus
about
Images.

Agobardus, Archbishop of *Lyons*, seems not so great a Favourer of Images, for tho', indeed, at first, he seemed to oppose the Adoration of them only, against which he alledges several places out of the Fathers; yet afterwards he maintains, That we ought not to make use of these Visible Signs to represent things Spiritual by, nor give them a Relative Worship in respect to the Saints represented by them. He affirms, that in the Ancient Church, the Images of *Jesus Christ*, and of the Apostles, were preserved rather for the love they bore to them, and to put them in mind of them, than out of Religion, or to Adore them. He is of Opinion, that it were fit, upon this occasion, wholly to suppress them, as being the Causes of much Superstition; in which he differs from the Judgment of the Church of *France*. [These things he chiefly asserts in his Book *de Picturis*, & *Imaginibus*, which, together with his other Treatises, are Printed at *Paris*, 1605. 8°. by the care of *Papyrus Massionus*, who found the MS. by chance in a Book-binders Shop. After which, his Works were Printed again at *Paris* with *Calurius's* Notes, 1686. 8°. 2 Vol. an Accurate Edition, but he endeavours to weaken his Authority against Image-Worship. This Edition is put in the *Biblioth. Patrum*, Tom. 14. p. 234.]

Wal. Strabo's
Judgment about
Images.

Walafrius Strabo, a Monk of *Fulda*, who wrote some time after *Agobardus*, speaks of Images with much more Moderation, for he not only approves the use of them, but allows some respect to be given to them. He observes, that we ought not to Honour them with a direct Worship, but he would have us not to condemn them. He distinguishes them into three sorts, some which signify some Mysteries, as the Ornaments of the Tabernacle and Temple, others which serve to perpetuate the remembrance of Sacred History, and others, which are made to impress upon our Hearts the love of those Persons which they represent, as the Images of *Jesus Christ* and the Saints. Whereupon he says, that the Devotion with which the Faithful are touched, when they look upon and contemplate them, is not to be blamed, since they draw so much profit from them; but he condemns the Superstition of those who honour them with Religious Worship. That as some Worship them more than they need, so others reject them imprudently, as a kind of Idolatry; That this Question had stirred up great troubles among the Greeks. That in the time of Pope *Gregory II.* the Emperor *Constantine* had removed all Images, but that under *Gregory III.* there had been a Council called at *Rome* against the Heresie, in which it was appointed, That the Images should be set up again in the Churches according to the Ancient usage. Lastly, That the complaint of the Greeks having been brought into *France*, had been confuted by a Synodical Writing by the Order of *Lewis the Kind*. That *Claudius* of *Turin*, who had revived that Error, died before he received a Confutation, That Christians being well Instructed, that none ought to be Worshipped but God, and that the Supream Honour, that is due to him, can't be communicated to Saints or Martyrs, whom they Invoke as Intercessors with him. These lawful and moderate Honours of Images are not to be rejected wholly. *Non sunt omnimodis honesti & moderati Imaginum honores abjiciendi.* That as we do not demolish Temples, altho' we believe God to be every where, and that he doth not dwell in them, so we ought not to deface Pictures as useless and noxious, because we are persuaded that we ought not to Worship them. In fine, he says, that they have many advantages; They are the Books of the Ignorant, and such as can't Read, and teach them those Histories that they could hardly know any other way. He concludes, that we ought to have and love Images, and not render them useless by condemning them, lest the irreverence which we shew them, should reflect upon them that are represented by them. Nevertheless, we ought to be careful not to corrupt

of the Ninth Century of Christianity.

corrupt our faith by an excessive worship of them, for fear lest by rendering too great things Corporeal, we should give just ground of suspicion, that we do not sufficiently adore the Spiritual. [These things are spoken in his Treatise *De Divinis Officiis*, which is Printed at Mentz 1549, at Paris 1610, and in *Biblioth. Patr. Tom. 15*. Other small Treatises of his are extant in *Surius & Canisius Antiq. Lectio. Tom. 6. & Biblioth. Patr. Tom. 15*.]

After this time I do not find that there was any Contest in the West about the Use and Worship of Images, which henceforward became common in France, Germany, and other Places. Let us now speak of the Authors chiefly engaged in this Controversy.

Nicephorus was but a Layman when he was chosen Patriarch of Constantinople in 806, after the Death of Tarasius. He had passed some part of his life at Court, but had been for some time before his Election retired from the World, yet was no Monk. He was no sooner in possession of the Patriarchal Dignity, but through complaisance to the Emperor Nicephorus, he restored in a Council Joseph the Steward, who had Crowned Theodora, whom Copronymus had Married, having Divorced his lawful Wife. Theodorus Studita and Plato violently opposed this Act, whereupon the Patriarch held a Council in 809, in which Joseph was not only confirmed in his place, but the second Marriage of Constantine was declared lawful by Dispensation, and every one that should maintain the contrary, was Anathematized. This Decision raised a great Quarrel between Nicephorus and Theodorus, who together with several Monks separated themselves from his Communion, and treated him as an Heretick, which Division continued till the Death of Nicephorus the Emperor. But the Emperor Michael put an end to this Schism, and made them Friends upon condition, that Joseph should be displaced, and that the Monks for the future should obey the Patriarch in all things that were not manifestly contrary to the Faith and Law of God. From this time Nicephorus and Theodorus were perfectly good friends, and suffered Persecution together for the Worship of Images. Nicephorus was driven out of his Church and banished in 814 by the Authority of Leo Armeniacus; and although under the Emperor Michael Balbus, many that were banished had liberty to return, yet he was allowed that favour, but remain 14 years in banishment, in which he died in 828. The Works which he hath left us are these that follow.

The first is a Letter written in 811 to Pope Leo III. which contains a long Confession of Faith. Baronius hath Printed it in Latin in his *Annals*, and 'tis also Printed in Greek with the Acts of the Council of Nice, and in Greek and Latin in Zonaras, and in the Collection of the Councils. In it Nicephorus speaks of himself with much humility and abasement; He says, that having passed the former part of his life at Court, and in Worldly Affairs, he had retreated into solitude, out of which he was drawn against his Will and made Patriarch of Constantinople, that finding himself burdened with the Weight of so great a Charge, he begged the Prayers of the Bishop of Rome, and all the Faithful of his Church: He commends the Piety and Faith of the Church of Rome, but adds, that New Rome was not at all inferior to Old in the purity of her Faith. To make proof of this Assertion, he joins a Confession of Faith to his Letter, in which, after he hath explained the Mysteries of the Trinity and Incarnation, and acknowledged the Invocation and Intercession of Saints, and Worship of Images, he declares, that he receives the 7 first Councils and the Doctrine of the Fathers. After this he excuses himself to the Pope, that he did not write to him sooner, and says that the cause was, that he was made to believe that the Church of Rome was at Enmity with that of Constantinople, but now the cause of the Division being removed, he doubted not but there would be a perfect agreement between the two Churches. In the conclusion he recommends to the Pope Michael the Archbishop of Philadelphia, who carried this Letter and some Presents with it. [This Letter is extant in Greek and Latine at Heidelberg, 1591, put out by Cornelius, and with Zonaras at Paris, 1620.]

Nicephorus's Abridgment of History is his most considerable Work, it begins at the Death of the Emperor Mauritius, and ends with the Reign of the Empress Irene. [ad an. 769] It hath been published in Greek and Latine by Petavius, and Printed in Latine and Greek in Octavo in 1616, and since put into the Bizantine History, Tom. 1. [It hath been since put out with Theoph. Simocitta's History, Paris 1648.]

Some attribute to him also a Chronology, which was heretofore Translated by Anastasius Bibliothecarius, [into Latine, and inserted into his History:] it contains a Catalogue of all the Patriarchs, Kings, and Princes of the Jews, Kings of Persia and Macedon, Roman Emperors according to the Order of their Successors, the Years of their Lives and Reigns, the Names of some of the Emperresses, Kings of Israel, and Jewish High-Priests, the Names and Years of the Patriarchs of the Churches of Jerusalem, Rome, Constantinople, Alexandria, and Antioch. This Work is very defective if it be Nicephorus's, some other Person hath added the Names of some of the Emperors, and some Patriarchs which lived after his Death: At first there appeared only a Translation attributed to Anastasius; afterward Camerarius made another Version, upon which Contius, a Lawyer at Bruges, made a Comment. Scaliger Printed it in Greek at the end of his Edition of Eusebius's *Chronicon*, [or *Theaurus Temporum*] and last of all F. Goar Printed them in Greek and Latin at Paris, 1652, with Szecllus's *Chronicon*. At the beginning of this Work is prefixed a Book, Entitled, *Schometria*, which contains a Catalogue of Canonical [Ecclesiastical] and Apocryphal Books, but 'tis not certain, that it is the Work of this Patriarch, [our Learned Bishop of Chester, Dr. Pearson, proves, that 'tis not Nicephorus's, but some other Authors coeval with him in his *Vind. Ignat. p. 1.*]

He made also four Treatises against the *Iconoclasts*, of which we have only a *Latin Version* composed by *Turrian*, which is extant in *Canisius's Collection*, [Tom. 4. p. 253.] and in the *Biblioth. Patrum*, [Tom. 14.] In the first, he supposes the *Iconoclasts* to have wrong Sentiments of the Incarnation, from whence he concludes, that they are justly condemned, because they have not followed universally the Doctrine of the General Councils, because they have demolished the Temples, beat down the Images, and treated them as Idolaters which worship them, inasmuch, that they have been the cause of the effusion of much Christian Blood; and lastly, because they have separated themselves from the Church. In the 2d Treatise, he endeavours to prove by 10 Reasons, that the Image of Jesus Christ ought to have more respect than the Cross. In the 3d Book he proves the Worship of Images by the Example of the Cherubims over the Ark. In the last, he shews, that the Image of Jesus Christ may be formed and painted, because according to his Humane Nature he is bounded, and finite.

He hath also 3 Books which he terms *Antirrhethicks*, against the Council held at *Constantinople* under *Constantinus Copronymus*, which abolished the use of Images, but we have only some Fragments of this Work put out by *F. Combefis* in his Second Volume of his Addition to the *Biblioth. Patrum*, [at Paris, 1648.] Lastly, we meet with several Canons which bear the Name of *Nicephorus* among the Greek Canonists. *Glycas* cites 51, which proves, that he made a great number. *Coselerius* hath published a Collection of 37, and another of 9, [inter Monument. Eccles. Græc. Tom. 3. p. 445.] These are the Contents of them, 1. If a Person by chance washes a Cloth consecrated to the service of the Altar, it loseth not its consecration; 2. A Man that hath been twice Married shall do Penance two years, and he that hath been Married thrice, 5 years; 3. He that remains but a small time within the Close of a Church shall not be punished for it, but he that continues long there shall suffer the punishments in that case provided; 4. The Gifts bestowed upon the Church by dead Men may be received, though they died intestate, if it be known that it was their design and intentions; 5. If the Feast of the Annunciation happen upon the Thursday or Friday * in

* The week before Easter was called the Holy Week, because of the continued Devotion of it. It was also called the Great Week, *Δεξ τα μεγαλα η εβδομη τα εν αλλη αγιασα.* Chrys. in Gen.

the Holy Week, the Christians might upon that day eat Fish and drink Wine; 6. He that is consecrated an Abbot, and is a Priest, may ordain Readers and Subdeacons in his Monastery; 7. He may not ordain any Person who hath lived vitiously in his youth, although he be become a virtuous Man, because he that is consecrated to God must be without scandalous faults; 8. Such as are born of Concubines, or of 2d and 3d Marriages, may be ordained; 9. The Communion may be given to a sick Person, who is near death, although he be not fasting; 10. Bending of the Knee may be used in saluting upon Sundays from the Passover to Pentecost, but the ordinary kneeling may not be used; 11. A Priest doth not sin, if he consecrate the Sacrament, or burn a Taper for 3 Persons at once; 12. He may not consecrate a Chalice in the Vestry; 13. A Priest may not consecrate the Sacrament without hot Water, unless in case of absolute necessity; 14. A Monk who hath left his Profession, may resume it again, without using the accustomed Prayers; 15. Religious Persons may go within the Rails of the Altar to light the Tapers, or brush the Altar; 16. Monks may not labour upon Good-Friday, that they may not have a pretence of breaking the fast; 17. A Monk may forsake his Monastery in 3 cases, 1. if the Abbot be an Heretick, 2. if any Woman be admitted to it, or 3. if they teach the Children of Tradesmen in it; 18. Because these Youngsters will divulge the Secrets of the Monastery; 19. Monks that are put under Penances and Censures, may eat and pray with the rest, and have part of the Eulogies and Consecrated Bread; 20. On the Fasts of the Apostles and S. Philip the Monks in the Monasteries shall not eat till night, but they that labour may eat after-noon, and sup at night; 21. If a Nun have been forced by the Barbarians, if she hath lived an orderly and commendable life before, she shall be discharged after 40 days Penance, but if she hath lived a lewd and scandalous life, she shall undergo the Penance of an Adulteress; 22. He that hath put on the Habit of a Monk for any Temporal Ends, as to exempt himself from bearing Arms, and afterwards discovers his Hypocrisie, shall be put to Penance six score days, and afterwards may be admitted to the Communion; 23. Young Monks, who forsake their Monastery, must not be admitted to the Communion; 24. An Abbot ought not to pull off the Cowl from the Monks, nor endeavour it; 25. A Monk that hath put off his Habit, and will not resume it, ought not to be received to the Communion; 26. If a Sick Man desires Baptism, or a Monks Habit, they ought to be given him immediately; 27. A Monk that is a Priest ought not to celebrate the Mass without his Cloak; 28. A Confessor who hath had secret Sins discovered to him, ought to keep those secret Sinners from the Communion, mildly advising them to Repentance, and Prayer, and impose a suitable Penance upon them, but not prohibit them from coming into the Church, nor defame them; 29. As to Adulterers, Murderers, and other Notorious Sinners, who confess their Crimes, they must be kept from the Communion, endure a long Penance, and not suffered to remain in the Church longer than the Prayers for the Catechumens; but if their Sins are publick, they must go through the several degrees of Penance commanded by the Laws of the Church; 30. If a Layman do voluntarily confess his Sins, the Confessor may dispense with part of his Penance; 31. A Priest by the permission of his Bishop may use the Ceremonies of setting up the Cross; 32. The Sacrament may not be given to Usurers. 33. Monks must fast on Wednesday and Friday in Quinquagesima-week, but after they have eaten of the Fore-consecrated Elements, they ought to eat a little Cheese in opposition to the Heresie of the Jacobites and Tetradites. 34. If a Man that hath a Concubine will neither put her away nor marry her with the Blessing of the Church, his Offerings may not be received by the Church. 35. If a Monk

leave

leaves his Habit, Eats Flesh, Marries, and will not reform or repent, he must be Excommunicated, taken by force, and being put into his Habit, shall be shut up in his Monastery. 36. A Man that hath been guilty of Fornication ought not to be Ordained. 37. Such Persons as are reputed to be Fornicators need not to be avoided, but such as are known and proved such. These are the Canons of the first Collection, and the second are these, 1. Churches Consecrated by Hereticks are to be accounted no better than Common Houses; and therefore, though there be Singing before the Cross, yet there ought to be no Service at the Altar, burning Incense, Prayers, nor Lighting of Candles and Tapers. The 2d is about the Ceremonies in the restoration of a Monk, who returns his Habit which he had once left. The 3d declares, That we ought not to receive the Sacrament from the Hands of a Priest that doth not Fast on *Wednesdays* and *Fridays*. The four next are in the precedent Collection. The 8th says, That a Priest, Deacon, or Reader, Deposed, if he become a Monk, may say Grace in the Monastery. The last is the same with the 25th of the former Collection.--- *Leunclacius* in his Collection of the Greek and Roman Laws, hath Published 17 Canons attributed to *Nicephorus*, which are all in the former Collection, except the 2d which forbids Travelling on *Sundays*, the third, which rejects some Apocryphal Books, the ninth, which forbids Travelling in the Week after *Easter*, and Singing the Hymn called *Beati Maculati* the *Saturday* which is before *Quasi-modo*, the twelfth, which inflicts the Penance of Manslayers upon him that strikes his Father, the thirteenth, which allows Monks to Baptize, and the sixteenth, which says, That 'tis Lawful for Lay-men to Baptize Infants when a Priest cannot be had.

After these Canons, *Catelerius* hath also Printed a Canonical Letter of *Nicephorus's*, wherein he answers several Questions of Discipline propounded to him. The Questions and Answers are as follow. *Quest. 1.* Whether it be Lawful to Communicate, Eat or Sing, with those Priests which have been Ordained at *Rome*, *Naples*, or in *Lumbardy*, without Proclamation, or Title? He Answers, Yea, if it be through Necessity, and could not be done otherwise. *Quest. 2.* Whether they ought to receive Priests Ordained in *Sicily* out of the Province? He answers, Yes, for the same Reason. *Quest. 3.* Whether they may communicate with those Bishops in Prayer and Singing, who had communion with Hereticks, and go into their Churches? He answers, No, in no wise. *Quest. 4.* Whether they may do it if the Churches be not possessed by Hereticks, but Catholick Bishops? He answers, Yes, provided that the Catholick Bishop do solemnly open, and call Assemblies in them. *Quest. 5.* Whether the Orthodox Christians may go into the Church-yards, where the Bodies of the Saints lye, and Pray to them, when the Church-yards are in the possession of Hereticks? He answers, No, unless in case of Necessity, or to Honour the Saints Relicks. *Quest. 6.* How those Monks ought to be treated who have been invested in that Possession by Hereticks? He answers, They ought to be received to Communion by an Orthodox Priest after they have done their Penance. *Quest. 7.* How those Priests and Monks are to be dealt with who have Subscribed to Heresie? He answers, They ought to be received when they have done their full Penance. *Quest. 8.* Whether they may communicate with those Monks who hold communication with Hereticks? He answers, No. *Quest. 9.* Whether they ought to be put upon Penance, who have Eaten but once only with Hereticks? He answers, They ought to do Penance, and then they may be admitted with the ordinary Prayers and Ceremonies. *Quest. 10.* Whether such Lay-men, as have Subscribed to Heresie, and Communicated with Hereticks, may Eat with the Orthodox Laity? He answers, They may not, till they have done Penance. *Quest. 11.* Whether Men may be Baptized by a Priest, who hath held communion with Hereticks, when they cannot have an Orthodox Priest, especially in cases of danger? He answers, It is allowable for such Priests, in case of necessity, to Baptize, and Administer the Sacraments, which have been Consecrated by an unblameable Priest, to Invest Monks, to Read the Prayers at Funerals, and bless the Water at *Epiphany*. *Quest. 12.* Whether it be allowable to receive Schismatics? He answers, They ought to undergo Penance before they are received. *Quest. 13.* Whether a Priest, who hath been Ordained by a lapsed Bishop, may Exercise the Office of his Priesthood, after he hath done Penance, as a certain Priest in a Monastery now doth? He answers, There is no doubt at all but that he may not. *Quest. 14.* How they are to be dealt with who have Eaten with the Patriarch of *Constantinople*, who is a Heretick? He answers, They may be received, as he said before, after they have undergone the Penance imposed on them, and continue in the Order wherein they were. The Penance ought to be proportioned to the Persons and their Manners, which is sufficient, if it be undergone 80, or 120 days. *Quest. 15.* May Men have Society with those, who have communicated with those Priests, who have Eaten with the Patriarch, not knowing it? He answers, Their Ignorance excuses them. *Quest. 16.* Whether Orthodox Priests may impose Penance, as *Hilarion* and *Enstasius* have done? He answers, Priests may certainly do it, and 'tis probable Monks may do it, when there is no Priests. *Quest. 17.* Whether a Monk Invested, by a Deposed Priest, not knowing it, is rightly and sufficiently Consecrated? He answers, His ignorance makes him safe. This Letter was written by *Nicephorus*, in the place of his Exile to a Bishop of his Province, about the difficulties which then happened in communicating with the Iconoclasts.

Photius, who had read this History of *Nicephorus*, passes his Judgment upon it in the 66 Vol. of his *Biblioth.* in this manner. His Style, saith he, hath nothing superfluous or obscure, neither too much affected, nor yet too careless in his Words and Expressions, but yet he uses such choice and elegant terms, as might well become a good Orator. He avoided all new fangled Words, and uses only the common and ancient expressions, and is very agreeable and pleasing. In fine, he might be said to have out-done all
that

that ever wrote History before him, had not his desire of Brevity hindered him from using necessary Ornaments for such a Work.

This Judgment of Photius is true, as to the History of Nicephorus, but the same commendation may not be given to his other Works, which have nothing in them Praise-worthy but their Method and Brevity. I except his Letter to the Pope, which is of a copious, but flat Style.

Theodorus Studita.

Next to Nicephorus, Theodorus Studita is the most considerable of the Patrons of Image-Worship; He was the Scholar of S. Plato, Head of the Monastery upon Mount Olympus, who voluntarily resigned the Government of it to him in 795. The same year Constantinus Capronymus having forced his Wife to enter upon a Religious Life, married one of her Maids of Honour named Theodotas, which Taresius the Patriarch was extremely against, tho' he did not oppose it with so much vigour as he ought, nor punished Joseph, the Monks Steward of the Church of Constantinople, who had married them; but Plato and Theodorus declared themselves openly against the Emperor, and separated themselves from his Communion, blaming the carriage of Taresius. The greatest part of the Monks followed their example, which angered Constantine so much, that he banished Theodorus with eleven of his Monks. After the Death of this Emperor, Theodorus returned to Constantinople, but not being able to stay in his own Monastery, by reason of the Inroads of the Barbarians, he was created Abbot of the Monastery of Studa at Constantinople, which was so called from the Name of the Founder. He restored this Monastery, put in his Monks, and enjoy'd it some time peaceably. But afterwards quarrelling with the Patriarch Nicephorus about the reitoration of Joseph the Steward, he was Banished a second time, because he would not approve the Decision of the Synod, which declared the second Marriage of Constantine Lawful. In his Exile, he continued his opposition to that Allegation violently; he wrote to Pope Leo III. about it, and treated them that maintained it as Hereticks, calling them *Mechians*, because they approved, or at least, tolerated Adultery. And whereas some of his Friends told him, that he could not properly impute Heresie to an Opinion that only respected Manners, he on the contrary held, That his Adversaries had made a Doctrine of it, by giving a Dispensation or Indulgence to an Adulterous Match, and pronouncing them Accursed who would not acknowledge it Lawful. They produced several Prefidents of Indulgences and Dispensations; in answer to which, to shew the present case to be very different from those they alledged, he wrote a Treatise of Dispensations or Indulgences. In 811 he returned from his second Exile, after the Death of the Emperor Nicephorus, and was reconciled to the Patriarch Nicephorus by the Mediation of the Emperor Michael and the Pope. In the Reign of Leo, he undertook the Defence of Image-Worship with much heat and vigour, and tho' the Emperor commanded him to be silent, yet he spake and wrote Zealously against a Synod held by that Emperor against the Worship of Images. This was the cause of his third Exile, in which he suffered much through the Cruelty of Leo, whom he provoked by Writing to his Fellows in his Exile, and animated them to maintain their ground. In the beginning of the Reign of Michael Balbus, in 821, he had Liberty given him to return to Constantinople, but having spoken too freely, he was forced to retire for some time. At the end of his Life, he visited the Patriarch Nicephorus in his Exile, and several others. He died in the Year 826. Michael his Scholar hath written his Life, who thus speaks of his Writings. "He wrote, or dictated several Works, which shew, That he was enlighten'd by the Holy Spirit. The first was a Catechise, which he calls a small one, tho' it contains 135 Sermons spoken to his Brethren, proper for each day, of which the Sentences are choice, and Terms elegant. In them he treats of Constancy, contempt of Adversity, Perseverance in the Austerities and Exercises of a Monastick Life, resisting of Temptations, and Courage under all Accidents of Life, with great Eloquence. He hath also another Work called a large Catechism, divided into three parts, containing the Rules and Discipline of a Monastick Life. He hath also composed a Volume of Panegyricks, or Sermons upon the chief Festivals of the Year, as well those of our Lord, as those of the Virgin and St. John, whose solitary and retired Life he commends in an Hymn by it self. He hath made a Piece also in Jacob Verse, in which he describes the Creation, the Fall of the first Man, the Murder of Cain, the Life of Enoch, and of Noah. In the same Book also, he delivers an History of the Heresie of the Iconoclasts. We have 5 Books of his Letters, in which he manifests a great deal of freedom in his Discourse, Zeal for the Truth, Care of the Church, and Constancy in Adversity. Lastly, He hath made a Dogmatical Treatise, in which he confutes the Sophisms of the Iconoclasts with solid Reasons.--- Of these Works, only these are come to our hands, A Latin Version of his 134 Sermons, made by Livineius, Canon of Antwerp, and Printed there by Miræus in 1602. The Version of several of his Letters, which Baronius had out of a MS. and caused them to be Translated by Sirmondus to put into his Annals, where they may be found between the Years 795 and 826. A Sermon in Latin upon the 4th Sunday in Lent, [which is in the *Biblioth. Patrum*, Tom. 14.] A fragment of a Letter to Naucratus about the Hereticks, [extant in Gr. and Lat. in *Allatus de consensu*, l. 3. c. 13.] A Letter to a Monk who had left his Monastery, Translated by Turnan. A Sermon upon S. Bartholomew, turned into Latin by Dacherius in the 3d Tome of his *Spicilegium*. The Life of S. Plato, Head of the Monastery of Mount Olympus, published by Surius, December 6. [or 16.] Lastly, A Doctrinal Treatise about the Worship of Images, Printed at Antwerp 1556. in Lat. and at Rome in 1553. in Gr. with a Treatise of S. John Damascene of Images. Baronius hath also Printed the Testament or Will of this Abbot [in his Annals in 826.] which contains several profitable Admonitions and Directions for his Monks, [but chiefly a Superstitious Zeal for Image-Worship.

Worship. It is also Printed with his Sermons at *Antwerp* in 1602. and in *Biblioth. Patrum*, Tom. 14.] In the Greek Liturgies there are several Hymns, or Songs, in Honour of the Restoration of Images, attributed to him, but they are not his, being made since the Peace was restored to the Greek Church about that subject. *F. Sirmondus* hath Published the Works of this Monk in Greek and Latin at the end of his own Works. His Works are useful for Monks. He wrote in a plain and easy Style. He died in the Year 826. Nov. 11. His Life was written by his Scholar *Michael*, part of which is Published in *Baronius's Annals*, [Tom. 9.] The Relation of his Death made by *Naukratius*, who was another of his Scholars, hath been Published in Greek and Latin by *F. Combefis*, in Vol. 2. *Auctuar. Biblioth. Patr.* [Dr. Cave hath this Treatise in MS. and hath given us a Specimen of its trifling, and vain commendation of the Image-Worshippers, and in particular of *Theodorus Studita*, in *Hist. Lit.* p. 512.]

Joseph, Archbishop of *Thessalonica*, was the Brother of *Theodorus*, and his Companion in all his Troubles. He was Banished with him for opposing the Marriage of *Constantinus Copronymus*; the Restoration of *Joseph* the Steward of *Constantinople*; and for so zealously maintaining Image-Worship. He hath left us a Discourse in Honour of the Cross, [extant in *Gretzer de Cruce*, Tom. 2. p. 1200.] and an Epistle to *Simeon* the Monk, Printed in *Baronius's Annal* in 808. p. 10. [Dr. Cave, 22.]

There was another *Theodorus* [Surnamed *Graptus*] which flourished about the same time with *Theodorus Studita*, and was one of the most Zealous Patrons of Image-Worship; for the Defence of which, he died in Exile and Prison. He composed the Relation of a Conference of *Nicephorus*, Patriarch of *Constantinople*, with *Leo*, Published by *F. Combefis*, with a Narration of the Martyrdom of himself, and Brother *Theophanes*, who out-lived him, and was Bishop of *Nicaea*. There is attributed to him an Hymn in commendation of his Brother, which is found among the Greek Offices. [*Theodorus* also hath a Letter to *Joannes Cyziconus*, concerning his own and Brothers Sufferings from the Emperor *Theophilus*; Published also by Father *Combefis*, and a Book *de fide Orthodoxâ contra Iconomachos*, yet in MS.]

Theoſterictus, a Monk and Scholar of *Nicetas*, a Defender of Image-Worship, wrote the Life of his Master in a Panegyrick, recited by *Metaphrastes*, [and is extant in *Surius*, April 3.] It contains an Abridgment of the Persecutions raised upon the account of Image-Worship, from the Reign of *Leo Isaurus* to that of *Michael Balbas*. These are the chief of the Greek Authors which wrote in the beginning of this Age in the dispute of Images. [Besides the forementioned Authors, there were others engaged in this contest of Image Worship, tho' of less note in the Greek Church, as *Sergius*, called Confessor by *Photius*, who wrote an History against the *Iconoclasts*, of which we have nothing but the Name, and the Judicious Censure of *Photius* of it, in his *Biblioth. Co.* 67. 2. *Michael* called *Syncellus*, who endured much for Image-Worship with *Theodorus Studita* and *Nicephorus*, he hath left nothing in the defence of the Cause for which he suffered, but hath two Pieces extant, viz. An Encomium of *Dionysius* the Areopagite, which is among the Works of *Dionysius*, Tom. 2. And an Encomium upon the H. Angels and Arch-Angels of God, put out in Greek and Latin by *F. Combefis* in his *Auctuar. Nov.* Tom. 1. p. 1525.]

Claudius Archbishop of *Turin*, besides the Treatise of Images, of which we have already spake, hath composed several other Works. We have a Comment of his upon the Epistle of *S. Paul* to the *Galatians*, Printed at *Paris* in 1542. and inserted into the *Biblioth. Patrum*, [Tom. 14. p. 134.] Two Prefaces put out by *F. Mabillon* in *Analect.* Tom. 1. of which the first is to his Commentaries on *Leviticus*, and the other to those of his Epistle to the *Ephesians*. *Trithemius* makes mention of several other Commentaries of this Author upon many other Books of the Bible, viz. The *Pentateuch*, *Joshua*, *Judges*, *Ruth*, and all *S. Pauls* Epistles. His Comment upon *Leviticus* is in MS. in the Library of *S. German de Prez.* His Comment upon the Gospel of *St. Matthew* is a MS. in the Jesuits College at *Paris*, and in the Library at the Cathedral Church of *Laon*. His Comments upon *S. Pauls* Epistle to the *Romans*, and 2d to the *Corinthians*, are in the French Kings Library. That upon the Epistle to the *Ephesians* is in the Library of the Abby of *Fleury*, and upon *Ruth* in the Abby of *Good-Hope*. *F. Labbs* hath Published a short Chronicon attributed to this Author. Altho' *Jonas* Bishop of *Orleans* makes no great account of this Authors Commentaries, yet we may truly say, that in his Comment upon the *Galatians*, he explains the literal sense in a familiar and easy manner, agreeing with the true sense of the Apostle, without mixing any Allegories, and invented Senses far from the Subject. *Jonas* of *Orleans*, and *Dungal*, accuse him of reviving not only the Errors of *Eustathius*, and *Vigilanthius*, touching the Relicks and Honour of the Saints, and that of *Felix Orgelitanus* about the Incarnation, but also that of *Arrius* about the Trinity; yet *Jonas* owns, that it doth not appear by his Writings, but that he received it from Persons worthy of Credit.

Dungal, besides his Treatise against *Claudius* of *Turin*, hath a Letter directed to the Emperor *Charles the Great*, about two Eclipses in the Year 810. 'Tis extant in the 10th Tome of *Dachserius's Spicilegium*.

The End of the Controversy about Images.

C H A P. II.

A Relation of the Dispute concerning GRACE and PREDESTINATION.

The beginning of the Controversie about Predestination and Grace.

OF all the Questions that were Debated in the Ninth Age, there was none that was managed with more heat and noise, than this of Predestination and Grace. *Gottschalkus*, a German Born, was the first Broacher of it. He was brought up and Instructed in the Monastery of *Augia* [the Rich] or *Richenou*, and was Surnamed *Fulgentius*. He made Profession of a Monastick Life in the Monastery of *Orbez* in the Diocess of *Soissons*, and was Ordained Priest at forty years of Age, not by his own Bishop, but by *Rigboldus*, Suffragan of the Church of *Reims*, which made his Ordination to be suspected. *Hincmarus* describes him to us as an ill-bred, turbulent, and fickle Man, and assures us, that this was the sense which the Abbot and Monks of his own Monastery had of him. Nevertheless, they could not but say but he was an Ingenious, Studious, and Subtile Man, but very troublesome and over-reaching.

Rabanus's Book against Gottschalkus.

About the Year 846, he had a Mind to leave his Monastery, (*Hincmarus* accuses him of doing it without the leave, or consent of his Abbot) and go to *Rome* to visit the Holy Places there. From thence he went into *Dalmatia* and *Pannonia*, where, some say, under a pretence of Preaching the Gospel to the Infidels, he began to spread his Doctrine of Predestination. But however this was, at his return he tarried some time in *Lombardy*, in an Hospital Founded by Count *Eberard*, and had a Conference in 847 with *Notingus* Bishop of *Vienna*, concerning the Predestination of the Saints to Glory, and of the Wicked to Damnation. *Notingus* offended at this Opinion of *Gottschalkus*, not long after being come to meet *Lewis* King of *Germany* at a Town of *Switzerland*, told *Rabanus* Archbishop of *Mentz*, who promised him to confute this Error of *Gottschalkus* in Writing, by the Authorities both of H. Scriptures and Fathers, which promise he not long after performed in a Treatise, which he sent with two Letters, one to *Notingus*, and the other to Count *Eberard*, both against the Error of *Gottschalkus*. In his Treatise he accuses this Monk of teaching that Predestination is so made, That every Man, that is Predestinated to Life, can't be Damn'd; and every Man Predestinated to Damnation can't be Sav'd. He chiefly opposeth this last assertion, and shews, That such a Predestination is contrary to the Goodness and Justice of God, who desires the Salvation of all Men, because nothing is more Unjust than to Damn a Man who can't avoid Sin. He owns that Predestination is asserted in H. Scripture, but in this sense, That all Men being fallen by the Sin of the first Man into a State of Damnation, can't be delivered but by the Grace of *Jesus Christ*, who was provided, and Predestined from all Eternity. That those, who are freed from the State of Damnation, and to whom both their Original and Actual Sins are Pardoned by Baptism, are afterwards Damned for the Sins that they commit wilfully and freely; And that it is by the foresight of their Evil Will, that they have been Predestined; But that the Predestination of God, whether to Good or Evil hath no influence upon Man to necessitate him either way. That God Predestines things only, because he foresees after what manner they will happen. That he doth not Predestine Evil, but foresees it only, whereas he both foresees and Predestines Good. That out of the whole Mass of Mankind, he through meer Grace, accepts those, whom he pleaseth to Salvation, and leaves others, yet not Ordaining them to Damnation, but for their Sins, which he foresees they will commit freely. These are the Doctrines which *Rabanus* lays down against *Gottschalkus* in his Treatise to *Notingus*, which he endeavours to prove by Texts of Scripture, and Testimonies of *S. Austin*, *Fulgentius*, and *Gennadius*, whose Book concerning the Doctrines of the Church, he cites under the Name of *S. Austin*. He repeats the same thing in his Letter to *Eberard*, and exhorts that Lord not to suffer any contrary Doctrine to be Taught in his Dominions. [This Treatise and Letters, are Printed alone at *Paris* 1647. by the care of *Sirmondus*.]

Gottschalkus against Rabanus.

Gottschalkus seeing himself thus attacked by an Adversary of great Credit and Authority, resolved to set himself about the Explication of his Opinion that he might make him understand his true meaning, and rectify his mistake concerning him. Wherefore he went into *Germany* in the beginning of the Year 848, and finding that the difference between himself and *Rabanus* might be reduced to three Questions, 1. Concerning the Predestination of the Wicked; 2. Concerning the Will and Death of *Jesus Christ* to save all Men, even Infidels themselves; and 3. Concerning Free-will, he Composed a Treatise, in which he opposes the Opinion of *Rabanus* under these three heads.

He

of the Ninth Century of Christianity.

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He reproves him for asserting, That the Reprobate are not Predestined to Damnation. He maintains, That God foreseeing that they would live and die in Sin, hath Predestined them to Eternal Torments. Concerning the 2d Article he says, That we must understand that Text of Scripture, *God will have all Men to be saved*, of those that are actually and effectually saved, because there is none that God will have to be saved but shall be saved; And that *Jesus Christ* hath not poured out his Blood to redeem those that are finally and eternally Reprobated, but only for the Elect. Upon the 3d Question, which concerns Free-will, he reproves *Rabanus* for taking up the Opinion of *Gennadius*, the Scholar of that unfortunate Man *Cassian*, instead of *S. Austin's*. We have not this Treatise of *Gottschalcus*, but some fragments of it cited by *Hincmarus*. *Gottschalcus* propounded these three Questions to the most able men of his time, praying them to resolve them agreeable to the Doctrine of *S. Austin*. He wrote particularly to *Lupus Servatus*, *Marcellus* Abbot of *Prumiers*, and one Named *Zonas*.

In October 848, there was a Council held at *Mentz*, in which *Gottschalcus* was accused by *Rabanus*. *Gottschalcus* presented a Confession of his faith, in which he declared, That he owned and believed before God, and his Saints, that there were two sorts of Predestination. The one of the Elect to Eternal Happiness, and the other of the Reprobate to Damnation, because as God hath immutably Predestined the Elect before the Creation of the World through his free mercy to Life Eternal, in like manner hath he immutably Predestin'd the Reprobate for their wicked Actions to Eternal Death. This expression shews plainly, what was the state of the Question between *Gottschalcus* and *Rabanus*. *Rabanus* accuses him for believing, That God Predestined men to Damnation, without any provision of their wicked Works. *Gottschalcus* in this Confession of Faith owns, That no Man is Predestined to Damnation but for his Crimes. *Propter ipsorum mala Merita*. *Rabanus* acknowledges, That God knows those, that are in a state of sin, and hath decreed to punish them with Eternal Death, because of their Sins; but he will not call it Predestination to Death, lest Men should think God also Predestines them to Sin. And *Gottschalcus* resolutely maintained, That there was a Predestination to Death as well as to Life. They both agreed, That Predestination to Life was free and gratuitous; That God hath chosen, whom he pleaseth, out of the Corrupt Mass of Mankind, to Salvation, and through meer Mercy, and fits them for Salvation by his Graces and all other necessary means for that end; As also they both confess, That God deals after the same manner with the Reprobate, whom he condemns to Eternal Death only for their Sins, of which he is no manner of cause. But *Rabanus* would by no means allow this last Decree, Predestination to Evil, and *Gottschalcus* stiffly maintained it. The Bishops of this Synod not being able to persuade him to change his Opinion, or way of speaking, condemned him; and knowing that he was a Monk of the Diocese of *Soissons*, which was subject to the Archbishop of *Reims*, where he was Ordain'd, they sent him to *Hincmarus*, to whom *Rabanus* wrote in these words. *We know, that a certain Vagabond Monk named Gottschalcus, who says that he was Ordain'd Priest in your Diocese, being come from Italy to Mentz, is found to teach a wicked and pernicious Doctrine concerning Predestination, maintaining that as there is a Predestination of God for the Good, so there is also for the Evil; and that there are many Persons in the World that can't return from their Errors, nor turn from their Sins, because of the Predestination of God, which constrains them to suffer their Death, to which they are determin'd, being in their own Nature incorrigible, and worthy of Damnation. This Man being known to maintain this Doctrine in the Council lately held at Mentz, and being found incorrigible, we have thought fit, according to the Order and Advice of our most Pious King Lewis, to send him to you, after we had condemn'd him and his pernicious Doctrine, that you may keep him within your Diocese, out of which he is gone contrary to the Canons. Do not suffer him to teach his Errors any longer, nor seduce the People; for I perceive, he hath already seduced several Persons, who are become less careful of their Salvation, since he hath put this Opinion into their Minds, saying in them, Why should I labour for my Salvation? If I am Predestin'd to Damnation I can't avoid it; and on the contrary, whatever Sins I am guilty of, If I am Predestin'd to Salvation I shall be certainly saved. Thus have I, in a few words, shew'd you his Doctrine, which you may better, and more fully understand from his own Mouth, and act according as you think fit against him.* [This Epistle is also Printed by *Sirmondus* at Paris, 1647.]

Hincmarus was descended of a Noble Family in France, and brought up in the Monastery of *S. Denis* [near Paris] where he wore a Canons Habit, according to the Custom of the Monks of that Monastery. Being come from it, he was a long time at the Court of *Lewis the Kind*, but returned again to the Monastery of *S. Denis*, after it was reformed by *Hildum* in the year 829 [then Abbot of it.] He accompanied him into Saxony, whither he was Banished, but did not about the Faction of *Lotharius* with him, but, on the contrary, continued faithful to *Lewis the Kind*. When this Prince was restored, *Hincmarus*, who had a disposition very proper for such Affairs, abode at Court to serve the King and Bishops about Ecclesiastical Matters. After some time spent thus about Worldly matters, he returned again to his Retirement in the Monastery, but he staid not long there, for in May 844, he was chosen Archbishop of *Reims*, ten years after the Deposition of *Ebbo*, in whose place *Fulcus* was put, and presided almost 9 years in it, and was succeeded by *Noto*, who held the See but a year and half. He was Consecrated in a Synod of Archbishops and Bishops held at *Beauvais*, after he was desired by the Clergy and People of the Metropolis of *Reims*, with the consent of the Abbots, and Monks of his Monastery. A year after his Ordination, the Emperor *Lotharius*, who favoured *Ebbo*, (who was Deposed merely because he had put *Lewis the Kind*

to Penance) and hated *Hincmarus*, whom he looked upon to be wholly for *Charles the Bald*, King of France, endeavoured to revoke the Sentence passed upon *Ebbo*, and reitore him, supposing, that some did not acknowledge *Hincmarus* to be their Lawful Bishop of *Reims*. To this end he wrote to the Pope, and obtain'd a Letter from him, wherein he gave *Gombaldus*, Archbishop of *Rouan*, Commission to examine this Affair with such Bishops of the Kingdom as he should think fit to choose, who should meet at *Treves*, and having cited *Hincmarus*, examine him before the Popes Legats, who should be present. After *Easter*, *Hincmarus* went to the Council, and waited for the Popes Legats till the time appointed. After this, *Gombaldus* Summoned *Ebbo*, who not daring to appear, left *Hincmarus* in quiet possession of the Archbithoprick of *Reims*. He governed that Church almost thirty years, for he Died not till Dec. 21. 882. He had a great share in all the Affairs which were transacted in that time in the Church of France, and as to his own particular, had no small difficulties to extricate himself out of, in which he shewed a great deal of Wit, Diligence and Courage. Being endued with these Qualities, he was pleated to meet with to good an occasion of signalizing himself by the Condemnation of *Gotteschalculus*; he first heard him himself, and resolved with himself to present him before the Council of Bishops, that was to meet with the Parliament appointed by *Charles the Bald* at *Queirey*, which was the Kings Palace in the Diocess of *Reims*. And that things might be done in the better order, he gave *Rhotadus* notice of it, to be present there, because he was the properest Judge of *Gotteschalculus*. *Wenilo* Archbishop of *Sens* was present with *Hincmarus*, and 11 other Bishops, among whom were *Rhotadus* Bishop of *Soissons*, two Suffragan Bishops, of whom *Rigboldus*, who Ordain'd *Gotteschalculus*, was one, and three Abbots, viz. *Paschasius* *Rahbertus* Abbot of *Co by*, *Bavo* Abbot of the Monastery of *Orbez*, where *Gotteschalculus* was a Monk, and *Hilduinus* Abbot of *Hautevilliers*, *Gotteschalculus* having been questioned in their presence, and maintained the same Opinions which he had done at *Mentz* with the same obstinacy and incorrigibleness, casting some reflexions upon his Enemies, was condemned for an Heretick, degraded from his Priesthood, which he had received from *Rigboldus* Suffragan of *Reims*, without the knowledge of his Bishop; and moreover, for his obstinacy, was condemned, according to the Laws, Canons of the Council of *Agatha*, [Can. 38.] and Constitutions of *S. Bennet*, to be beaten with Rods, and Imprisoned, as the Bishops of *Germany* had before ordered. *Hincmarus* fearing that *Rhotadus* had not power enough to see this Sentence executed, and so he might escape, took care to shut him up in a Monastery of his Diocess. The Judgment passed against *Gotteschalculus* was delivered in these words.

Council of
Queirey.

Brother *Gotteschalculus*, know that thou art deprived of the Sacred Office of Priesthood, which if thou hast ever received, you have managed contrary to all Rules, and Profaned, to this day, by thy Manners, disorderly Actions, and corrupt Doctrines; And that by the Judgment of the H. Spirit, of whose Grace the Priesthood is a special Gift, and by the Virtue of the Body and Blood of Jesus Christ, thou art utterly forbidden to officiate in any Office of it for the future. Moreover, because thou hast intermeddled with Ecclesiastical and Civil Affairs, contrary to the Profession and Duty of a Monk, and in contempt of the Ecclesiastical Laws, we do, by Virtue of our Episcopal Authority, Order and Command, that according to the Rules of the Church, thou be severely Scourged, and afterwards shut up in a close Prison; And that thou may never Teach again to infect others, we enjoy you perpetual silence in the Name of the Eternal Word. Thus was *Gotteschalculus* Condemned in the presence, and with the consent of his Bishop, Abbot, him that Ordain'd him, and of those who were well affected to the Doctrine of *S. Austin*, which shews that he had an injury.

Gotteschalculus Punished and Imprisoned.

This Sentence, which was pronounced against him, was Executed with the utmost severity, for he was Whipped in the presence of the Emperor *Charles*, and the Bishops, till he cast out of his own Hand, into the Fire, a Book, wherein he made a Collection of such Texts of Scripture, and Testimonies of the Fathers, as proved his Opinion; after which he was kept close Prisoner in the Monastery of *Hautevilliers* in the Diocess of *Reims*. Nevertheless, *Hincmarus*, that he might induce him to change his Opinion, sent him a Writing, in which he explained those places of the Fathers on which he grounded it, and proved, That God indeed knows them that shall be Reprobated for their Sins, but hath Predestinated no Man to Evil; and that his prescience is not the cause of any Mans ruin. He sent him also a second Instruction, but could not remove him from it.

Two Confessions of Faith made by *Gotteschalculus*.

Hincmarus also wrote to *Prudentius* Bishop of *Troyes*, an Account of what had passed in the Judgment given against him, and consulted that Bishop what he ought to do in case *Gotteschalculus* should continue obstinate, whether he should deprive him of the use of Divine Service and the Communion. What answer *Prudentius* gave to these Questions is not known, but about the same time *Gotteschalculus* composed two Confessions of Faith, one more long, in which he confesseth, That God hath not Predestinated any Man to Sin, or Evil, but to Good only, which is of two sorts, viz. The Rewards of his Favour, and the Effects of his Justice; That he hath freely Predestinated his Elect to Life Eternal, and also hath Predestined the Devils and Reprobates to Eternal Death. He grounds this Doctrine upon Consequences taken from Holy Scripture, and assertions of the Fathers, chiefly of *S. Austin*, *Gregory*, *Fulgentius*, and *Isidore*. That this Predestination is but one in it self, though it hath respect to two Objects, as Charity towards God and our Neighbour is the same Charity in two parts. To prove himself no Heretick, he brings a Definition of an Heretick out of *S. Cassiodorus*, viz. He is a Person, saith this Author, who either out of Ignorance, or Contempt of the Law of God, defends a new Error, or follows an old one. He affirms, That he holds nothing but what is agreeable to the Doctrine of H. Scripture and the Ancients; and consequently,

the

the Definition of an Heretick doth not touch him. He doubts not but he can prove the Truth of his Doctrine in an Ecclesiastical Assembly, if he could be so happy as to have the liberty given him, not only by his Discourses, but also by casting himself into scalding Water, Pitch, or flaming Oyl, without suffering any harm. He explains himself more clearly in his shorter Confession of Faith, declaring, That God hath not Predestinated the Devils, and Wicked men, to Damnation, but for their Sins, which he foresees that they will commit. [These two Confessions are Published by Bishop *Ussher*, in his History of *Gottschalcus*. Dublin 1631. Hanov. 1662.]

Hincmarus also wrote a Treatise in defence of his Opinion, to the Monks and Recluses of his own Diocese, against the Opinion of *Gottschalcus*. † *Ratramnus* a Monk of *Corby*, finding some things in † Or *Bertram*. it that deserved a Confutation, wrote a Letter against that Treatise. *Prudentius* Bishop of *Troyes* wrote also a Book, in which he explains his sense of the Questions of his time, and sent it with a Letter, which served instead of a Preface to *Hincmarus* Archbishop of *Reims*, and *Pardulus* Bishop of *Laon*. He attributes much to the Authority of *S. Austin* in these Matters, and in the body of his Book, he sets down a Collection of several passages to that purpose out of him and other Fathers. He doth not disagree from *Gottschalcus's* Opinion concerning Predestination, declaring notwithstanding, that God is not the Author of Sin, and that he Damns no body but for their Crimes, which deserve so great a punishment. He follows also the Principles of *S. Austin* about Grace, Free-will, and Gods Will to save all Men. This Writing was sent to *Hincmarus* and *Pardulus*, after the Council held at *Paris* about the end of the year 849, in which this Matter was mentioned, but not debated, or determined in a full Council; nevertheless the part, which the Bishops began then to abett, made it so famous, that *Charles the Bald* being at *Bourges* on his return from the Siege of *Toulouse*, would have it cleared, and gave Order to *Lupus* Abbot of *Ferrara*, and *Ratramnus* Monk of *Corby*, to write upon that Subject. *Hincmarus*, for his part, wrote about it toward Easter in 850, to *Rabanus* Archbishop of *Mentz*, who had engaged in this Contest. He sent him the Treatise which he had written to the Monks of his Diocese against *Gottschalcus*, with the Writings of some other Authors, which seemed to favour him, and among them the Book of *Prudentius* Bishop of *Troyes*. *Rabanus* having seen them, would not undertake to answer the Testimonies alledged by that Bishop, but collected some Texts of Scripture, and Sayings of the Fathers, about Predestination, to prove that the Word *Predestination* was never taken in an ill sense; That God inclines no Man to Evil; That he is not the Author of our Damnation; That he doth not in a proper sense harden the Heart of a Man, but only permits it to be hardened, either by their own sinful actions, or by the malice of the Devil. That he made not Death; That he repents not for the destruction of the Angels; That he would have all men to be saved. In the conclusion, he advises *Hincmarus* to hinder men from debating such sort of Questions, which may cause much scandal among the Faithful, and not to suffer *Gottschalcus* either to Write or Teach. He wonders that that Monk should be allowed to Write, who is culpable both in Practice and Doctrine. He advises him to suffer him no longer to Write, or Dispute for the future, till he hath retracted, and much disapproves of their letting him enjoy Communion. He accuses him of Obstinacy and Pride, and looks upon him as incorrigible. He reproves him for wishing that he might pass through Vessels of scalding Water, Pitch, or flaming Oyl, and says he never heard of the like; That it was to tempt God; That he could not endure that punishment if, it were Ordained for him, and therefore 'tis a great piece of presumption to wish for it, and desire it.

Nevertheless *Lupus Servatus*, which I do not believe to be a different Person from the Abbot of *Ferrara*, who was consulted about the Questions of the Times, 1. By *Gottschalcus*; 2. By *Hincmarus*; and lastly, by *Charles the Bald*, made a Book to clear the three Questions. which *Gottschalcus* had propounded to the Council of *Mentz*, about Free-will, Predestination to Evil, and about the Death of Jesus Christ for all men; in which Treatise he lays down, and proves these Principles and Doctrines; That God, who only is immutable, hath made Spiritual Creatures subject to change, who may do either Good or Evil. This appears in the fall of the Angels, who being Created good, fell into Sin by the depravation of their Nature, whereas others of them adhering voluntarily to God, have received this as the Reward of their Fidelity, That they can't fall from their Happiness. That Man who is compounded of a Material Body and Spiritual Soul, was created in a State of Happiness, exempted from Death, and perfectly free; That he could do good by making use of the assistance of God's Grace, and Sin by abandoning of it, but having sinned freely, he is under an unavoidable necessity of Dying, and subject to the irregular Motions of Concupiscence. That the whole Nature of Man hath been corrupted by the Sin of the first Man, and all descended of him are fallen with him. That Men have some sort of freedom, but can't choose that which is good but by the assistance of the Grace of Jesus Christ. That our Liberty only inclines us to Evil, and so we may ruin our selves, but no Man can save himself, or free himself from the power of Sin, but by the help of Jesus Christ. That they that are Damned, are so by Gods Justice; and they that are Saved, are so by his gracious Mercy, because by the Sin of the first Man, we all deserve Damnation, and that no Man could escape it, if God did not save him through pure Mercy; tho we must not inquire, Why God shews Mercy on some and not on others: That he could do so to all, but it is his good Pleasure to save some, and leave others in the Mass of Perdition: That when he says in Scripture that he will have all Men to be saved, it ought to be understood only of those that are actually saved. That the Word *All* is capable of exceptions, and may mean all sort of Men; That Predestination is gratuitous, and not upon the ac-

count of our Merits. That it is in pursuance of this Election, that God gives his Grace to some, by which they are able and sedulous to do good, and leaves others to their corrupt wills by not assisting them. That he is not the Author of the Evil Men do, but Man ought to impute it to himself, or rather to the Devil, who leads him into it. That God foresees both good and evil, but he predestines nothing but the good, that he only suffers the evil and punisheth it; That what God hath predestined shall infallibly fall out, but that his Predestination importeth no necessity; That no Christian ought to think himself of the number of the Reprobate, Men ought to labour to live well, that their punishment may be the less. He passes over lightly the Question about Predestination to Damnation. He confesses that he meets not with that word used in that sense in Holy Scripture, and that the great Lights of the Church abhor that expression, for fear Men should think God hath made his Creatures to punish them, and that he unjustly condemns Persons, who have no power to avoid Sin or Damnation. That nevertheless, it happens, that as God hath ordained the punishments which are consequent upon the Sin of the First Man, so he hath ordained the punishment of Sinners, yet so as they themselves are the Authors of their own Damnation. That since Men agree in the Matter, they should not quarrel about the Words and Expressions, seeking to get an unprofitable Victory. Lastly, he passeth to the 3d Question concerning the Extent of the Redemption of Jesus Christ, which he calls the Measure of his Blood. He lets down and approves of the Expressions of Scripture, which import, That Jesus Christ died for all Men, and hath redeemed all, but he says, that they ought to be understood as he hath explained them, in which it is said, He will have all Men to be saved. He adds, that it may be said as a probability, that he died for all, that are in his Church, and receive the Sacraments, whether they be in the number of the Elect, or Reprobate. He says that some Men condemn this Opinion of Blasphemy; that he himself should be of that Judgment, and should believe that God punishes some of the Reprobate the less for the Merits of Jesus Christ, but that the Apostle speaking of the Merits of Jesus Christ, that they are of no worth to those that are circumcised, it seems reasonable to believe that the Death of Jesus Christ is of no worth to those that are indeed Baptized, but relapse and die in their Sins and Infidelity; That nevertheless, that he may not render himself odious to them who hold that Jesus Christ died not only for the Good, but also for Sinners, he lets down a Passage of *S. Cyprian*, which seems to favour that Opinion, and may unite all divided Minds about that Matter. *Jesus Christ*, saith that Excellent Bishop, *by his Doctrine and Holiness died for all, not only for the faithful, but all the World, if all do not believe he hath done whatever was requisite on his part to save them.* After these Remarks *Lupus* concludes, leaving every one to their liberty to choose what Opinion they judge truest. He confirms his Opinion, which he laid down in this Treatise, by a Collection of Passages out of *S. Austin*, *S. Jerom*, and some others of the Fathers upon these three Questions. [This Treatise of *Lupus* is extant, Printed by *Sirmondus* in Holland 1643, and 1650, and with the rest of his Works at Paris 1664.]

Lupus's
Letter to
Hincmarus
and *Pardus*
ius.

After *Lupus* had composed this Tract, he sent a Letter to *Hincmarus* and *Pardus*, which contained an Abridgment of his Doctrine. In it he says, that the truest Opinion is, that Predestination in regard to the Elect is a Preparative Grace, and in respect to the Wicked is a withdrawing of the same Grace; That all Men are born in a State of Damnation, and God takes such out of that State, as he pleaseth by his Mercy, and leaves others in it by his Justice. So that it is true that God predestines those he hardens, not by impelling them into sin, but by not keeping them from it; That this Predestination doth necessitate neither the good, or evil, because both have a freedom of will, which excludes a fatal necessity; That the Elect, who receive from God the power to will and do, do freely perform all that conduceth to their Salvation, and the Reprobate who are forsaken by God, do voluntarily, and not against their wills, those actions which deserve Eternal Punishment; That no Man is so silly, as to say, that there is a necessity, where the will hath a command, although it be assisted by the Grace of God, or left by his just Judgment. But as to Infants, who dye before they come to the use of Reason, it cannot be said that their will hath a part in their Salvation, or Damnation, because they are either saved by the Grace of Baptism, or damned by the Sin of the First Man. [This Letter is among his Epistles Printed by *Massenus* at Paris, 1588, and in the forementioned Edition of all his Works.]

It is easie to see, that this Author, although he was of *S. Austin's* Judgment, yet manages his Expressions so warily, that he may offend neither side, but bring them to an Agreement, but it happened to him, as it ordinarily does to them that are Mediators for Peace, though they carry themselves never so wisely and cautiously, and have often Reason of their side, they are disliked by both Parties at variance. *Gottescalcus*, a very rough and severe Man, blamed the mildness which *Lupus Servatus* had used, and the moderate Expressions which he had brought. That Man (saith he) in a Letter written to *Retramnus*, is so cautious and moderate, and hath so cunningly answered the 3 Questions of which he speaks in his Book, that he agrees not thoroughly with either Party. *Hincmarus* and *Pardus* were not better satisfied, but accused him of Opinions unworthy of the Mercy and Goodness of God, which forced him to write his Letter to *Charles the Bald* to explain his Judgment more clearly in that Dispute. It contains an Abridgment of his former Treatise concerning the Fall of all Men in *Adam*, concerning the Election which God is pleased to make of some; concerning Predestination and Reprobation; concerning the Assistance which God is pleased to give Men through his mere Mercy; concerning the just desertion of the Wicked; concerning the loss of Man's free will to do good; concerning the Efficaciousness of Grace, and the Death of

Lupus's
Letter to
Charles the
Bald.

Jesus

Jesus Christ for all Men. Which last Article he explains more largely, for after he hath cited some Passages of *S. Austin* to prove, that when he says, that Christ died for all Men, he ought to be understood of those only that are saved; he opposes the saying of *S. Chrysostom* against them, but we must observe, that he is not of his Judgment, by taking notice, that he talks with all due respect to him, that he did not well understand that place of Scripture, and that he hath not proved his Opinion by any Testimony. Lastly, he rejects the Authority of *Faulstus*, as a Bishop who was in an Error, and says, that we must keep to the Judgment of *S. Austin*, *S. Jerome*, and other Fathers, commended by Pope *Gelasius*, and advises the Emperor to call a Council of Learned Men about these Questions, who may examine whether he speaks Reason, or no. [This Letter is also extant in the fore-mentioned Editions of his Works]

At the same time *Retramnus*, a Monk of *Corby*, who had also been consulted by the Emperor *Ratramnus* or *Bernardus*, composed a Treatise of Predestination divided into two Books. The first contains a Collection of Passages out of the Fathers, that all that is done in this World, is done by Order and Direction of God's Providence. That although he be not indeed the cause of the Crimes, and Sins of Wicked Men, yet they are also subject to the Order of Providence, and serve for the Execution of his Will. That God hath foreseen from all Eternity what shall befall the Good and Evil, the Elect and Reprobate. That the Predestination of the Saints is the Effect of his Mercy, and the number of the Elect can neither be increased, nor diminished, nor altered. That all the holy thoughts and good actions of the Saints, by which they acquire themselves happiness, are the effect of the mere Grace of God. That our Free-will is too weak to do any good, unless it be strengthened by the Grace of God, which helps us to do good. That this Grace operates in us to will and to do, and that it is necessary for the beginning of Faith and Prayer. In the Second he treats of the Predestination of Sinners, and speaks by the by of the Predestination of the Elect. He shews by the Testimonies of *S. Austin*, *Fulgentius*, and other Fathers, that God hath not predestined Sinners to sin, but to the punishment of their Sins, and Eternal Torments. He rejects the distinction of those who say, that Eternal Punishment was ordained and appointed for Sinners, but they were not predestined to it. He maintains that this Predestination did not impose a necessity of Sinning upon any Man, though those that are Elected by the mere Mercy of God, shall be infallibly saved; and those whom God leaves in the Mats of Perdition, shall be infallibly damned for their Sins which they voluntarily commit. He adds, that we ought to attribute all the good we do to God, and all the evil we do to our selves, because God never inclines us to evil, but only leaves us to the motions of our Wills. At the end of these Books *Retramnus* prays the Emperor not to publish them, before these Questions be fully examined and cleared, that they might know which Opinion to follow. He adds, that if this Book displeaseth the Emperor, that he would correct it, or shew him what corrections he would have made in them. [This Treatise is published by *Maugius* in *Collect. Script.* Tom. 1. p. 29. and in *Biblioth. Patr.* Tom. 13. p. 442.]

The Emperor gave these two Books of *Lupus* and *Retramnus*, to *Hincmarus* and *Pardulus* to examine them, who opposed them to *Amalarius*, a Deacon of *Treves*, and *Johannes Erigina Sutor*, whom they had ordered to write upon this subject. We have not the Work of *Amalarius*, but only that of *Johannes Sutor*, which, according to the Genius of that Author, is full of Scholastick Subtleties and Distinctions. He begins with this Position, That every Question may be resolved by four general Rules of Philosophy, viz. Division, Definition, Demonstration, and Analysis, and the rest of his Work is not less Logical, for although he cites several Passages of *S. Austin* yet he chiefly proves his Assertions by Scholastical Reasons and Arguments. He rejects the double Predestination, and proves that Predestination doth not impose any necessity. He maintains, that Man is absolutely free after the Sin of *Adam*, and that although he cannot do good without the Grace of Jesus Christ yet he doth it without being constrained to it, or forced by the Will of God, by his own free choice. He adds, that Sin, and the Consequence of it, the Punishments with which it is rewarded, being mere Privations, are neither foreseen nor predestined by God. That Predestination hath no place but in those things which God hath preordered in order to Eternal Happiness, and supposeth that this Predestination ariseth from the foresight of the good use of our free-will. To prove what he had asserted, that Eternal Punishments are mere Privations, he affirms, That the Torments of the Damned are nothing but privations of Happiness, or the trouble of being deprived of it; so that according to him Material Fire is no part of the Damned's Torments. That there is no other Fire prepared for them but the fourth Element, through which the Bodies of all Men must pass, but that the Bodies of the Elect are changed into an Ætherical Nature, and are not subject to the power of Fire, whereas on the contrary the Bodies of the Wicked are changed into Air, and suffer Torments by the Fire because of their contrary qualities; and for this reason 'tis, that the Demons, who had a Body of an Ætherical Nature, were maled with a Body of Air, that they may feel the Fire. Thus did Philosophy lead this Author to many wild and extravagant Notions and Opinions. [This Piece is put out by *Maugius* in his *Vind. predest.* & *Gracie* Tom. 1. p. 103.]

Wernis or *Gerele*, Archbishop of *Sens*, having read this Work, gathered out of it several Propositions, which he put under 19 Heads according to the number and order of the Chapters of *Sutor's* Work, and sent them to *Prudentius* Bishop of *Troyes*, who having read them, found, as he thought, not only the Errors of *Pelagius* in them, but also the Impiety of the *Calixtians*. Whereupon he composed a Book to confute him, in the Preface of which he accuses *Joh Sutor* of following of *Pelagius*, *Calixtus*, and *Fulian*, to resist the Grace of Jesus Christ, and the Justice of God.

God, to deny Original Sin, and many other Blasphemous Doctrines. Yet *John Scotus* did not deny Original Sin, and acknowledged the necessity of Grace in his Work, but *Prudentius* thought he found such Principles in it, as seemed to abet the Doctrine of *Pelagius*. *Prudentius* answered *John Scotus's* Book Chapter by Chapter, and opposed the Judgment and Authority of the Fathers to his false Reasonings. [The 19 Heads gathered out of *Scotus's* Book, are Printed in Bishop *Usher's* History of *Gottschalcus*, cap. 19.]

After he hath rejected his Method of deciding all things by the four Rules of Logick, and shew'd, that Questions of Divinity are not so to be handled, he confutes *Scotus's* Opinion of Predestination, Free-will, and the punishment of the Damned, and proves the contrary Opinion. He distinguishes Predestination from Prescience, and shews that Prescience extends to Sin, but not Predestination. He distinguishes Predestination into two sorts, the one by which God hath freely Predestined the Elect to Grace and Glory, the other by which he hath Destined the Wicked, whose Sins he foresees, to Eternal Damnation. He proves that Man, since the Fall, hath not a full Liberty and Power to do good, and that he cannot do it, not only without the Grace of *Jesus Christ*, but that his Grace excites, impels, and enables him to do it. He maintains, that no Man affirms that Grace wholly destroys Free-will, or that Predestination imposes any Necessity upon men, but he observes, that Free-will is nothing else but a voluntary choice, and unconstrained acting of the Mind. He, in the last place, decides the extravagant Opinions of *Scotus* about the Torments of the Damned, and propounds the Doctrine of the Church, and Fathers, who acknowledge, that Damnation consists not only in the privation of Happiness, but Tortures of Fire. [This confutation of *Scotus's* Book by *Prudentius* is extant in *Mauguinus's* *Vindict. Gratia*, Tom. 2. p. 191. and some parts of it are in Bishop *Usher's* Hist. of *Gott. c. 8. & 11.*]

Florus's
Writings against *Scotus*.

The same Extracts of *Scotus's* Book being sent to the Church of *Lyon*, they employed one of their Deacons, named *Florus*, to write against him. This Deacon some time before delivering his Opinion concerning Predestination, said, in his Discourse, That God hath freely Predestinated the Elect to Grace and Glory, but he only foresees the Crimes and Sins of the Reprobate, and afterwards Ordains, and Predestines them to Damnation; and concerning Free-will, that 'tis so much weakened by the Sin of the first Man, that it can do no good thing unless it be enlighten'd, and strengthened by the Grace of *Jesus Christ*. The same Doctrine he teaches us in his Tract against *Scotus*, and lays down a twofold Predestination, or rather Predestination under a twofold respect. 1. A gratuitous Predestination of the Elect to Grace and Glory, and a Predestination of the Reprobate to Damnation, for their Sins which they commit by their own Free-will; and maintains, that tho' our Free-will can choose that which is good, yet it never would choose, or do it, if it were not assisted by the Grace of *Jesus Christ*. And to explain this, he makes use of the comparison of a Sick Man, of whom we may say, that he may recover his health, although he hath need of Physick to restore it; or of a Dead Man, that he may be raised, but by the Divine Power. In like manner, saith he, the Free-will being Distempered, and Dead, by the Sin of the first Man, may be revived, but not by its own Virtue, but by the Grace and Power of God, who hath pity on it, which *Florus* understands not only of that Grace, which is necessary for actions, but of that also which is necessary to seek Conversion by Prayer, and begin to do well; Hitherto neither *Prudentius*, nor the Church of *Lyon*, nor any other Author, had declared themselves for *Gottschalcus*. They contented themselves in thus treating upon the Question, without engaging on either side. *Florus*, who in his first Discourse thought him much to blame, seems to doubt in his answer to *Scotus*, where in the 4th Chapter he says, That he knows not how that unhappy Monk was Condemned and Imprisoned; adding, That if he was really guilty of Heresie, as he is accused, it were Just, that according to the Custom of the Church, all the Churches of the Kingdom should be acquainted with his Condemnation, and the cause why he was Condemned. [This Treatise is extant in *Mauguin's* *Vind. Gratia* at *Paris* 1650, p. 575. and in the *Biblioth. Patr.* Tom. 8.]

Amalo's
Letters to
Gottschalcus.

Nevertheleis, *Amalo* Archbishop of *Lyon* wrote a Letter to *Gottschalcus* about the same time, in which it appears, that he thought him faulty. In the beginning of it, he gives him the Title of Most Dear Brother, (although he says, he knew him an Enemy to Brotherly Unity) because Christian Charity ought not to cease or be cooled, even towards those that are our Enemies. He tells him, that he loves him most heartily, and wishes as well to him as to himself; But he says, that having read and examined his Writings, which he had sent him by a Brother, he had disputed with himself a long time whether he should answer him, because he had been accused a long time of dangerous attempts against the Church, and had still held his Opinion, although he was condemned by the Authority of a Council for his Obstinacy; That he was afraid lest he should be thought imprudent in holding correspondence by Letters with a Person who had been condemned by his Brethren; but on the other side, he took himself obliged by Christian Charity, to answer his Request. Lastly, That being convinced by the admonition which *Jesus Christ* propounds in the Parable of the Samaritan, that it is our Duty to comfort our Brethren in affliction, and to have such a sincere Charity towards our Brethren, as to live in Unity, and communicate one with another in all Offices and Services of Love, after he had begged God's Grace to enable him to give him necessary Comforts and Instructions, and to fit his Mind to receive them with Meekness and Humility, he looked upon himself to be under obligations to answer him. And first of all, he advises him to be of a peaceable and submissive Spirit. He tells him, that he had heard with grief, that he had began to spread abroad his new Doctrines, and to raise Disputes about unprofitable Questions in Germany.

That

That since he had seen one of his Writings, in which he explains his Opinion at length, and endeavours to prove it by the Testimonies of the Fathers, and H. Scripture. And lastly, That he had lately received a Writing of his directed to the Bishops, or rather made against the Bishops who were concerned in his Condemnation. That by his Writings he perceived, that his Tenets were dangerous; so that he thought he could not do a better piece of Service, than to set down in short those Propositions that seemed contrary to the Doctrine of the Church, and confute them by Scripture, and the Judgment of the Church. That he ought to keep firmly to that Doctrine, if he will be one of the Living Members of Jesus Christ. That he did not send this Work directly to him, because he was Excommunicated, but to his Metropolitan, that he being moved with compassion toward him, may admit him again into the Unity of the Church upon the abjuring of his Errors. After this Preface he saith, that this Proposition which he hath delivered displeaseth him. That all those that are redeemed by the Blood of Christ cannot perish; because he says, 'twill then follow, that either no Man that is Baptized can be Damned: Or, that those who are Baptized, and Regenerate by Baptism, and yet afterward perish, are not truly Baptized, or Redeemed by the Blood of Jesus Christ; now both are false, and contrary to the Scripture, and Faith of the Church. In the second place, he is angry that he is perswaded that the Holy, and true Sacraments of the Church, Exorcism, Baptism, Confirmation, Unction, and the Eucharist, are given to no purpose, to those that are in the number of the Reprobate, because they are not Redeemed by the Blood of Jesus Christ, without which the Sacraments are no better than useless Ceremonies. He maintains, that they do effectually work upon those that do not persevere. In the third place, he can't approve that which he holds, That Infants and Adult Persons, who are Baptized, but are not of the number of the Elect, are not true Members of the Church of Jesus Christ. In the fourth place, he doth not like his words, where speaking of Predestination, he saith, That the Devils and Reprobates are Predestined to Damnation, so that none of them can be saved. He affirms, That this is an horrible Blasphemy against God, and an Impiety, that makes Sin necessary. That God, indeed, foresees the Sins of Devils and wicked Men, without which they would be necessitated; and that he hath not Destined them to eternal punishments but upon the prevision of their Sins, which he knew they would commit freely. Fifthly, He abhors the Proposition delivered by *Gotteschalow*, that the Damned are as infallibly, and irrevocably Predestined to Damnation, as God is Infallible and Immutable; And he laughs at that which he adds, That the Bishops ought to exhort the Reprobate to Pray, that tho' their Damnation is irrevocable, yet their Torments may be less. Sixthly, He can't endure what he hath said, That God and his Saints rejoice at the Eternal Condemnation of the Reprobates. He says, That God rejoices in their Destruction, but not for it; That he rejoices not in their Evil doing, but in the Exaltation of his own Justice. Lastly, He condemns his behaviour toward the Bishops, by railing at them, contemning them, and calling them, that are not of his Judgment, Hereticks and Rabanists. He chides him for being unconcerned at the separation of the Church which he had suffered a long time, for exalting himself against his Spiritual Fathers the Bishops, for submitting to no Authority, nor desiring a peaceable Decision of the Controversie in hand with humility, and for thinking himself the only Person enlightened and inspired by God to confirm the Truth. He exhorts, advises, and conjures him to reflect upon himself, return from his Errors to the Church, and submit himself to the Bishops; and gives him, with a Fatherly goodness, such other Counsels as were proper for him to follow. [This Epistle is Printed by *Mauguin* in *Collect. Script. 9 Sæculi*, Tom. 2. and with his other Works, at the end of *Agobardus's* Works put out by *Balarus* at *Paris* 1666.]

Some have pretended, that this Writing of *Gotteschalow*, which *Amolo* confutes in this Letter, was Forged by *Hincmarus*, whom they accuse of this Forgery, but they have no proof of it, and the two conjectures upon which they ground the Acculation are too weak to raise any Credit upon, so that 'twould be a very rash thing to condemn so illustrious an Archbishop of so scandalous a Crime without better proofs, especially since we do not find any of the Favourers of *Gotteschalow* to have laid any such thing to his Charge. It is most reasonable for us to believe, that *Gotteschalow* composed this Writing privately, and sent it to *Amolo* Archbishop of *Lyons*, supposing that that Church would be more favourable to him, because it was of *S. Austin's* Judgment about Predestination and Grace; but since he strain'd his Opinions to too high, and faulty a pitch, and drew hard and unwarrantable Consequences from them, 'tis no wonder that *Amolo* gave him such an Answer, which is written with all the insinuating Art possible to appeale *Hincmarus*, and oblige this Monk to make him satisfaction. There is another small Piece, which is annexed to this Letter to *Gotteschalow*, which is thought to be a fragment of the Letter written at the same time to *Hincmarus*, in which he treats of Grace and Predestination. In it he teaches us to believe, that 'tis Grace by which men are saved, which is not given them according to their merits, but through the pure and free Mercy of God, which moves them to good not by Necessity, but by their Will and Love. That this Grace is given to Infants in their Baptism, to Adult Persons, and all the Faithful, in all their Actions, Thoughts and Words that are good, because there is no good but is the gift of God. That his Prescience is certain, and that he foresees how all things will come to pass; so that the number of the Elect is known to him, and cannot be changed. That the Predestination of the Just is of free Mercy, and is not done in consideration of their Merits, but that he hath justified and sanctified by his Grace in time, all those who have been Predestinated from all Eternity through his meer Mercy, that they may be holy and just. That Perseverance is a

Gift of God ; That our Free-will is so much weakened by Sin, that it can't raise it self to the love of Truth and Justice, if it be not excited, healed and strengthened, by the Grace which frees it. He adds, That this Doctrine needs not to cast us into Despair, but gives us confidence in the Mercy of God ; That that which is found in *S. Austin*, and some other Fathers, that God hath Predestinated the Wicked to Damnation, and eternal Death, ought not to be understood as tho' God constrained them by his Power, or Predestination, to be Sinners, and so Damned, but in this sense, That God hath Ordain'd by his just Judgment eternal punishments, for those that he foresaw would continue in the Mass of Perdition by the Sin of *Adam*, or who would make themselves subject to Damnation by their own voluntary Sins. [This fragment of *Amolo's* Epistle is also extant in the forementioned Edition of *Agobardus*.]

Hincmarus's
Letter to
the Church
of Lyons.

Hincmarus seeing *Amolo* thus in a manner to condemn *Gotteschalvus*, thought it convenient to write to the Church of *Lyons* upon that subject. Whereupon he wrote a Letter to him, giving him an account after what manner *Gotteschalvus* was Judged and Condemned in two Councils, and comprises his Doctrine under five chief Heads. 1. That God hath Predestined from all Eternity, those whom he pleaseth to the Kingdom of Heaven, or Eternal Damnation. 2. That they that are Predestined to Eternal Death can't be Saved, and those that are Predestined to Eternal Glory can't be Damned. 3. That God will not save all Men to be Saved, and that the Apostles Words ought to be understood only of those that are Saved. 4. That Jesus Christ came not to save all Men ; that he hath not suffered for all Men, but for those only who are saved by the Mystery of his Passion. 5. That since the Fall of Man, no Man can keep himself safe by his own Free-will from the commission of Sin. *Pardulus* Bishop of *Laon*, wrote also to the Church of *Lyons* upon the same subject, telling them, that of those six Persons who had written upon these Questions, none of them had sufficiently cleared them. Some join to these Letters one of *Rabanus's* written to *Notingus*. [*Pardulus's* Letter is not extant to the Church of *Lyons*.]

The Answer
of the
Church of
Lyons to
Hincmarus
by *Remigius*.

When these Letters were carried to *Lyons*, *Remigius*, who succeeded *Amolo* in the Archbishoprick of *Lyons*, wrote, in the Name of his Church, an Answer to three Letters that were brought him. He abandons *Gotteschalvus*, and condemns the rashness and temerity of that unhappy Monk. but defends the Opinion of *S. Austin* about Predestination and Grace ; and after he hath produced seven Rules, and several Passages of the H. Fathers, to prove that the Prescience and Predestination of God are infallible, he concludes, that none of those whom God hath Predestined from all Eternity, to his Glory, through his free goodnets, shall perish ; and none of those, whom God hath Predestined to Eternal Death, through his just Judgment, having foreseen their Sin, shall be saved. not that they are unavoidably Sentenced to Damnation, by the power of God, but because they deserve it by the malignity of their Will, which is unconquerable, and unchangeable. This was the sense of *Remigius*, upon two of the Propositions which *Hincmarus* reproved *Gotteschalvus* for. Concerning the third, which respected the Will of God to save all men, he says, that 'twas a difficult Doctrine to resolve ; but 'tis certain, that all are not saved, and that all that God Will shall come to pass. How then can he Will all men should be saved, when 'tis plain all men are not ? He finds this difficulty resolved four ways in the Writings of the Fathers. 1. They say, that *All* is put in that place for all sorts of Persons. 2. For all those that are saved, because there is none saved but by him. 3. Because he inspires his Servants with desires and wishes, that all men should be saved. 4. That he will have all men to be saved, as Creator, because he hath given them a Will by which they may be saved, if they please. He saith, that this last Explication hath many difficulties attending it, because God doth not expect the Will of Man to save them, but prevents them with his Grace. Yet he confesses, that according to some Fathers it may be said, that God, as Creator, would have all Men to be saved, but at the same time, as he is Judge, he will not have them saved who dye in their Sins, either Original or Actual. So that 'tis not true, that God doth not accomplish his Will that he hath, that all Men should be saved, because of the opposition of Man's Will to his, but because he will not have it fulfilled himself, that he may punish their Sins. He adds, that these things are so obscure and intricate, that he is not willing to contend much about them, nor define them rashly, but contents himself to hold what is certain, without engaging in these fruitless Disputes. Nor is he more willing to deliver his Opinion rashly about the 4th Question concerning Christ's dying for all Men, but would search diligently in the Scripture what he ought to believe. Wherefore, after he has recited several Texts which prove that Jesus Christ died for the Redemption of Men and of the World, he saith, that in the Order of Reconciliation, the first Men are the Elect, of whom none can perish. The second are the Faithful, who have received their Baptism sincerely, and whose Sins are Pardoned by Grace, but do not persevere. The third are such as yet remain in their Infidelity, but shall soon be called through the Mercy of God. The fourth are those that will remain always in their Infidelity, and shall not receive Grace, either for a time, or in the end. He acknowledges and proves, by the Authority of the Fathers, that Jesus Christ died for the three first, but maintains, that properly speaking, he died not for the Wicked, who were Dead before his coming, without the knowledge of the true Religion, nor for Infidels, which are Born since, or shall be Born in future Ages. He adds, nevertheless, that he finds some Fathers, who assert that Jesus Christ died for those Infidels that were never Baptized, nor Converted ; which expression, he says, may be Tolerated for Peace sake, though it be not exact nor true. That Men ought not to condemn one another in Questions of this nature, because there may be some things which we know not because of our ignorance. Concerning the last Proposition, he

says,

says, that he much wonders that any Man should hold, that since the fall of *Adam* Men can't use their free-will to do good. He says, if they had added, *Without Grace*, the proposition had been Orthodox, but to say it *in general*, as supposing that Grace alone does all the good we do, is a proposition which he never heard of before nor understood, and which the Hereticks themselves never yet asserted. He owns, that the Free-will may be said to be dead and perished by the Sin of the first Man, provided, it be not meant, that the Nature and Essence of the Will is not perished, but that the good which is in the will, *i. e.* the faculty of inclining it self to good, and that it hath need of the immediate Grace of Jesus Christ to incline it to good. *Remigius* Archbishop of *Lyons*, after he hath thus treated of the Doctrine contain'd in the Letter of *Hincmarus*, passes to the Judgment and Person of *Gottschalkus*. He finds fault, that he was first of all condemned by the Abbots and Monks, which were of the Council, to undergo their Regular Discipline, and afterwards was judged by the Bishops. He says, that according to the ancient usage, since he was accused of Heresie, he ought to have been judged by the Bishops only. He complains of the Cruelty with which their Sentence was executed. And as to the Heads of his Doctrine related by *Hincmarus*, he says, That the first and second were agreeable to the Doctrine of the Church and Fathers; That the 3d and 4th were not to be condemned; and as to the 5th, if it were true that he asserted it in those terms, it deserves to be condemned. In fine, That he deserved to be condemned for his imprudence and troublefomeness, for his talkativeness and inconstancy; That nevertheless they ought not for all that to condemn the Truth, nor use him with so much severity and cruelty as they had done. Then he confutes what *Hincmarus* had said concerning the will of God to save all Men, against the Predestination of the Wicked to Damnation, and concerning Free-will. He also Answers the Letters of *Pardulus* and *Rabanus*. This Answer was accompanied with another small Treatise from *Remigius*, Entitled, *A Resolution of the Question*, in which he endeavours to confirm the Principle of *S. Austin*; That all the Generation of Mankind is corrupted by the Sin of *Adam*, and subject to Damnation, of whom some are chosen through mere Mercy, others left through just Judgment, the one are elected through the free Mercy of God to glory, the other predestined for their own or first Mans Sin to Damnation. [This Treatise of *Remigius*, with some other Tracts of his are extant in the *Biblioth. Patrum*, Tom. 15. and is put out by *Mauguin* in *Collect. Script. de Præd. & Græ.*]

This Answer not being such an one as *Hincmarus* expected, he endeavoured to establish his Doctrine another way. Wherefore meeting at *Quiercy*, in his return from the Council of *Soissons* held in 853, with several Bishops and Abbots, he propounded four Heads of Doctrine to the Emperor, which were published by his Authority. The I. was, That there is no other Predestination but only to Life, by which God had chosen out of the Mass of Perdition, into which all Men are fallen by the Sin of *Adam*, those whom he hath predestinated by his Grace to Glory. And as to those whom he hath left in the State of Damnation, he foresaw that they would perish, but he hath not predestined them to destruction, but only hath predestined the Eternal punishment which they have deserved. The II. is, That the Free-will which we have lost by the Sin of the first Man, is restored by Jesus Christ, and we have a full power to do good by the assistance of his Grace, and to do evil, being forsaken by it. The III. is, That God would have all Men without exception to be saved, although they are not all saved. That those that are saved, are so by the Grace of Christ, and those that perish are damned for their own Sins. The IV. was, That Jesus Christ hath suffered for all Men, although all Men are not redeemed by the Mystery of his Passion, which doth not happen because the Price of Redemption is not great enough, or sufficient, but because they have not Faith, or not such a Faith as is saving, *i. e.* a Faith which worketh by Love.

These four Articles were Signed by the Bishops and Abbots present at their Assembly, and if we may believe *Hincmarus*, were subscribed by *Prudentius* himself. But this Bishop repenting of what he had done, wrote to the Bishops assembled at *Sens* to choose a Bishop of *Paris*, that since he could not be present himself at that Synod, he had sent *Arnoldus*, a Priest, to whom he had given commission to subscribe to their Election of a Bishop, provided they would sign and approve these four Articles concerning Grace. 1. That the Free-will of Man which was lost by the disobedience of *Adam*, is so far restored by the Grace of Jesus Christ, that we cannot do, think, or desire any good thing without it. 2. That God hath predestinated some to Eternal Life through his mere Mercy, and others through his just Judgment to Damnation. 3. That the Blood of Jesus Christ was shed for them that believe on him, and not for those that do not believe. 4. That God saves all those he will have saved, and that no Man can be saved whom he will not have saved. 'Tis not known what effect this Letter had in the Council of *Sens*, but is probable that it was read, but nothing was determined in that matter.

But the 4 Articles of *Quiercy* being sent to the Church of *Lyons*, the Archbishop examined them, and confuted them in a Book made on purpose, [Entitled, *A Censure of the Articles of Quiercy*, or a Book proving that the Truth of Scripture is to be held, and the Judgments of the Holy Fathers followed.] In answer to the first Article, he finds fault with these Assertions; 1. That the first Man was free to do good, not mentioning the Divine assistance, without which neither he nor the Angels themselves can do good; 2. That they speak of the Predestination of the Elect, as if it were made upon the account of their good Works foreseen; 3. That they deny, that God hath predestinated the Wicked to Damnation. Upon the 2d Article he objects, 1. That they have spoken too succinctly and briefly about Free-will, having said nothing, but produced some Explanations,

The Articles of Quiercy.

Prudentius's Letter to the Council of *Sens*.

The 4 Articles of Quiercy as confuted by the Church of Lyons.

cations of the Fathers upon that point; 2. That they had asserted, that we have utterly lost our Free-will by the Sin of the first Man, though the Fathers acknowledge, that though it be weakened by that Sin, it still subsists in Man, but he can't use it well without the assistance of Grace. That all Men have naturally Judgment, Reason, and Understanding, by which they are able to distinguish that which is good from that which is evil, and that which is just from that which is unjust. That they also have a liberty of choosing good in some sort, but through the Law we have of Human Affairs, 'tis wholly carried upon the good of Society, Transactions of the World, and certain private Interests. Lastly, That in that respect we can do some good, but we can do nothing towards our Eternal Happiness but by the inspiration and Motions of Grace. 3. He also reproves them in this Article for saying, that after regeneration we have liberty of doing evil, as if we had it not before Regeneration. Concerning the 3d Article, which is about the Will of God to save all Men, part of his Remarks are lost, but by what remains we may see, that he disapproved their asserting of it so generally, and had rejected the Fathers Explications of it. In the last Article he reproves them for saying, 1. That there is no Mans Nature that is not healed by Jesus Christ, and asserts, that Jesus Christ did not assume the Humane Nature of necessity, but of his own good will, and that for the Elect; 2. He dislikes them for holding, that there is not, ever was, nor shall be a Man for whom Christ died not. He confesses that he died for all that is Baptized, and for the Righteous Men of the Old Testament, but denies, that he died for all Infidels which died before Christs Nativity, for those who never received the Faith, or Infants dying without Baptism. He maintains, that Christ died for none, but for those for whom the Church prays, and mentions in their Holy Services after their Death. Lastly, He disapproves their comparison between Infidels that never received the Faith, and Christians, who though they have been Baptized, die in their Sins. [This Confutation of *Remigius* of the Articles of *Quiercy* is extant with the Treatises last mentioned.]

The Canons
of the
Council of
Valence a-
bout Grace.

Remigius Bishop of *Lyons* having thus confuted the Articles made at *Quiercy* by his own Writings, caused his Doctrine to be confirmed in a Council held at *Valence*, an. 855. made up of 14 Bishops of the Provinces of *Lyons*, *Arles*, and *Vienna*, in which the 3 Metropolitans presided, and *Ebbo* Bishop of *Grenoble* was present. They made 6 Canons in this Synod concerning Grace, Free-will, and Predestination. The first forbids all Novel Expressions about such Matters, and commands Men to follow the Doctrine of the *Latin* Fathers. In the 2d they declare, that God hath foreseen from all Eternity all the Good which Righteous Men will do by his Grace, and all the Evil that Sinners will do by their own Malice; That the Righteous shall receive Eternal Life as a reward of their good Actions, and the Wicked be condemned justly for their Crimes to Eternal punishment. That this Prescience lays no necessity upon any Man, none being condemned but for their Original or actual Sins. In the 3d the Bishops strongly assert the Predestination of good Men to Eternal Life, and of Wicked Men to Eternal Death. Nevertheless after such a manner, as that in the choice of them that shall be saved the Mercy of God goes before their Works, but on the contrary in the damnation of those that perish their Crimes goes before the just Judgment of God, yet God hath predestinated no Man to sin by his own power, so that those that are predestinated are under necessity of being damned. The 4th is about the Death of Jesus Christ, concerning which they think it sufficient to say, and confess sincerely, that Jesus Christ died for all those that believe in him. They reject the 4 Canons of *Quiercy* as idle, vain, and false, and condemn *Scotus's* Treatise as a silly Book. In the 5th they assure all those that are Baptized and Regenerate, that they have a part in the Redemption of Jesus Christ, although afterward they loose the Innocency of Baptism, and are in the number of the Reprobate. Lastly, in the last they declare, that as concerning the Grace of Christ, by which Men are saved, and the Free-will of Man weakened by the Sin of *Adam*, but restored by the Grace of Jesus Christ, they do hold as the Holy Fathers have taught, what the Councils of *Africa* and *Orange* have decided, and what is held and maintained by the Bishops of the Apostolick See.

The Relation of what
followed
the Council
of *Valence*
about the
Contest of
Grace.

These Canons of the Council of *Valence* were presented to the Emperor *Lotharius*, the King of these Bishops who had made them, with the Treatise made upon that Subject by the Church of *Lyons*, and the Propositions of *Scotus*, that he might send them to *Charles the Bald*, and that he would advise him at the same time not to suffer the contrary Doctrine to be published in his Realm, but *Lotharius* not being to do it, *Ebbo* Bishop of *Grenoble* presented these Pieces himself to *Charles the Bald*, who went to him to his Palace at *Verbery*, an. 856. This Prince in September the same year, delivered them to *Hincmarus* to examine them, who composed an Answer to them. His Book was of a considerable bulk, and dedicated to *Charles the Bald*; it was Entitled, *Of Predestination and Free-will*, and divided into 3 parts. We have not the Work it self, but only the Letter written to *Charles*, which served for a Preface to it. In it he complains that they had condemned his 4 Articles without so much as reciting of them, and had put a bad construction upon them. That they would have him undertake the Defence of *Scotus's* Proposition, which he never saw, nor knew, and which were collected only to make Orthodox Persons odious. That they had made this noise without desiring his Opinion, without advertising him of what they disliked, without hearing him or citing him to the Synod. He wondered that *Ebbo* Bishop of *Grenoble*, a Person so Eminent for Piety, should engage in such a Faction. He observes by the bye, as a thing extraordinary, that of all the Bishops that were at the Council of *Valence*, he only was named in the Head of the Council amongst the Archbishops, which looked like affectation of Greatness, though he would not call it Pride.

Lastly,

Lastly, That the Bishops of this Council had began the Quarrel, and laid the foundation of the Difference. He then lays down the order of his Answer; First, he tells the Emperor, that he had sent him the Writings which had been presented to him by the Council; 2. That he had joined to them several other Tracts which he had received from other places upon the same Subject, of which he approved so much only as was agreeable to his 4 Articles; That he will make a Collection of the Authorities and Passages of the Fathers. Lastly, That he will prove, that these Articles are agreeable to the Doctrine of the Church of Rome, and the Scriptures, which she acknowledges for genuine, and the Fathers whose Writings she allows, to which he will add the Authorities of more late Orthodox Writers, as *Beda*, *Alcuinus*, and *Theodorus* Archbishop of *Canterbury*.

In the year 859 the same Bishops which were present at the Council of *Valence* being met in the Suburbs of *Langres* with the Emperor *Charles*, presented to him the 6 Canons under debate, but suppressed what was said in them particularly against the 4 Articles of *Hincmarus*; Fifteen days after they met at a Council at *Savona* in the Province of *Toul* [or *Tullium*], where they were also read. *Hincmarus* and those of his Party opposed their Reception, but *Remigius* Archbishop of *Lyons* desired, that the Decision of the Controversie might be entirely left to the next Synod, to which they would every one bring the Books of the most eminent Fathers of the Church, and out of them determine what they should follow, that they might be of one mind. This was the conclusion of this Council, but *Prudentius* did not rest here, but brought the Matter to *Rome*, sending the Canons of the Council of *Valence* to Pope *Nicolas*. that he might confirm them. *Prudentius* says the Pope approved of them, but *Hincmarus* did not yield to it, and would not take notice of the Definition which he had passed upon the Question.

We do not find that this Question was afterward Examined or Judged in any Council of France, but *Hincmarus* made another Treatise of Predestination to defend his 4 Articles, and confute the Canons of the Council of *Valence*. This also is dedicated to *Charles the Bald*, containing 38 Chapters. In the first he treats of the Original of the Heresie of the Predestinarians, and pretends to prove, that it began since the time of *S. Austin*; and to prove it, he makes use of the Testimonies not only of *S. Austin*, but of *S. Prosper* and *Celestine*, by whom it appears that *S. Austin's* Doctrine of Grace was opposed by several, but he doth not observe, that they who opposed it then, were altogether opposite to the Error of the Predestinarians, for the Priests of *Marseilles*, and the other Frenchmen of whom *S. Austin* and *Prosper* speak, were so far from being Predestinarians, that they contradicted the Doctrine of *S. Austin* about Predestination, because it seemed too rigorous. He cites a Book falsely attributed to *S. Austin*, called *Hypomnesticon*; He maintains very positively that it is his, and proves it by the Letter of *Faustus* to *Lucidus* about the Recantation of that Priest, and by the Authority of the Council of *Arles*, which through a mistake (he says) was held by the Authority of *Celestine*, who was dead 44 years before that Council. In the 2d he gives the History of *Gottschalcus*, whom he pretends to have revived the Error of the Predestinarians. In the 3d he rejects the Authority of *Fulgentius*, but he gives one bad Reason for it, when he says, that he is not much to be esteemed, because Pope *Gelasius* doth not reckon him among the Doctors of the Church, for *Gelasius* was dead 8 or 9 years before this Father wrote. In the 4th he proves himself conformable to the Doctrine of the Apostolick See. In the 5th, after he hath observed that *Gottschalcus* and his Followers write the Authorities of the Scripture and Fathers to establish that Error imperfectly, he brings the Propositions of *Gottschalcus*, *Prudentius*, and *Retramnus*, in which they acknowledge Predestination to Eternal Torments. In the 6th he begins to treat of the Canons of the Council of *Valence* in particular. He observes in that Chapter, that the first is taken out of *Florus*, a Deacon of the Church of *Lyons*, but his Sentence is changed and altered by him that transcribed and abridged it. In the 7th he explains the Passage of *S. Paul* alledged by the Compiler of them, in which he says there are Vessels of Wrath fitted for Destruction. He cites several places of the Fathers to explain that Text, and shew, that 'tis not God that hath fitted those Vessels for Death, but they fitted themselves for it by their Sins. In the 8th he alledges some places in *Fulgentius*, to shew, that God hath predestinated no Man to Death. In the 9th he cites some Passages of *Isidore* of *Sivill*, *S. Austin*, *S. Fulgentius*, and *Florus*, to explain those which his Adversaries had alledged. In the 10th he expounds several places of Scripture which they made use of. In the 11th he examines the following Canon of the Council of *Valence*. He finds fault, that they had laid aside the Explication of *Florus*, and distinguished between Predestination to Grace and Predestination to Glory. In the 12th he treats of Predestination at large according to the Principles of *S. Austin*. He saith that God hath predestinated the Works as well as the Glory of the Elect. That he hath foreseen the Sins of the Reprobate, and knowing them, not only foresees, but predestines the punishment which they shall suffer, but he affirms, that it can't be said, that he hath predestinated them to Death or Damnation. So that all the difference between *Hincmarus* and his Adversaries is in this, that these affirm, that God foreseeing the Sins which the Reprobate would voluntarily commit, hath predestinated and condemned them upon the account of them to Damnation. And *Hincmarus* confesses, that God hath prepared and predestinated this Eternal punishment for their Crimes, but will not say that he hath predestinated them to be damned. *S. Fulgentius* in his Book which he wrote to *Monimus*, was most favourable to the Opinion which *Hincmarus* opposes, for which reason it is, that in the 13th Chapter he opposes some Passages of *S. Prosper*, and in his 14th a Passage of *S. Austins* cited by *Fulgentius* himself. In the 15th Chapter he returns to the History of the pretended Predestinarians. He says that the ancient Predestinarians had 4 Errors. The first,

A New Ecclesiastical History

That God condemns Men for the Sins which they have not committed, but would have committed had they lived. The 2d. That Baptism doth not take away Original Sin from them who are not of the number of the Predestinated. The 3d. That there is no difference between Preience and Predestination. The 4th. That God hath predestinated Men to Sin and Damnation. He owns, that the Modern Predestinarians hold not the first Error, that they pass the 2d. avoid the 3d. and have new moulded the 4th. although they retain the substance of it, asserting, that God hath predestined the Reprobate to Damnation, although he hath not predestinated them to Sin, since they can't suffer Damnation but by Sin. He confutes the two former Errors in a few words. Then he undertakes to justify his 4 Articles, by shewing that they are agreeable to the Doctrine of the Holy Fathers, and chiefly of *S. Austin*, *S. Eusebius*, and *S. Gregory*. He proves the first, which is concerning Predestination, by transcribing in the 16th Chapter several long Quotations of those Fathers. In the 17th he examines a place in the Book entitled, *Hypomnesticon*, attributed to *S. Austin*. In the 18th he proves, that the number of the Elect is certain and determined. In the 19th he owns, that a double Predestination may in some sense be allowed, though not in that of *Goussier* and his Adherents, who affirm, that God hath predestined Sinners to Torments, as he hath the Good to Glory, but that it may be said, The Elect are predestined to Glory, and Eternal Torments are predestined for the Wicked. In the 20th he examines in what sense *S. Gregory* speaks of the Predestinarians in the Plural Number. In the 21st Chapter he produces several Passages of *S. Austin*, to justify the sense and terms of his 2d Article of Free-will. In the 22d he shews, that what is said in that Article is conformable to the Decisions of the Councils of *Africa* and *Orange* about Grace and Free will. In the 23d he answers the accusation brought against him, that he had affirmed, that Man had wholly lost his free-will by the fall of *Adam*; He aims, that Man hath a freedom of Will since *Adam*'s Sin, but his Free will is a Slave to Sin, which leads him to the commission of Evil only, so that he can't do any good through the weakness of it without the Grace of Jesus Christ. In the 24th Chapter he treats about his 3d Article, which is about the Will of God to save all Men. He declares, that the Church of *Rome*, which is the first Church in the World, ought to be consulted about that point in the first place. He compares it to the ancient *Jerusalem*, and cites a Passage in the forged Decretal of Pope *Anacletus*, which says, that that Church was founded by God himself. He adds also a Citation out of *Innocent's* Letter to *Decentius* Bishop of *Eugubium*, after which he quotes a Sentence of *Cyprian*, where he says, that the Prayers of the Church determine what we shall believe. *Legem credendi lex statuas supplicandi*; From whence he concludes, that since the Church prays for all Men without restriction, or exception, we ought to believe, that God will have all Men to be saved without exception. But why then are not all Men saved? He says, 'tis because they will not; They that love Darkness rather than Light, Injustice than Justice, Sin than Virtue, destroy themselves; That it will not then follow, that God is not Almighty, because he knows how to dispose of their actions who will not do as he wills them. Whereupon he cites several Passages out of *S. Austin* and *S. Gregory*, but depends chiefly upon the words of *S. Chrysostome*. In the next Chapter he joins some Expressions taken out of the Writings attributed to *S. Dionysius* the Areopagite, *S. Cyprian*, *S. Hilary*, *S. Chrysostome*, *S. Irenaeus*, *S. Jerome*, and *S. Cyril*, some things also he brings out of *S. Austin* and *S. Prosper*, to whom also he adds *S. Cassian*, *S. Leo*, *S. Gregory*, *Bede*, and *Cassiodorus*. In the following Chapter he confirms this Doctrine of the Will of God to save all Men without exception, because if God would not have all Men to be saved, there would be under a necessity of damnation. And whereas his Adversaries objected, that the Will of God is all powerful, and therefore, if God would have all Men to be saved, they would be so. He puts the same Question to them as to the Angels, and urges them to answer it. Are those Angels which are fallen, fallen by the Will of God, or not? And since they could not deny according to their own Principle, but that God did desire their Salvation? He concludes, that they must own, that God's will hath not always its effect. He there recites several Passages of the Fathers to explain those places of Scripture where the All-powerful will of God is spoken of. In the 27th Chapter he examines the State of the Question concerning the 4th Article, the Death of Jesus Christ was no Mediator, but only to Men. And whereas it was demanded of him, whether Jesus Christ died for Antichrist; He answers, that Antichrist shall be a Man, and since Jesus Christ died for all Men, he is of the number of those for whom Christ died. In the 28th Chapter he cites several Passages of the Fathers, to prove, that Jesus Christ died for those Men who are dead in their Sins, although it can't be said, that they are redeemed for Eternal Salvation. In the 29th he justifies the Expression which he had delivered, that there never was a Man whose Flesh was not assumed by Jesus Christ, and cites several places of the Fathers which approve that Expression. He then shews, that those that are Baptized receive the Faith that worketh by Love, which he had affirmed in his last Article. He adds in the following Chapter, that except two Sentences of it, the rest of that Article is taken out of *S. Prosper*.

Hincmarus having thus justified himself, passes his Judgment upon the Writings which were come to his hands, made upon this subject. He disapproves *Scarus's* and *Prudentius's* Books, and says, that he will not enter into any Contest with them because he does not know their design, yet he tells us, that he had observed some Expressions in them contrary to the Catholic Truth, viz. That there is a Triple Divinity; That the Sacrament of the Altar is not the true Body and Blood of Jesus Christ,

Christ, but a Memorial only of his true Body and Blood; That the Angels are Corporeal; That the Soul of Man is not in his Body; That the Tortures of Hell are nothing else but the remembrance of Sins, and the reflection of a guilty Conscience; and other fruitless Questions concerning the manner how we shall see God, which arise, perhaps, saith *Hincmarus*, from hence, that those who are busied to move such disputes take no care to see him. He rejects the 7 Rules laid down by *Prudentius*. In the 31st Chapter he shews, that those that lived before the coming of Jesus Christ are redeemed by his Death, as well as those that live after his coming. In the 32^d he produces a great number of Testimonies both from the Greek and Latin Fathers, to prove, that Jesus Christ died for all Men without exception. In the next Chapter he confirms the same Doctrine by several Reasons grounded upon the Doctrine of the Holy Fathers, and shews, that although Jesus Christ died for all Men, yet they are not all redeemed and saved, because they will not. In the 35th he approves the 5th Canon of the Council of *Valence*, propounded by his Adversaries; That Jesus Christ died for all those that are Regenerate by Baptism; But he maintains, that *Gatesheadicus* and the Predestinarians deny that Baptism washes away the guilt of Original Sin from those that are not predestinated, and confutes their Error.

The Bishops of the Council of *Valence*, after the Articles of Grace, Free-will, and Predestination, confuted by *Hincmarus*, added a Canon concerning the Ordinations of Bishops to this effect. To prevent for the future, that Ignorant Bishops, unable to discharge that great Function, and whose Lives are not sufficiently Examined, may not be put into the Sees, as they formerly have been, (to the utter ruine and overthrow of all Church Discipline) it is decreed, That after the Death of any Bishop, they should Petition the Princes to grant the People and Clergy of that City power to make a Canonical Election of some Person of the same, or the Neighbouring Diocels, who is fit to fill the See, and if any Clerk be sent from Court to be made their Bishop, they should strictly examine and look into his Life and Doctrine and Manners before they Ordain him, and if he be found an Ignorant, Vicious, and Simoniack Person, the Metropolitan should refuse to Ordain him, and going to Court represent it to the Prince. *Hincmarus* imagining, that this Canon was made against him, and some other Bishops who had been Ordained through the favour of the Court, takes it into Examination, and therefore, in the 36th Chapter he observes first, that this Canon makes directly against him whom he thought the Author of it, because he was Shaved and Ordained in another Church than that of which he was Bishop, evidently meaning *Remigius* Archbishop of *Lyons*. Secondly, He observes, that he had left out several things which concerned the Ordination of a Bishop, as for Example, If they choose a Clergy-man of another Church, that he should not be Ordained till his Bishop hath given his Consent. Thirdly, He says, that those Men are not worthy to bear the Names of Bishops whose Ordination was such, as he describes, Ignorant, Vicious, and Simoniack. Fourthly, He says, that in speaking so he affronts all the Bishops of *France*, the Metropolitans who have made such unlawful Ordinations, and the Princes who have approved them. Fifthly, He defends his own Ordination, and relates the whole History of the Deposition of *Ebbo*, and the Process had against him; He relates the Judgment given in favour of him against *Ebbo* in the Council of *Strifons* in 853, the Declaration of *Ebbo*, who acknowledged himself justly deposed, and consented another should be made Bishop in his place, approved by the Bishops met at *Thimville* in 835, whose Sentence was confirmed by Pope *Sergius*. He adds, that 10 years after this Deposition, the Bishops of the Diocels of *Reims* being Assembled at *Beauvais*, deposed him of the Prince, and he was Ordained by his Consent after he had been Canonically chosen by the Clergy and People of *Reims*. Hereupon he says, that he spake these things with regret, but he was obliged to it, lest any Man reading this Canon should think his Ordination contrary to the Canons and Rules of the Church. Then he opposes to this Article 12 Canons of the Church concerning the Penalties to be insisted upon such Persons as revive old Heresies that have been condemned; Which are, 1. When an Error hath been once condemned by the Church, it needs no further Confutation. 2. That when the Author of an Heresie is condemned, all that fall into the same Heresie are involved in the same Condemnation. 3. That the same Condemnation extends to all the Abettors of an Heresie. 4. That they that Communicate with Hereticks, ought not to be admitted to any Synod of the Orthodox. 5. That those that revive a Condemned Heresie ought to be reproved by all the Bishops by virtue of the ancient Condemnation. 6. That it is not lawful to introduce new Doctrines, nor compose new Creeds. 7. That such as acknowledge their Errors may be again received into the Church, provided that we find sure tokens of their sincere Repentance in their return. 8. That such Persons may never be promoted to any higher degree of the Clergy than what they are now in. 9. That if they relapse again they deprive themselves of their Dignity. 10. That those that act any thing contrary to the Definitions of Pope *Celestine* ought to be Excommunicated. 11. That such Clergymen may be received, and continued in their degree of Priesthood, who having once assented to the true Faith, subscribe to Errors, provided they deliver a Recantation of their Errors in Writing. 12. That they that will not subscribe to the Truth are condemned of themselves. *Hincmarus* alleges a great number of Authorities of Popes, Councils and Fathers, to prove these Points of Discipline, which never were contested, in which he shews more Learning and Skill in the Canons of the Church, than Judgment or Equity. Lastly, *Hincmarus* ending this Work, adds a Conclusion divided into 6 Chapters, in which he sums up what he had before said concerning Predestination, Grace, Free-will, the Will of God to save all Men, and the Death of Jesus Christ for Infidels.

Hincmarus's Remarks upon the Constitution of the Council of *Valence* about Ordinations.

Theodorus *Villa*.

Hincmarus's Book upon the Expression Trina Deitas.

Some time after *Hincmarus* wrote another Treatise against *Gotteschalvus* upon another Subject. He had forbidden, that the Hymn of the Martyrs, called *Sanctorum Meritis*, should be sung in his Church, because at the end of it the Three Persons of the Trinity were called *Trina Deitas*, thinking that Expression to be contrary to the manner of speaking exactly about that Mystery. *Gotteschalvus* seeking an occasion to expose and accuse him, composed a Treatise to defend this Expression, maintaining that the Trinity was *Personaliter Trina*, i. e. Personally Three, because each Person of the Trinity hath his perfect and entire Deity, & *Naturaliter una*. He justified this Expression by some Examples of like Expressions drawn out of the Fathers. *Hincmarus* maintained the contrary, that the Deity was the Name of the Nature not of the Persons, and that we might not say *Trina Deitas*, as we ordinarily do *Tres Personæ*, because there is but one God in Three Persons. It is apparent, that this dispute was only about Words and Names, which *Hincmarus* spins out to a great length with much Zeal in his large Treatise Entitled, *De Trina Deitate*, reciting several Quotations of the Fathers, and producing several Arguments, which is both tedious and needless to abridge. We understand by *Hincmarus*, that not only *Gotteschalvus*, but also *Ratramnus* Abbot of *Corby* had written in the Defence of this Expression, and that the *Benedictine* Monks did sing this Hymn, not leaving out *Trina Deitas*. But now we do not find those Words in the Hymn of the Martyrs, which seems to be changed into, *Te Summa Deitas*, for they are in the Prose of *S. Thomas* upon the *Eucharist*. [The Editions of *Hincmarus's* Works are set down at the end of the 6th Chapter following, to which the Reader is referred.]

The End of the Second Controversy and Chapter.

CHAP. III.

A Relation of the Contest between *Hincmarus* and *Rothadus* Bishop of *Soissons*.

Rothadus Bishop of *Soissons*.

H*incmarus* was engaged in many other Controversies and Quarrels, which were not ended with less trouble than that with *Gotteschalvus*. The first was the Contest with *Rothadus* Bishop of *Soissons*, in which he was forced to contend with the Pope himself, and at last give place to his Judgment. This *Rothadus* had been Ordained Bishop of *Soissons* in the Reign of *Lewis the Kind*. He had an Order to apprehend *Ebbo*, his Metropolitan, who was fled, and to shut him up in a Monastery, that he might attend the Synod. He was present in 835 at the Synod held at *Thionville*, where *Ebbo* was deposed. So that *Rothadus* was an ancient Bishop when *Hincmarus* was made Archbishop of *Reims*, which was 10 years after the Deposition of *Ebbo*, which perhaps was the Reason, that he would not give so much respect and subjection to *Hincmarus* as he expected of him. The beginning of the Business of *Gotteschalvus* shews, that *Rothadus* and *Hincmarus* were not well affected to one another, for *Hincmarus* would not put that Monk into his Custody, suspecting him to be inclinable to Novelties. There were also some other differences, about which *Hincmarus* was angry with *Rothadus*, as his frequent Admonitions and Threatnings of him shewed. At last the Quarrel broke out, when *Hincmarus* accused him at the Council held at *Senlis* in 863, that he had unjustly deposed a Priest of his Diocese, and would not obey his Metropolitan, who commanded him to be restored, and the Person put in his place to be removed; that he had squandered away the Church Revenue, and pawn'd a Golden Chalice; that he had sold the Vessels and Ornaments of the Church without the consent of his Metropolitan, the Bishops of *Provence*, yea, of the Steward and Clergy of his own Church, and that he had lived in such a way as did not become a Bishop. *Rothadus* seeing himself likely to be condemned, appealed to the Holy See, and desired that he might have leave to go to *Rome*. *Hincmarus* and the Bishops of the Council consented to it, upon condition that he should return by such a time. *Rothadus* returned immediately to his Diocese, and prepared for his Voyage to *Rome*. But before his departure he wrote to the King, and *Hincmarus*, and at the same time sent some Heads of Request to a Bishop that was his Friend, to be shewn to the King, in which he prayed the Bishops that had not consented to his Condemnation, to stir in his defence. The Priest that carried this Letter was constrained by the King and *Hincmarus* to shew it them, although the Bishop to whom it was directed was not present. When *Hincmarus* had read it, he made use of it directly to hinder his going to *Rome*, and have him judged in *France*. He interpreted this as a tacit Renunciation of his Appeal, and that he would be contented to be judged in *France* by the Bishops he had desired the assistance of, and since

The Disagreement between *Rothadus* and *Hincmarus*. *Hincmarus's* Accusation of him.

Rothadus's Appeal to *Rome*.

Rothadus's Condemnation.

since they were the Judges he had chosen himself, he could not afterward Appeal from them according to the Rule *Ab electis Judicibus appellere non licet*.

Being therefore glad of this opportunity, he perswaded the King to appoint those very Bishops for his Judges, whose assistance he begged, and immediately sent a Prohibition to *Rothadus* to stop his Journey to *Rome*, and caused him to be Summoned to a Synod by those Bishops. *Rothadus* refused at first to come, and insisted upon his Appeal to *Rome*, but it was denied him; so, against his Will, he was brought to the Synod, Deposed, and afterward Deprived, Banished and Imprisoned. Another Bishop was put into his place, but to lighten his Sufferings, *Hincmarus* gave him a good Abbey, with which he might live commodiously. *Hincmarus* says, that *Rothadus*, at first, seemed to acquiesce in this Judgment, but afterwards being solicited by the Bishops of the Kingdom, and by *Lotharius*, who quarrelled with him, because he would not wholly join with them in the Matter of *Waldrada*, as also by some Bishops of *Germany*, *Lewis's* Kingdom, he put himself in the head of them, and went to *Rome*, to obtain his Restoration. But *Rothadus* on the contrary maintain'd, that he never acquiesced in that Judgment; that he always protested against it; and demanded, that he might be Judged at *Rome*, and never had any intention to choose the French Bishops for his Judges; that it was a Trick of *Hincmarus's*, who made that ill use of the Letter he wrote to a Bishop his Friend. But however that was, *Charles the Bald* having given Pope *Nicolas* an Account, that *Rothadus*, who had Governed the Diocese of *Soissons* very ill for 30 Years, was Deposed, and desiring him to approve his Deposition, was answered, that he did not approve it in the least; and wrote in particular to *Hincmarus*, that he should restore *Rothadus* within 30 days, after he had received his Letter, or suffer him to come to *Rome*, and come himself, or send his Deputy on his behalf, threatening him, that if he did not do one of them within that time, he will interdict him from the Celebrating the H. Sacrament, and would inflict the same Sentence upon all those who consented to the Condemnation of *Rothadus*. *Hincmarus*, and the other Bishops of *France*, understanding that Pope complained of their Judgment, sent the Acts of his Deposition to him, by *Odo* a Bishop, and wrote to him at large concerning that Matter, but the Acts did only confirm the Pope in his Resolution and Opinion: Wherefore he wrote again to *Hincmarus*, that he was much troubled to see, that they had Judged that Bishop contrary to the Appeal he had made to the Holy See; that they ought not to have Deposed him without Writing to the Bishop of *Rome*; and which is much worse, Ordained another Bishop in his place after he had entred his Appeal. For which reason, he refused to confirm those Priviledges which *Hincmarus* had requested him to do, exhorting him to amend what he had done amiss, and enjoining him a second time to send *Rothadus* to *Rome*, threatening him, that if he did not do it, he would pass a definitive Sentence upon him, after a third Admonition. He gave *Charles the Bald* also an account of what he had Written to *Hincmarus*, desiring him to take it into serious consideration; and to shew his displeasure, told him plainly, that he must expect no favour from *Rome*, if he would not maintain the Priviledges and Prerogatives of the H. See. He also wrote a Letter to all the Bishops who were present at the Synod of *Sens*, and had consented to the Deposition of *Rothadus*; in which, after some Allegations out of the Fathers, and the Canons of the Council of *Sardica*, to confirm the Right of Appeals to the H. See, and condemning the Behaviour of the Bishops of *France*, in pronouncing Judgment against *Rothadus*, he orders them to recal him from the place of his Exile, and to send him to *Rome*, and with him two or three Bishops, or their Deputies, that he might re-examine that Affair, assuring them, that if they did not obey his Order within thirty days after they had received his Letter, he would Absolve *Rothadus*, and treat them as they had used him. *Nicolas*, at the same time, also gave *Rothadus* notice of what he had done for him, viz. That he had Written to *Hincmarus*, and exhorted him to come to *Rome* and answer his Appeal; and after he had received the Acts of his Condemnation, he let him know what he had Answered to the Bishops of *France*, at the same time advising him, if he knew himself Guilty, to submit to the Sentence passed against him, as he had advised his Adversaries to restore him, if they believed him wrongfully Censured. He tells him also, that he was permitted to come to him, being assured by the King and *Hincmarus*, that he was already let out of the Monastery to which he was confined. He desired the King likewise to furnish him with all things necessary for his Voyage, and tells the Queen *Hermetruda*, that he could not pass by this Matter, as she had desired him, to gratify her Husband *Charles the Bald*. It is evident that *Hincmarus*, who had a mind to keep the Matter as it was, hindered *Rothadus* from going his Journey, for *Nicolas* was forced to send him a fourth Letter, wherein he complains of his Carriage, and forbids him Consecrating him Bishop of *Soissons* who was chosen to be put in *Rothadus's* place. *Hincmarus* seeing himself out of favour at *Rome* about this Affair, and some other Matters, writes a long Letter to Pope *Nicolas* to justify himself, chiefly about this Matter. In the Letter he assures him, that *Rothadus* was not condemned with a design to hinder his Appeal to the H. See, that he was Tried by such Judges as he had made choice of himself, upon which account it was that he thought it not necessary to send him to *Rome*, but judged it sufficient to acquaint his Holiness of the Sentence they had passed on him; That he was perswaded that the Holy See ought not to be troubled with personal differences, between either the Superior or Inferior Clergy, for the Canons of *Nice*, and the Constitutions of Pope *Innocent*, and many other, leave them to the Judgment of the Metropolitan, and Bishops of the Province. 'Tis true, when the causes of the Bishops are difficult, and can't be decided by the ordinary Canons in a Council of the Province, then they ought to be carried to the H. See. As also if a Bishop, who hath been Tried

The Quarrel between the Pope and Hincmarus about the business of Rothadus.

Hincmarus's Letter to the Pope about Rothadus.

by a Council of the Province, and hath not Appealed to Judges of his own choosing, thinks himself unjustly Condemned, he may Appeal to the Patriarch to have his Cause re-examined; and the Pope may Write to those that have been his Judges, as it is appointed in the Council of *Sardica*. That the Archbishops only receive their Pall of the Pope, who therefore ought only to be judged immediately by him. Coming in the next place to the business of *Rothadus*, he says, That he had been admonished of his Duty long before, and reproved for his Disorders, but not reforming in the least, he was obliged to accuse him before the Synod of Bishops, that he might grow better upon their Advice; and that instead of hearkening to them, he denied that they would be Judges of the difference between him and his Metropolitan. That these Judges had condemned him, and he acquiesced at first in their Sentence, but afterward being solicited by the Bishops of the Provinces of *Lotharius*, and *Lewis* of *Germany*, required his Restoration. That upon the Letters that the Pope had Written he was set at Liberty, and they would send him to *Rome*, but they did not think it fit to Restore him, because he was unworthy, and his disorders being so publick, they could not do it without Scandal. That if his Holiness would restore him, he would quietly submit to his Decision, but he took himself obliged to let him know the Crimes of that Bishop, of which, if he were well informed, he could not believe that he would Disannul the Judgment given against him, especially since he chose the Judges himself; and according to the Council of *Carthage*, it is not allowed to Appeal from the Sentence of those Judges a Person hath chosen himself. He insinuates, that according to the Council of *Sardica*, the Pope ought not to have the first Hearing of the Causes of the Bishops, nor Judge them at *Rome*, but they ought first to be determined in their own Province; and in case of Appeal, the Pope must send his Commissioners to the places. He adds, That if he that hath been Condemned at the first Tryal be Restored, the latter Examination ought not to hurt the Persons of the first Judges, nor ought they to be reproved for it, unless it appears that they have Condemned him out of Enmity, Covetousness, or Partiality. In fine, That if the Pope Annuls the Judgment passed upon *Rothadus*, he would render all the Judgments of the Bishops of *France* ever after contemptible. As for himself, he would never concern himself to Judge, or Condemn any Man, but, if they would not amend upon Admonition, send them to *Rome*. And this he shall be obliged to do, to avoid the Menaces of Excommunication which the Pope hath so often repeated to him, altho' it is the Opinion of the Fathers that Excommunication ought rarely to be used, and that in case of great Necessity. Lastly, He implores him, that his Compassion for *Rothadus* should not make him overlook the Rules of Discipline, and give an ill Example of Impunity to the Church. These Maxims he confirmed by the Canons of the Councils, and the Ancient and Genuine Writings of the Popes. *Hincmarus* also in this Letter assures the Pope, that they had sent their Deputies to *Rome* in their stead, not to accuse *Rothadus*, but only to satisfy him, that the Bishops of *France* intended no manner of disrespect to the H. See in Judging him, and to certify the Pope, that that Bishop was condemned by those Bishops whom he chose for his Judges. But tho' *Hincmarus* had promised, in the Name of the French Bishops, to send their Deputies to *Rome*, nevertheless they did not go, and pretended, for an Excuse, that it was told them that the ways were not open, and they should be stopped in their Journey if they went. Wherefore *Rothadus* went alone, and having waited almost Eight Months for his Accusers, he presented a Petition to the Pope, in which he complains, That he had been Deposed in contempt of his Appeal to the H. See. He maintains, that he never desisted from his Appeal, nor did choose or demand any other Judges. He accuseth *Hincmarus* of Compulsion and Deceit. He complains of his ill usage which he had received from him, and prayed the Pope to Try him.

Pope Nicolas's Letters in favour of Rothadus.

Nicolas, who had entertain'd him civilly, and dealt with him as a Bishop, declared himself wholly for him, and made an Oration in *S. Mary's* Church upon the Eve of the Nativity 865, in which he pleaded *Rothadus's* Cause, and maintains, That having Appealed to the H. See, he could not choose any other Judges, nor be Judged at another Tribunal; that he had not done it. And lastly, Since if he had not Appealed, they could not have Deposed him without acquainting the Bishop of *Rome* with it, because the Canons reserve the Knowledge of such Causes as concern the Bishops to the Holy See; He declares him Innocent, and Disannuls the Judgment given against him, and restores him to his Dignity; And after he had done it, with great noise, upon a Solemn Day, he makes it known to the Clergy and People of *Rome* in a Letter on purpose. He sent also an Express to *Carolus Calvus*, in which he much blames the proceedings of *Hincmarus* in derogation of the Right which he pretended to belong to the Bishop of *Rome*, without whose Cognizance they could not Judge a Bishop. He complains of the delays which they had made for above two Years, keeping *Rothadus* from *Rome*, and neither sending their Deputies, Witnesses, nor Accusers. He declares *Rothadus* innocent, and desires the King, *Charles the Bald*, to see him restored to his Dignity and Estate. At the same time he wrote a Letter to *Hincmarus*, in which, after he had upbraided him with the same Dealings, he commands him to submit to the Judgment he had given in favour of *Rothadus*, and to Execute it, or come himself to accuse him, upon condition, nevertheless, that *Rothadus* should be first restored to his Dignity and Revenues. In conclusion he says, That if he did not do one of them, he Pronounced him, by Virtue of his Apostolick Authority, Deposed from his Priestly Dignity, and separated from the Communion of the Church, without hopes of Restoration. He wrote also a large Letter to all the Bishops, to oblige them to receive *Rothadus*, and approve the Judgment he had given in his favour; and taking this occasion to greaten his Authority, he claims, as his due, that all Causes of the Bishops should be brought to the H. See. He upholds this pretence

pretence by the false Decretals, which he vouches to be Genuine, Ancient, and very Authentick; and because the Causes of the Bishops are the greatest Causes, whose Cognizance belongs to the Bishop of Rome, according to the Constitutions of the Popes. He proves that *Rothadus* made no Choice of his Judges, because he Named none in particular, but had only Written to some Bishops that they would undertake his Defence; that he never renounced his Appeal, nor indeed could he, because having once Appealed to a Superior Tribunal, he can't be Judged at an Inferior. Nevertheless, he declares that he will do no Injustice to any Man, and gave them free Liberty to accuse him before the H. See, upon condition they should first restore him, and put him in the same Quality he was before their Sentence passed upon him. He wrote also to the Clergy and People of *Soissons*, to Congratulate the Restoration of their Bishop, and Exhorts them to receive him joyfully. Lastly, He gave *Rothadus* a Letter directed to him, in which he restores him to his Dignity and Revenues, forbids all Men to trouble him, Exhorts him to take care of his Bishoprick, and execute his Episcopal Functions diligently, (upon condition nevertheless, that if after he is restored, any one shall accuse him before the H. See, he shall be ready to defend himself) and Pronounced a Sentence of Excommunication against them, who, after three Admonitions, would not restore any Goods, that belong to the Church of *Soissons*, which they had invaded, and against them who communicated with such. This Letter is Dated January, Indict. 13. An. 866. [These Epistles of Pope *Nicolas*, with many other, are Printed in one Collection at Rome 1542. and in Tom. 8. of the Councils, p. 268, 480, 514, and 563.]

Rothadus furnished with all these Letters returned into France. The Bishops of that Kingdom seeing the Pope so earnest in that Affair, would not contend with him, but for Peace sake restored *Rothadus*, altho' they were perswaded that the Pope did not act according to the Canons, which appoint that Bishops should be Judged in the Province, and that their Causes should not be carried to Rome, but he ought to send Commissioners to the places. And this they did so much the more willingly, because the Person who had been put in his place was Dead, as *Hincmarus* Bishop of Reims observes in the 5th Article against his Nephew *Hincmarus* Bishop of Laon.

The Conclusion of the business of *Rothadus*.

CHAPTER IV.

A Relation of the Contest between *Hincmarus* and *Wulfadus*, and other Clerks Ordained by *Ebbo*, who had been Archbishop of Reims.

H*incmarus* had no better success in the Contest with *Wulfadus*, and some other Clerks Ordain'd by *Ebbo*, after the Deposition of him from his Archbishoprick, than he had in the former with *Rothadus*. The Story is this: *Hincmarus*, then Archbishop of Reims, having observed that there were some Clerks in his Diocese Ordain'd by *Ebbo*, after he was Degraded, would not permit them to Execute their Office of Priest in the Church, nor acknowledge them as Clerks Lawfully Ordained. These Men seeing this, Appealed to the Council held at *Soissons*, in the Monastery of S. Medardus, in April 853, in which *Hincmarus* presided with *Wenilo* Archbishop of Sens, *Paul* Bishop of Rouen, and *Amauri* Bishop of Tours, and at which also *Thierri* Bishop of Cambray, *Rothadus* Bishop of *Soissons*, *Lupus* Bishop of Chalons, *Immo* Bishop of Noion, *Erpuin* Bishop of Senlis, *Hermenfridus* Bishop of Beauvais, *Pardulus* Bishop of Laon, *Hilmeradus* Bishop of Amiens, *Hubert* Bishop of Meaux, *Agius* Bishop of Orleans, *Prudentius* Bishop of Troyes, *Herimarus* Bishop of Nevers, *Jonas* Bishop of Autun, *Godefridus* Bishop of Chalon upon the Saone, *Dodo* Bishop of Angers, *Gombertus* Bishop of Eureux, *Hildebrandus* Bishop of Sees, *Erloinus* Bishop of Contance, *Balfredus* Bishop of Baienx, *Herrardus* Bishop of Lizieux, *Ansegaudus* Bishop of Auranthes, *Breindigus* Bishop of Maion, *Launus* Bishop of Angouleme, *Reichol* Suffragan of Reims, several Priests, Abbots, Deacons and Clerks, were present, with *Carolus Calvus* himself. These Prelates being Assembled, and treating about several Matters, *Sigloardus*, who supplied the place of the Archdeacon of the Church of Reims, told them, That there were several Clergy-men standing at the Door and desired admittance: They asked him their Names, who told them, That they were *Rodoaldus*, *Gisfaldus*, *Wulfadus*, *Fredebertus*, Canons of the Church of Reims, *Sigismund* a Monk, of the Monastery of S. *Thierri*, and three other of the Monastery of S. *Remigius*. The Council, and Prince, ordered them to come in, and *Hincmarus* immediately asked them their business. They answered, That they came to desire that they might be restored to their Priestly Function, to which they had been admitted by *Ebbo*, but had been Suspended from the Exercise of it by *Hincmarus*. *Hincmarus* asked them,

them, whether they had a Petition in Writing. They answered, No. Whereupon he told them, that in Ecclesiastical Affairs 'tis usual to use Instruments and Records. That the Catechumeni gave in their Names in Writing when they required Baptism. That the Elections of Bishops were confirmed by an Instrument Signed by the Electors. That a Bishop when he was Ordained received Letters Testimonial of his Ordination. That all Accusations, Judicial Sentences, Excommunications, and Admission to Communion were performed by publick Records, and so they ought to prefer their Petition subscribed by their Hands, that they may determine about their demands. Therefore they drew up a Petition immediately, and presented it to the 3 Archbishops the Presidents of the Council. *Hincmarus* reading it over, and perceiving that *Wulfadus* his Name was not to it, because he understood he was sick in the Monastery, he sent a Request to him by his Messengers to sign it as the others had done, which he did. When it was brought back, *Hincmarus* said, that if their Complaint had been made against any Bishop, it had belonged to him to judge of it, but being made against that Sentence which he had passed upon them, the determination ought to be referred to Judges chosen by both Parties according to the Canon of the Council of *Africk*, confirmed in the first Book of the Synodal Articles of the Emperor *Charles* the Great, Chap. 43. Whereupon he delivered a Writing, in which he declared, that he chooseth for his Judges in that Cause *Wenilo* Arch-Bishop of *Sens*, *Amauri* Arch-Bishop of *Tours*, and *Pardulus* Bishop of *Laon*, who should have his place in the Judgment, without any prejudice to the Primacy of the Church of *Reims*, to his own Rights, and the Respect due to the Apostolick See. After which he retired, and *Pardulus* took his place. The Complainants were then allowed to choose either the same Judges or others, or to add whom they pleased to them. Whereupon they chose the same, adding only *Prudentius* Bishop of *Troyes*, against whom *Hincmarus* had nothing to object. *Wulfadus* also consented to this Election, and so the first Action or Session of this Synod ended.

In the Second, the Judges declared first of all, that if *Ebbo* had Ordained these Clerks before he was deposed, or since his Deposition was declared unjust and his Restoration Canonical, there had been no dispute, but that they ought to exercise their Priestly Office. But since those that Ordained *Hincmarus* have proved that *Ebbo* was justly deposed, and that he never was Canonically restored, and that he had the boldness to Ordain these Clerks after his Deposition, it is evident, that they neither can nor ought to exercise their Function. Then *Thierry* Bishop of *Cambray* presented the Acts of the Deposition of *Ebbo*, by which it appears, that he was deposed after he had owned his fault, that he had himself consented to his Degradation, and had notice given him not to exercise any Episcopal Function. It was also set down in the Book of these Acts, that Pope *Sergius* had confirmed his Condemnation, and ordered him to be allowed only a Lay-communion; that since he had not been Canonically restored, but had dared to Exercise his Priestly Function, of which he had been justly divested.

In the Third Action, *Hincmarus*'s Ordination was Examined. *Rothadus* Bishop of *Soissons* brought the Testimonial of his Election, signed by the Clergy and People. *Hincmarus* himself presented his Letters of Ordination, a Letter of the French Bishops, and the Kings Letters Signed and Sealed, by which his Ordination was confirmed.

In the Fourth Session therefore they concluded, that *Hincmarus* was Lawfully Ordained Arch-Bishop of *Reims*, and began to Examine the Validity of the Ordinations made by *Ebbo*. *Immo* Bishop of *Noyon* cited a Decretal of Pope *Innocent*, that they can't receive Orders from them who have no power to Ordain. Whereupon it was in conclusion resolved upon and determined unanimously.

In the Fifth Session, that all that *Ebbo* had done after his Deposition, except Baptism, was null and void, and all those who had been Ordained by him should be deprived of their Orders in what place soever they were. Then *Fredibert*, who was one of the Canons Ordained by *Ebbo*, hearing this Sentence, said, that he was Ordained by that Bishop, because he saw the Suffragans of the Archbishop of *Reims*, of whom *Rothadus* Bishop of *Soissons* was one, were come to *Reims* by the Order of *Lasbarius*, and had restored *Ebbo*. To prove this, he produced a Letter signed by Eight Bishops. It was proved that these Subscriptions were forged, and *Immo* who was among them, and therefore concerned to clear this Matter, declared, that these Clerks being Excommunicated had no right to accuse a Bishop, but to satisfy the Council and Prince, he presented a Record, by which it appeared, that the Suffragans of *Reims* had declared, that they ought not to have any thing to do with *Ebbo* after his Deposition. He adds, that what was said in that Letter of the Staffs and Rings which they affirm that *Ebbo* had given (to 3 Bishops Ordained in his absence) was absolutely false, and that those Men who dare so boldly to affront and abuse the Bishops, should be punished according to the utmost Rigour allowed by the Canons.

In the Sixth Action, the Cause brought against *Hincmarus* being thus decided, he resumed his place; and then they handled in particular the Validity of the Ordination of a Priest, Abbot of the Monastery of *Haut-Villiers* called *Halduin*, who having been Ordained Deacon by *Ebbo*, was afterwards made Priest by *Lupus* Bishop of *Chalons*. The Bishop excused himself, that being made Governor of the Church of *Reims* during the Vacancy of that See by an Order of the Prince, this *Halduin* was presented to him by the Arch-Deacon of that Church to be Ordained Priest; The Synod judged, that conformable to the Canons of the Council of *Nice* and *Sardica*, the Priest *Halduin* ought to be deposed.

In the Seventh Action it was demanded, how they ought to be dealt with who had communicated in the Sacrament and Prayer with *Ebbo*, because the Canons had ordered, that such ought to be Excommunicated. especially if they knew that he was deposed. *Erpuin* shewed, that according to the Canons they might be favoured so far as to enjoy Communion still, if they acknowledged their fault.

Hereupon, in the Eighth Session, the King desired of *Hincmarus*, that the Clerks which had been Ordained by *Ebbo*, and those who had Communicated with him, should be granted Lay-communion, which the Council consented to, and when they had begged pardon of their fault, and acknowledged it, it was allowed them. Thus was the Judgment of this Affair managed in the Council, as the Acts of it relate more at large, the substance of which is contained in the first of the Canons.

Hincmarus being desirous to make this Sentence irreverfible, used his utmost endeavours to get it confirmed by the Pope. And to this end wrote several Letters to *Leo IV.* but he refused to approve the Acts of this Council, because they were not sent by some of the Bishops who were at the Council, and because he had heard that some of the Persons who were deposed had appealed to the Holy See. Nevertheless *Hincmarus* was still urgent to have the Judgment confirmed, and the Clerks who were concerned in this matter carried their Complaints to *Rome*, infomuch, that *Leo IV.* having regard to what Pope *Nicolas* had written about it, sent the Bishop of *Spoletum* his Legate, to hold a Council in which the Case should be decided between the Parties at difference, upon Condition nevertheless, that if the Deposition of the Clerks were confirmed, they should have liberty to appeal to *Rome*. This was not executed, but *Leo* being dead *Hincmarus* addressed his Successor *Benedict*, and having desired the confirmation of those Priviledges granted by the Popes to the Archbishops of *Reims*, prayed him also to confirm what had been done against *Wulfadus* and the other Clerks Ordained by *Ebbo*, shewing him in what manner that Judgment had been passed. *Benedict* answered him, That if the Business were so managed as he had related, and as it was set down in the Acts of the Council, he would confirm their Decision with the Apostolick Authority, and would make it to remain in force.

The Confirmation of the Judgment of the Council of *Soissons* by *Leo IV.* and *Benedict*.

Pope *Nicolas*, who not long after succeeded *Benedict*, confirmed the Priviledges granted to *Hincmarus* in the same form, but afterwards being changed in his affections towards *Hincmarus*, and being solicited by *Wulfadus* and his Fellows, he resolved to review this Affair, and to write to *Hincmarus* to shew those Clerks some favour, to restore them, or to have their Cause re-examined in a Council of Bishops which should meet at *Soissons*, and at which *Remigius* Arch-Bishop of *Lyons*, *Ado* Archbishop of *Vienna*, and *Wemlo* of *Sens* should be present, with the Arch-Bishops and Bishops of *France* and *Neustria*, where *Hincmarus* and the Bishops of his Province should meet, and *Wulfadus* and the Clerks in the same Cause, should be summoned: That the whole Matter being Examined, they should determine as they thought fit concerning the Restoration of those Clerks, but if they shall appeal to the Holy See, or desire to be judged there, both Parties should come to *Rome*, or send their Deputies after the Council, which should begin the 16th of *August*. In fine, That it ought not to be pleaded in excuse, that those Clerks having not appealed in the year ought not to be received; for besides that this exception is not in the Canons which speak of Appeals to the Holy See, those Clerks did Appeal to Pope *Leo* within the year concerning the Judgment given against them, as appears by a Letter of that Pope which he had by him. Wherefore he Exhorts *Hincmarus* not to be severe with those Clerks. He answers also to what might be alledged, that he had the Grants of the Holy See, by which this Judgment was confirmed, by saying, that if he read them attentively, he would find, that the final Decision of that Controversie was reserved to the Holy See, which maintains the Rights of other Churches without lessening its own. This Letter of Pope *Nicolas*'s is dated *April 2. Indiēt. 14. anno 866.* *Hincmarus* at the same time wrote a Letter to *Herard* Arch-Bishop of *Tours*, and to other Arch-Bishops that were to be at that Council, and prayed King *Charles the Bald* to call it together. This Prince answered, that he would cause the Council to be holden, but withall, that he had designed to make *Wulfadus* Arch-Bishop of *Bourges*, in the place of *Rodolphus* who was lately dead; that he had been chosen by the Bishops and People of the Diocess, but that he dare not let him be Ordained before his restoration, till he had written to him about it; that he desired he might be Ordained Priest, and then Bishop, or if he would not do it till the Synod was met, that he would permit the Government of that Church to be left to him. The Pope wrote to this Prince, that he should not do any thing concerning *Wulfadus* till his Cause was Examined and Judged in the Synod.

Pope *Nicolas*'s Judgment about *Wulfadus*.

This Synod therefore met in *Aug. 866.* *Hincmarus* Arch-Bishop of *Reims* presented Four Petitions or Memoirs to it in his own defence. In the first he shews, that *Wulfadus* and those that had been Ordained by *Ebbo* after his Deposition were declared deprived of their Holy Orders by the Judgment of a Council of 5 Provinces, and by the Judges they themselves had pitched upon; That afterward he had himself, by the Order of the Council, given an Account of the Matter at *Rome*, and that the Judgment of the Synod had been confirmed there by Pope *Benedict*, and also *Nicolas*; That he did not envy the Happiness of these Clerks in the least; That he was troubled they were degraded after such a manner, and wished they might be restored, but he neither dare, nor could do it after the Judgment of the Synod, it being expressly forbidden by the Canons, and Decretals of the Popes, who had several times declared, that they could not themselves annul the Canons made by the Councils, and approved by their Predecessors. The Second Memoir concerns the

The Council of *Soissons*, 866.

Person of *Ebbo*. *Hincmarus* proves by the Popes Letters, that *Ebbo* owned his Crime, and was deposed by 44 Bishops, whose Judgment was afterward confirmed and approved by Pope *Sergius*, who had ordered him to content himself with a Lay-Communion, and since he was not afterward Canonically restored, he ought not to be looked upon as a Bishop after his Condemnation, and that at this time it ought not in the least to be questioned, because this Judgment being passed in 835, he had a prescription of above 30 years against him. They alledged, that notwithstanding his Deposition he had continued to execute his Episcopal Function to his Death. *Hincmarus* replies, that this unwarrantable Action was of no use to him, and that the number of those that approved it could not justify his Carriage, which was so opposite to the Laws of the Church; That it was contrary to all the Canonical Rules for him to exercise all the Offices of a Bishop in the Church of *Mainence*, for the Canons do not permit in any case whatsoever a Bishop who is deprived of his own Diocese to exercise the Episcopal Function in another. *Hincmarus* then shews, that his own Ordination was Canonical and Lawful, saying, that after the Deposition of *Ebbo Fulcus* took care of the Church of *Reims* for 9 years, in which time *Ebbo* did not claim his Dignity again, nor make any opposition to him. That *Noto* had done the same for a year and a half, without any demand of restoration from *Ebbo*. That as for himself he was afterward Ordained in the Synod of the Province of *Reims* held at *Beauvais*, being desired by the People and Clergy of the City, and by the Bishops of the Province, and that he was Consecrated by his Arch-Bishop Bishop, and by the Bishops of the Province, with the consent of the Abbot and Monks of the Monastery of which he was a Member. That he was put in possession of it without any opposition from any Man. That his Ordination was approved by the Bishops of *France*, who wrote about it to Pope *Sergius*, and confirmed by an Edict of King *Charles the Bald*. That all these Acts were sent to *Leo IV*. *Sergius* being dead in the mean time. That *Lotharius* himself having in vain solicited Pope *Sergius* to have *Ebbo* restored, agreed to his Ordination; That the Holy See had allowed it, and *Leo IV*. had granted him the Pall, and had writ to him several Letters; That Pope *Benedict* and Pope *Nicolas* had confirmed him by granting him his Privileges. Lastly, That he was not obliged to enter into any dispute about it with any Man, since *Nicolas* had not required of him an Account of his Ordination of him. Lastly, having confirmed that which had passed in the Affair of the Clerks Ordained by *Ebbo*, it belonged to the Bishops to direct what they thought just and regular to satisfy the Pope; That as for himself he would not oppose what they did; That if it were necessary he would explain the Business more at large, and would shew them the Reasons, why they suspended these Clerks at the Synod of *Meaux*, and degraded them quite in the Council of *Soissons*. Then he presented to the Synod the Acts of the Council of *Soissons*, with those of the Synod of *Bourges*, and the Privileges of the Popes *Benedict* and *Nicolas*.

Hincmarus also presented a 3d Petition, in which after he had set down such Canons and Passages in the Popes Letters, as made it appear, that sometimes Clemency had been used towards them whose Ordinations were dubious, he consented for Peace sake, and to satisfy the Pope, that some gentle Method might be found out to receive and promote to Holy Orders those who had been Ordained by *Ebbo*, yet with a due care that this fact might not prejudice the Canons of the Church, nor the Judgment given against them and against *Ebbo*.

The Fourth Memoir of *Hincmarus* was presented to the Council, but not read, for fear of offending some Persons in the Council. It shews, That it was against his will, that he was forced to declare, that *Wulfadus*, after he had been condemned by the Council of *Soissons*, without the consent of the Bishops of that Council, without any authority from the Holy See, and without consulting the Church of *Reims*, had left the Province wherein he was Baptized, had received the Tonsure of a Clerk, and had executed the Office of a Reader, to go into the Church of *Langres*, which was then vacant, that he might be Ordained a Bishop there. That he had possessed himself of the Revenues of that Church, which according to the Council of *Chalcedon*, ought to have been kept by the Steward for the next Bishop. That having been removed by the Order of the Synod, he had made an Oath that he would never attempt the like again, nor undertake any Ecclesiastical Function for the future. That he had delivered this Declaration in Writing in the presence of *Pardulus* Bishop of *Laon*, *Gombertus* Bishop of *Eureux*, and *Aeneas* Bishop of *Paris*, before the King, and several Judges chosen by the Synod. That an Oath and Declaration had been required of him, as the Popes had decreed, to prevent a change of his resolution. And that it was for the same cause, that he had desired Pope *Nicolas* to confirm the Judgment given against him in the Council of *Soissons*, which had been already confirmed by his Predecessor *Benedict*. That he did not say this out of Malice, or with a design to do *Wulfadus* any Injury, nor to hinder the effect of the Popes good will towards him, but only to inform the Council fully of what had passed in that Affair.

After so full an Information, the Bishops of the Council were of the Opinion, that the Synod of *Soissons* had judged rightly; That *Hincmarus* had good reason not to restore these Clerks in contempt of the Decrees of that Council; That they might nevertheless be restored without injuring the Authority of the Council of *Soissons* confirmed by the Holy See, by granting them to continue in their Orders by Favour and Dispensation, and so succeed the Bishops when they died. But they thought it not convenient for them to do it by their own Authority, and judged it best for the Pope to do it by his. Wherefore they wrote to him, and assured him, that they had followed and executed his Orders; and that it might not be thought that they had revoked what was decreed in the Council of *Soissons*, *Herardus* Arch-Bishop of *Tours* made a solemn Protestation in the Council in all their Names,

Names, that they would never alter their Opinion, but only would consent; that the Judgment which had been given in strictness of Justice, might by a merciful Charity be moderated, and sweetened. Seven Archbishops were at this Council, viz. *Hincmarus* of *Reims*, *Remigius* of *Lyons*, *Trotarius* of *Bordeaux*, *Herardus* of *Tours*, *Wenilo* of *Rouen*, *Egilo* of *Sens*, and *Liubert* of *Maience*, and 28 Bishops of *France*, among whom was *Rothadus* Bishop of *Soissons*, who Subscribed the Letter sent to the Pope about the Affair of *Wulfadus* and his Fellows. *Hincmarus* wrote in his own Name to Pope *Nicolas* to excuse himself, that he had not immediately restored those Clerks, because he dare not Disannul what had been done in a Synod of five Provinces, but that he had submitted to the Synod as he order'd him, and had consented to the Accommodation that his Brethren had found out agreeable to the Canons of the Council of *Nice*, made concerning those who had been Ordained by *Meletius*; That he did not conceive it necessary for him to send a Deputy in his stead, since *Egilo* went in the Name of the Council, and the Pope had not enjoined him to come to *Rome*, or send his Deputies, unless there were an Appeal from the Judgment of the Synod, either on his own part or *Wulfadus*'s. He beseeches him to confirm what the Council had done, and assures him, that he wished no ill to *Wulfadus*, and other Clerks Ordained by *Ebbo*, who were but nine in all, as well Canons and Monks, as City and Country Clergymen. *Charles the Bald* wrote also a Letter to the Pope, in which he commends *Hincmarus* for his Obedience, approves the Method which the Council had taken, to refer the Restoration of *Wulfadus* to the Pope, and gives him notice that he had, in the mean time, left the Care of the Church of *Bourges* to him. The King also desired of the Bishops of this Council to Crown his Queen *Hermintruda*, which was granted him, and the Ceremony was performed by them at the same time in the Church of *S. Medardus*.

Egilo Archbishop of *Sens* was sent with these Letters, the Acts of the Council, and a Petition sent by *Hincmarus*, which is not met withal among his Works, in which he gives the Sum of all that he had alledged in the Council concerning the Deposition of *Ebbo*, and recites several Authorities out of the Popes Letters, to shew, that he ought not to blame, or condemn, what has been done against that Archbishop, nor Annul the Judgment given against *Wulfadus*, or the Clerks Ordained by *Ebbo*, but only restore them by an Act of Grace.

Pope *Nicolas* being desirous to Disannul all that had been done in the first Council of *Soissons*; was not at all pleased with this Judgment, but returned a large Answer to the Bishops, in which he much blames the Transactions of that Council, and says, That the Acts of it are full of Falsities, and that they were never Confirmed at *Rome* after a full knowledge of the Cause; That Pope *Leo*, his Predecessor, had ordered that the Matter should be re-examined, and for that end sent his Legat to be present at the Tryal, but it was never Executed, and Pope *Benedict*'s Confirmation was obtain'd by surprize by *Hincmarus*, and by a false relation of it; and besides, 'twas not Definitive, or without a Reserve; That he had advis'd *Hincmarus* to receive those Clerks, and in case he would not, he commanded that a Synod should do it; That he was mightily pleas'd that there was no difference in the Council, but they had unanimously agreed to restore *Wulfadus*, and the other Clerks; That all he complain'd of was, that since they had left their Restoration to him, they had not given him a full account of that Affair, and all that concern'd it; That they ought to have made a Declaration at large, of all the circumstance of *Ebbo*'s Deposition, and Restoration, of his second Deprivation, and Translation to another Church; That he wish'd they had done it in that Cause, and would do it in all others, about which he should order a Council to be held. He approv'd of *Hincmarus*'s submission, but could not but smile at his assertion, That 'twas not he that had suspended them, or declared them fallen from the Orders, since he knew what he had done in his Province against them, and how eagerly he had Prosecuted that Affair at *Rome*. He subjoins; That the Matter being not sufficiently cleared, or examined, he could not pass his definitive Sentence upon it, but because these Clerks were Deposed contrary to the Canons, they ought to be restored, and resettled for the present, till *Hincmarus* can produce what he hath against them, and prove that they have been lawfully Deposed. He complains, That they had made one of those Clerks a Bishop at the same time that they pretended to leave the Judgment of the Matter to him, and declares, That he will not yield to his Ordination till the thing is ended. Lastly, In the Business of *Ebbo*, he says, That 'tis no wonder that Pope *Sergius* would not receive him to his Communion, because he was Condemned, and had not Appealed to the H. See about his Condemnation, nor had his Cause been fully discovered to him, or examined. He speaks the same things to *Hincmarus* in his Letters written to him at the same time, but more especially blames his Carriage, and Administration, in many sharp reflexions; and concludes, telling him, That he takes it ill that he makes use of the Pall on such occasions as were not allowable. In a third Letter, he thanks King *Charles the Bald* for the satisfaction he had given him, in making the Bishops of *France* unanimously join in the Restoration of those Clerks, but could not blame *Hincmarus*. Lastly, In his fourth Letter he Congratulates *Wulfadus*, and the other Clerks, for their Restoration, and Exhorts them to be subject to *Hincmarus*; and tells them, That he would allow them a Years time to prosecute that Affair at *Rome*, if they thought fit. These four Letters bear Date Dec. 7. 866. [These Letters of Pope *Nicolas* are extant Tom. 8. of the Councils, p. 268. and 480. They are also Printed with a Collection of his Epistles Published at *Rome* 1542. Fol.]

By what has been said, it is evident that the Bishops of *France* would not bring these Causes to *Rome*, nor be oblig'd to appear there themselves to maintain the Justice of their Sentence, nor would endure it to be Disannul'd, or blamed in the least; the contrary to which, Pope *Nicolas* pretended

P. Nicolas's Letter about the Judgment of the Council of Soissons.

The Carriage of the Bishops of France.

pretended to do. He required, that the Councils which Judged any Causes at the first Hearing should be called by his Authority ; That both the Accused and the Accusers, had liberty of Appealing to *Rome*, before and after their Sentence ; That all Synods should give him a large and full Account of their Proceedings before they passed Sentence ; That in case of Appeal, the Holy See might put the Condemned into the Places and Condition they were formerly in, conditionally, and then the Judges should be obliged to come, or send their Deputies to *Rome*, to maintain their Judgment, where the Cause shall be Examined a-new, as if it had never been decided. From this time the Bishops of *France*, who were most Learned, and best Skilled in the Canons, to evade the Pretensions contrary to the Canons, which tended directly to the utter ruining of the Episcopal Authority, and overthrow of all Church Discipline, and that without quarrelling with the H. See, Judged all Ecclesiastical Causes that came before them in their Synods ; and that their Judgment might be of greater Authority, they caused the Contending Parties to choose their Judges, because, according to a Maxim of Law, It is not Lawful to Appeal from the Sentence of those Judges whom they had Elected. Lastly, They caused that Judgment to be Executed, and in case the Persons Condemned referred themselves to *Rome*, they would send the Pope their Reasons, and require his Confirmation, or rather Approbation of their Judgment, but tho' often cited never would go to *Rome*, nor send their Deputies with a Commission to act in their Names, to call any Matter in Question, but left it to the Pope to do as he pleased, without opposition. And if it so happened, that they were obliged either for the good of the Church, or for Peace sake, or in Obedience to the Will of that Prince, to do as the Pope would have them, they protested that it was without any Abrogation of their Sentence, which was Valid and Just, but only to shew Mercy to the faulty. Thus they behaved themselves in this Cause. *Hincmarus*, first of all, caused those Clerks to present their Petition in Writing, and to leave it to the Synod of *France* : He then made them choose their Judges by agreement, after he had withdrawn from the Tryal. After the Judgment was passed he had it executed, and confirmed by the Pope ; but at last, *Nicolas I.* being solicited to it by *Wulfadus*, and being desirous to have that Cause re-examined in a Synod, *Hincmarus* ordered the matter so, that not only their Decree was kept in force, but was confirmed without any offence to the Pope, who had resolved to restore these Clerks, or to the Emperor, who favoured *Wulfadus* ; For he perswaded the Bishops not to deal so rigorously with *Wulfadus* and his Fellows, as in Justice they might, and to consent to their Restoration, if the Pope desired it. This shewed a great deal of complaisance to the Pope, in leaving the thing to his dispose, in respect to the H. See, but it was not what the Pope desired ; He would have had the Synod, which he called, to have quite Disannulled what was done at *Soissons*, and himself to be made Judge in that Affair ; and upon an Appeal, both Parties should have come to *Rome* to Contest about it. And for this Reason it was that he would not determine the Matter definitively, but satisfied himself to Restore *Wulfadus*, and the Clerks Ordained by *Ebbo*, conditionally.

Wulfadus
Ordained
Archbishop
of Bourges.

The Council
of Tr. yes.

The Letter
of the Coun-
cil of Tr. yes
to the Pope
against *Ebbo*.

Before *Nicolas's* Letters were brought by *Egilo*, *Charles the Bald*, who had so great a favour for *Wulfadus*, and would have him Ordained Archbishop of *Bourges* by all means whatsoever, sent his Son *Carolomannus*, Abbot of *S. Medard*, to have him Ordained and Installed, which was done in September, by some Bishops who were not very well Skilled in the Laws of the Church, which *Wulfadus* had provided, and *Carolomannus* had scared into it. It was *Aldo* Bishop of *Limoges* who Consecrated him ; and some have said, that that Bishop, in the midst of the Ceremony, was taken with a Fever, of which he Died soon after. *Egilo* being returned with four Letters from Pope *Nicolas* in the Year 867, *Charles the Bald* called a Council at *Troyes*, at which were the Archbishops of *Reims*, *Tours*, *Rouen*, *Bourdeaux*, *Sens*, and *Bourges*, with those 14 Bishops who were present at the Council of *Soissons* the Year before ; in which, some Bishops favouring *Wulfadus* to please *Carolus Calvus*, would encounter *Hincmarus*, but he defended himself so well, that they only resolved to satisfy the Pope to send a Synodical Epistle, containing a large Relation of what had passed in the Deposition of *Ebbo*, his pretended Restoration, and the Ordinations of *Wulfadus*, and others, who had been Consecrated after his Deposition. In it they relate, how the Children of *Lewis the Godly* would have deprived him of his Estate, and for that end had made use of *Ebbo*, and some other Bishops, who having obliged that Prince to confess some forged Crimes, had put him in a State of Penance, and deprived him of his Authority ; How afterwards, when *Lewis the Kind* was again restored by the Authority of his Bishops, *Ebbo* had left his See, and fled ; how he was Apprehended, and carried to the Emperor by *Rothadus* Bishop of *Soissons*, and by *Ercaricus* Bishop of *Chalons* ; how he had himself Signed, and Approved the Restoration of *Lewis the Kind* ; and owned, that he was unjustly, and contrary to the Canons, put to Penance ; after which manner having acknowledged his fault in Writing at the Council in *Thionville* held 835, in which Year *Lewis the Kind* Died ; how afterward *Lotharius* being come out of *Italy* into *France*, *Ebbo* met him at *Worms*, conducted by the Abbot *Boso* in the Monastery, where he then abode ; How *Lotharius* having given order that he should be Restored, he went to *Reims*, and began to Exercise his Episcopal Function in the presence of the Bishops of the Province, without any contradiction from them ; How in that time he had Ordained *Wulfadus*, and the other Clerks, about whom the Controversie was, who were told. That he was Canonically restored to his Church ; How after he had enjoyed peaceably, one Year, the Archbishoprick of *Reims*, he withdrew himself into the Kingdom of *Lotharius*, when King *Charles* had passed over the *Seguana*, and Conquered the Country ; How great Service he had done *Lotharius*, who gave him two Abbeys, and had employed him in several

Affairs,

Affairs, and sent him to Rome with *Drogen* Bishop of Metz 844, to Pope *Sergius*, who would not acknowledge him for a Bishop; How having refused to go Ambassador into Greece, he fell into Disgrace with *Lotharius*, and was turned out of his Abbeys; How afterwards retreating into the Empire of *Lewis of Germany*, he was made Bishop of *Hildesheim* in Saxony, where he Exercised his Episcopal Function; How in 845, *Charles* had called a Synod at *Beauvais* to have a Bishop Ordained for the Church of *Reims*, which had been vacant ten Years, yet Governed by the Abbot *Fuicus*, and after by *Norbo*; How *Hincmarus* had been Canonically Elected and Ordained Bishop, and his Ordination had been confirmed by *Gontaldas*, whom Pope *Sergius* had appointed at the Solicitation of *Lotharius* to regulate that Affair. They joined to this Relation all that they had Written to the H. See about that Matter, and all that the Pope had given them in Command, declaring to him, that they approved the Restoration of the Clerks Ordained by *Ebbo*; and consented, that they should Exercise their Office. Lastly, to gratify the Emperor *Charles*, they required the Pall for *Wulfadus*, Ordain'd Bishop of *Bowges*. This Letter was dated Nov. 867, and Sealed up with the Archbishop's Seals, and given to *Astardus* Bishop of *Nantes* to be carried to the Pope; But *Charles the Bald* made him deliver it to him, broke the Seals, Read it, and Wrote another to the Pope, which was more favourable to *Ebbo*, relating every thing that was for him, and concealing what was against him; He says he was the Son of a Person that belonged to the Kings Treasury; that having his liberty, he had entred into the Ecclesiastick State, and was made the Kings Library-keeper; That after the Death of *Charles the Great*, in the time of *Lewis the Kind*, *Wulfaratus* Archbishop of *Reims* being Dead, and it being left in the power of the People to choole whom they would Bishop, they first chose *Gillemarus*, but he being presented to the Bishops to be examined, was found incapable of it; wherefore the Emperor propounding *Ebbo* as a Person of Merit, the People agreed to choole him; That in the first Rebellion of *Lewis the Kind's* Sons, *Ebbo* continued Loyal, but the second time he had engaged himself, and the Party of *Lotharius* and acknowledged his fault publicly in the Church of *S. Steven* at Metz; That to prevent his Deposition, he had sent to the Empress *Judith* the Ring that she had given him; That that Princess was employ'd to pacify her Husband *Lewis the Kind*, and to solicit for *Ebbo*; That nevertheless, some Bishops had perswaded him to confess his fault, and after that Confession, had advised him never more to exercise his Priests Office; That the Emperor had written to Pope *Gregory* to confirm his Deposition, and had received his Letter thereupon, but what was in it they knew not, yet *Lewis the Kind* did not seem satisfied by it, because he did not make another Archbishop upon it, which he would immediately have done, if the Pope had confirmed the Deposition of *Ebbo*; That after the Death of *Lewis the Kind*, *Ebbo* was acknowledged by all the Suffragan Bishops. Archbishop of *Reims*; That they had all communicated with him, and all that had been Ordained Bishops in his absence had received the Ring and Crozier from him, with Letters of Confirmation. This is the account that *Charles the Bald* gave the Pope in particular about the Deposition of *Ebbo*, and after excuses himself for having caused *Wulfadus* to be Ordained, before he had received the Popes Answer, and demanded the Pall for him, and commends the condition of the Bishops oppressed by the *Britains* to him. - *Hincmarus* had also written a private Letter to Pope *Nicolas*, in Answer to that which he had received from the Pope, full of reproof, and angry reflexions: In it he defends himself with much submission, but as much smartness. He tells him, that he had found in the Letter written to himself, and in that to the Bishops of the Council of *Soissons*, many reproachful imputations, which he deserved for his Sins; That if he were present with him, he would do as *S. Benedict* ordered his Monks to do, when they found their Prior offended with them, cast himself upon the Earth at his feet, but what he could not do with his Body he would do with his Mind and Heart, according to the Advice of *S. Gregory*, who bids us to have Patience, and Charity in our Hearts towards our Neighbour, who is at a distance from us. In fine, that he had executed the Popes Command in restoring *Wulfadus*, and the other Clerks Ordained by *Ebbo*. After he hath thus humbled himself, he assures him that he was much troubled to see him so angry with him, but he imputes that Charge to the false Reports he had received of him, and owns, that had he been really guilty of those things he is accused of, he should have deserved to be dealt withal more severely, but his Conscience testifies to him, that tho' he be a great Sinner, he is not such an one as the World hath represented him. He says, That he was heretofore accused to Pope *Sergius*, and *Leo*, that he had not that respect he ought for the H. See, but he shewed, by his obedient Carriage, how submissive he was to the H. See, and how far from that ambitious Spirit which was charged upon him, as well as from cruelty and falshood; That neither his own Church, nor the Neighboring Churches, ever complained that he was subject to those Vices, and beseeches him never to believe that he hath had any design to delude him, or oppose his Orders, or despise his Admonitions; That as to *Ebbo*, he thought it not convenient to lay open his faults, lest any Man should think that he insulted over the Dead, or would revive an Affair that had been ended and determined above 30 Years. Nevertheless, to satisfy the Pope, he tells him, how he had declared himself unworthy of his Priesthood, without being constrained by violent means to it, or engaged by fraud. He takes notice, that of all the Bishops who had Deposed him, there now survived but two, viz. *Rothadus* and *Erpwinus*. He then describes the manner how he was Ordained into his place; how Pope *Sergius* being solicited by *Lotharius* to it, had Named *Gontaldas* Archbishop of *Rouen* to examine his Ordination; how *Ebbo*, when he was Summoned to the Synod by *Gontaldas*, dare not appear; whence it was concluded that *Ebbo* was never restored, and should remain Deposed from his Priest-

King Charles's Letter in favour of Ebbo.

Hincmarus's Letter to the Pope.

ly Office and Dignity ; and that having lost it in his Life time, he should not recover it after his Death. He next gives him an Account of the business of *Wulfadus*, and the other Clerks Ordained by *Ebbo* after his Deposition ; and because Pope *Nicolas* chiefly insisted upon this, That Pope *Leo* had not confirmed the first Judgment given against them at the Council of *Soissons*, *Hincmarus* gives him the particulars of all that had passed between him and Pope *Leo* in that business, viz. That Pope *Leo* had written to him that he could not confirm what had been done in that Synod, because the Council had not sent their Deputies to him, nor were his Legates present at it, nor had the Emperor writ any thing to him about it ; and because 'twas said that *Wulfadus*, and the other Clerks, had Appealed to the H. See. That, besides this, *Lotharius* had importuned him not to confirm the Judgment of the Council of *Soissons* ; That the Bishops hearing that *Lotharius* concerned himself in that Matter, had written to him, and that he had nominated two Bishops of *Italy* to look into it in a Council, which was called by the Authority of the H. See ; That after this, that Prince had sent his Deputies to *Rome* to Pope *Leo*, who died as they were in their Journey to him ; That being arrived there in the Papacy of *Benedict*, that Pope had granted him a Grant to confirm the Judgment of the Synod of *Soissons* ; that since that, neither the Bishop of *Spoleum*, Nominated by *Lotharius*, nor any other Bishop, had held any other Synod about that Affair, but that which was lately called by the Authority of Pope *Nicolas* ; He defends himself against that Accusation that the Pope laid against him, that he had falsified *Benedict's* Letter of Privilege, and assures him, that the Copy which he had sent him was a true one, as he will find, if he compares it with the Original Draught, which is in the Registry of the Church of *Rome*. He adds, that he had not required of the H. See any other special Privileges, but what were usually granted to all Metropolitans, and were anciently granted to the Metropolis of *Reims*, but because his Province, and also his Diocese, was partly in one Kingdom and part in another, he thought it necessary to have his Privileges renewed, because men had great regard to them, and carnal men being awed by such marks of distinction, respected him the more. Lastly, as to the Pall, he assures him, that he never used it unless upon the great Festivals of the Passover and Nativity, because on the other Holidays of the Year, tho' 'twas allowed for him to wear them, yet he was obliged through urgent business, and the Affairs of Church and State, to be absent from his Cathedral Church. In fine, that he desired the Pall for no particular use, because the Pall is an Ornament which is suitable for all Metropolitans, as a mark of the Dignity or Virtue of him that wears it. *Hincmarus* had composed this Letter before the Council of *Troyes*, immediately after he received *Nicolas's* Letter, but it was not sent in that form, for the Bishops of that Council having given him a large relation of the business of *Ebbo*, he cut off the beginning of his Letter, and wrote a shorter beginning with his own Ordination, and the business of *Wulfadus*. *Astardus* Bishop of *Nantes*, the Deputy of the Council to go to *Rome*, was also entrusted with another Affair by the Council of *Soissons*. 'Tis thought commonly to be of that of 866, but it was another Council held there in 867, for *Astardus*, who was the Bearer, went to *Rome* in that Year only ; and Pope *Nicolas* in his Answers to the Synod, and Bishops of the Council of *Soissons* in 866, makes no mention of any thing written in this Letter. The Bishops of the last Council tell him, how the Churches of *Tours* and *Nantes* were much annoyed by the *Britans*, who would not come to the Synods of the Province to which they belonged, nor acknowledge the Metropolitans and Bishops of *France*, pretending to govern themselves ; That they valued not the Petitions that had been made to them ; That they had encroached upon *Nantes*, and attempted the same upon the Bishopricks of *Tours*, *Angers*, and *Mans* ; That almost all the Churches of *Neustria* had endured much by their Cruelty ; That they had Deposed the Bishops of *Dola* and *Vannes*, and put other Bishops in their place ; Then they pray the Pope to do them Justice, to give *Astardus* a favourable Audience, to reduce the *Britans* to good Order, and to write to their Duke, either to submit to King *Charles*, or else to make use of the Sword of Excommunication. This Letter is dated Aug. 16.

The business
of Astardus.

Adrian's
Answers a-
bout Ebbo
and Astar-
dus.

When *Astardus* came at *Rome* he found Pope *Nicolas* Dead, and *Adrian* settled in his place, to whom he presented the Synod and Kings Letters. *Adrian* returned this Answer to the Bishops of the Synod of *Troyes*, That tho' they had omitted some things as to the Restauration of *Ebbo*, yet he commends their Zeal ; That he was glad that *Wulfadus's* Innocency had been proved so clearly ; That he approved of his Promotion to the Archbishoprick of *Bourges*, and granted him the Pall ; That he desired him to put Pope *Nicolas's* Name into all their Dypsticks, and to oppose all that the Greeks might say, or attempt against this Pope. This Letter is Dated Febr. 11. 868. He sent an Answer also to the Letter of the Bishops of the Council of *Soissons*, in the beginning of which it evidently appears, that the Letter before-mentioned was not written by that Council of *Soissons* held in 866, but in another which met there in 867, before the Council of *Troyes*. He tells them, that he much pitied the condition of *Astardus*, who was deprived and dispossessed of his Bishoprick and Orders ; that he should be put (*incardinari*) into the first vacant Church, to exercise his Episcopal Function there. He says, that he had written about it to King *Charles*. And indeed, in the following Letter which is directed to that Prince, he Answers first to the Letter which he had written to him concerning *Ebbo*, telling him, that 'tis to no purpose to examine the matters concerning that Bishop, who is now Dead. He thanks him for the Protection which he had given the Churchmen, which the H. See thought fit to restore. He grants the Pall to *Wulfadus*, and recommends *Astardus* to his Care to be put into the next vacant See, which was not less than his own. He also recommends him for the same reason to *Hincmarus* Archbishop of *Reims*, and *Herard* Archbishop of *Tours*, in private Letters to them : He commands this last to give *Astardus* an Abby, which he had heretofore in his Diocese, and tells him,

him, that he had written to *Solomon Duke of the Britans*, and his People, to exhort them to do him Justice; and desires him to be fully assured, that if they should send any one to *Rome* on their part, they should not obtain any thing to prejudice his Rights. He grants by another Letter the Pall to *Aetardus*, to comfort him for the loss of his Diocess. Thus ended the Contest between *Hincmarus* and *Wulfadus*, with the other Clerks Ordained by *Ebbo*. [These Letters of Pope *Adrian* are Printed among his other Epistles, which are 26 in all, in *Tom. 8. of the Councils*, p. 896.]

The End of the Fourth Contest.

C H A P. V.

An History of the several Contests that Hincmarus Archbishop of Reims had with his Nephew Hincmarus Bishop of Laon.

Hincmarus engaged in another business against his Nephew *Hincmarus Bishop of Laon*, which had no better effects than the former. He had by his Interest and favour made this Nephew Bishop of *Laon*, which is subject to his Metropolis, in 859. This Man instead of being subject and devoted to the will of his Uncle, would govern according to his own humour, and being grown into favour at Court, accepted an Office there, and obtained an Abby. This displeased the Arch-Bishop of *Reims*, who did all he could to oblige him to quit them, and reproved him for leaving his Diocess to go to his Abby without his permission, although it was forbidden by the Canons to Bishops to leave their Province without the consent of their Metropolitan.

The Bishop of *Laon* fearing the Presence of his Uncle, dare not be at the Synod of Bishops met at *Cambray* for the Ordination of a Bishop, although he was summoned. In 868 *Hincmarus Bishop of Laon* engaged himself in a Business with *Charles the Bald*. Having some Contests with certain Lay-men about the Estate of the Church, and principally with a Lord called *Normannus*, to whom the King had given a Benefice, *i. e.* some Lands belonging to the Church of *Laon*, with the consent of this Bishop *Hincmarus* himself, who had himself solicited him, and procured it for him, as one of his Friends, but afterwards repenting of what he had done, and being desirous to get it again, had Excommunicated that Lord. He began to discuss the Affair privately before the Commissioners, among whom were some Bishops, but it happened that the Son of *Luido* accused the Bishop of *Laon* before the King, and the Lords of his Council, of having deprived him of a Benefice of his Fathers, (*i. e.* of a certain Mannor belonging to the Church, which had of ancient times been possessed and enjoyed by his Father) although to retain the possession and enjoyment of it he had paid a Fine to the Church, and had gotten a grant of him. The King complaining of these Actions to *Hincmarus Bishop of Laon*, he answered his Majesty with so much Impudence, that the Prince fell into a great passion against him, and gave him many ill words. He then summoned him to his Council, but *Hincmarus* humbly shewed him, that he could not appear, and at the same time sent a Letter to *Rome* to accuse *Normannus*, and to request the Pope to take this Matter upon him, and procure that he might come to *Rome*. *Hincmarus* hereupon was condemned for his Default by the Kings Council, and all the Revenues of his Bishoprick were seized on. The King also put him out of his Office at Court and his Abby. And although *Hincmarus Arch-Bishop of Reims* was very angry with him, yet he endeavoured to assist him on this Occasion, and wrote a smart Letter to *Charles the Bald*, in which he affirms, that what he had done against *Hincmarus* was altogether unjust; That it was never heard of, that a Christian Prince should confiscate the Revenues of the Church. Whereupon he recites several Laws of the Emperors and Decrees of the Councils and Popes to prove, that 'tis not allowable for any Man to invade the Church Revenues. Then he presented to the King a Memoir, which contained several Canons, to shew, that Bishops ought not to appear before Lay Judges in Matters Ecclesiastical. The King answered, that the Kings his Predecessors had compelled the Bishops to give an Account before the Lords of his Council of the Benefices they would put their Officers out of. *Hincmarus* replied by another Writing, that that Custom was an Abuse, which was reformed by the Capitularies. The King being at *Pistis* in *Normandy*, he held a Council there. *Hincmarus Bishop of Laon* presented a Petition to the Bishops assembled, requiring them to settle him in his Revenues, or suffer him to shift for himself at *Rome*, but the Matter was accommodated by *Hincmarus Arch-Bishop of Reims*, and the Bishop of *Laon* was restored to his place, after he had begged the Kings pardon, and so he retreated immediately into his Diocess. *Charles the Bald* commanded him several times to come to him, but he would not obey the Order, but designed to fly into the Kingdom of *Lotharius*, who had promised to receive him into his protection. He had also the boldness to write to King *Charles*, that he had rather live out of his Kingdom, than to be represented such an ill Man as he was reported to be in it. The King then commanded his Domestick Servants to come to him, some obeyed, but he detained the rest. After this the King a second time sent two Bishops to him, and some of his Guards, to bring them either by perswasion or force. *Hincmarus Bishop of Laon* having heard that some Soldiers were coming to him, pronounced Excommunication against those that did meddle with the Revenues of his Church. The two Bishops which *Charles the Bald* had sent, having put *Hincmarus* in mind of the Oath which he had made to the King, could not perswade him to go with them to him, and therefore

therefore returned after they had obliged such Persons of his Family as were freed by an Oath to appear. *Hincmarus* of *Laon* holding on his course, issued out an Excommunication against several Persons in the Arch Bishoprick of *Reims*, and in other Archbishopsricks and Dioceses, not sparing the King *Charles* himself, which was a Cause of great Scandal to the whole Church and Kingdom. Nevertheless *Hincmarus* Arch-Bishop of *Reims* found out a way to compose this Matter, and to hinder the Bishops who were provoked, from bringing it before a Synod, and to reconcile his Nephew with those he had Excommunicated; but this did not put an end to this Business, for *Hincmarus* of *Laon*, a Man of an untractable temper, enraged King *Charles* again, who thereupon called an Assembly at *Verbery*, Apr. 24. 869. in which that Bishop was accused; and seeing himself ready to be condemned, he required leave to go to *Rome*, and remove his Business thither. But King *Charles* instead of granting it, stopped him for some time, upon which he immediately Excommunicated, or rather Interdicted his Priests and Clergy, and forbade them to celebrate their Office, administer Baptism, yea, even to Infants in danger of Death, to give the Communion even to dying Persons, or Bury any Person in his Dioceses, till he shall return, or they receive a Letter from *Rome* to order the contrary. The Arch-Bishop of *Reims* having heard of this Prohibition by some of the Clergy of the Church of *Laon*, who came to complain to him, wrote immediately to his Nephew to take off the Interdict, and to the Clergy of *Laon*, that they ought to exercise their Function, and administer the Sacraments, without any regard to that dangerous and unlawful Excommunication. He sent them also some Rules taken out of the Canons to direct them how to behave themselves. The Bishop of *Laon* not regarding the Advice of his Metropolitan, he wrote to him a second time more smartly, and enjoined the Clergy of the Church of *Laon* to do their Duty. He wrote also again a third time to the Bishop of *Laon*, who was let at liberty, after he had taken an Oath to be faithful to King *Charles*. But to justify himself, he gathered several Extracts out of the false Decretals attributed to the ancient Popes, in which it was said, that Bishops ought to be tried by the Holy See, at the first Examination, if they demanded it.

Wirmaria.

Adrian's
Letter in
favour of
the Bishop
of *Laon*.

The Quar-
rels of the
two *Hinc-*
marus's
about the
business of
Nivinus.

Some time after this, Pope *Adrian* wrote to *Hincmarus* Archbishop of *Reims*, and King *Charles*, to compel *Normannus* to restore immediately to the Church of *Laon* the Lands he was in possession of, telling him, that if he did not do it, he would Excommunicate them, and to suffer *Hincmarus* Bishop of *Laon* to come to *Rome* to fulfil his Vow he had made of going thither, and to take care of the Church of *Laon* in his absence, which provoked them both against the Bishop of *Laon*.

In the mean time *Lotharius II.* King of *Lorraine*, being dead in *Italy*, Aug. 8. 869. *Charles* possessed himself of his Kingdom, and being accepted by the Grandees of the Country, he was Crowned by *Hincmarus* Archbishop of *Reims*, Sept. 7. in the same year. In the beginning of the year 870, *Hincmarus* Archbishop of *Reims* expelled out of his Dioceses a Person named *Nivinus*, being accused of debauching a Nun, and carrying her away, His Nephew not only received *Nivinus*, but put him in possession of an Estate he had in another Dioceses, and gave him in recompence of what he had lost a Pension out of the Revenues of the Church of *Laon*. *Hincmarus* wrote, Feb. 13. 870, to him, and tells him, that he ought not to receive either him or his Brother *Bertricus*, whom he had expelled out of his Dioceses for several Crimes, of which he was found guilty. *Hincmarus* Bishop of *Laon* returned him an Answer, That he had always avoided to speak or write to him of such things as he had acted contrary to his Judgment, but he was obliged to be plain with him in reference to the Excommunication of *Nivinus*, and could not but tell him, that he thought that he ought not to deal with that Person as if he had been regularly accused, and could not or would not make his defence, or had been convicted of the Crime, because when he had obtained a time of him to clear himself, although he had no Accusers, and was come upon the day appointed to vindicate his own Innocence by the Testimony of Credible Persons, he neither found him, nor any Person in his stead to be his Judge; but without a Legal Hearing he was commanded to depart out of his Dioceses. He finds fault with *Hincmarus* for believing false reports so easily, and assures him, that it was not true that he had received the Estate of *Nivinus*, or allowed him a Pension out of the Revenues of the Church. He also defends himself strongly against the suspicion which *Hincmarus* had entertained against him, that he sold the Goods of the Church. He confesses that *Nivinus* had a great while ago offered him a part of his Estate adjoining to his, but he would not accept of his gift, whereupon he soon after gave them to another Person; and alleges several Canons to prove, that he ought not to have passed so rash a Sentence. Lastly, he says, that he thinks *Bertricus* ought not to be looked upon as an Excommunicated Person, because the Archbishop of *Reims* could not Excommunicate him who was not of his Dioceses, and had neither been put to publick Penance, nor condemned by a regular Sentence.

Another
Difference
between
the two
Hincma-
rus's about
Adulphus.

Hincmarus Archbishop of *Reims* sometime after this sent another Request to his Nephew, in which he had a more favourable Answer. The Bishop of *Laon* had employed a certain Priest named *Adulphus* in a Commission, who did not discharge his trust well, but being reproved for it by his Bishop, spoke disrespectfully to him, and withdrew himself. *Hincmarus* angry at this, sent the Priest *Clarentius* to tell him, that he was Excommunicated, but he stopped his Ears, and would not hear the Sentence, and then fled to *Hincmarus* Archbishop of *Reims*. Afterwards being desirous to return to *Laon*, the Doors of his Church and Cloyster were shut against him, to his admiration. *Hincmarus* Archbishop of *Reims* interceded for him, and desired his Nephew to receive him, and restore him to his place, or if not, at least to receive him into Communion. *Hincmarus* Bishop of *Laon* answered him, that that Priest had fled very unfitly, and without any necessity, telling him, that

that he would never have any thing to do with him. That although he had behaved himself so ill to him, yet in respect to what he had written, he would restore him to his Prebend and House, and would permit all that would to communicate with him, upon condition that he shall not be allowed communion with himself till he received him upon his trial, or had satisfaction. This Letter of *Hincmarus* is dated the 19th, and the Answer the 27th of April, in the same year 870. [This Letter with some others of *Hincmarus* Bishop of *Laon* to *Hincmarus* Archbishop of *Reims* is Printed, with the Works of *Hincmarus* Archbishop of *Reims*, by *Sirmondus* at *Paris* 1645. Vol. 2.]

At the same time *Hincmarus* Archbishop of *Reims* and *Hincmarus* Bishop of *Laon* quarrelled about another matter. There was a Chapel in the Diocese of *Laon* belonging to a Benefice of the Church of *Reims*, in which there was ordinarily a Priest to officiate, who was presented by the Incumbent of the Benefice. *Sigibert*, who had the Benefice, had presented one named *Senatus*, a Servant of the Church of *Reims*, and *Hincmarus* would set him at liberty, that he might be Ordained by the Bishop of *Laon*. This Clergyman, though he was not in Priestly Orders, had yet officiated in that Chapel for 4 years. Then the Bishop of *Laon* sent thither two Priests of his Company, but after a while he removed these Priests, and would have a Priest only to bear the Titles, and that the Inhabitants should go to a Parish of the Diocese of *Laon* governed by *Hermerardus*. *Hincmarus* Archbishop of *Reims* desired his Nephew, either to Ordain *Senatus*, or to put into that Church another Priest whom he should appoint to bear the Title. Instead of satisfying his Uncle, he gave him an angry and harsh answer, thinking himself abused by some admonitions which he had given him in his Letter, with the authority of his Uncle and Metropolitan. He first of all accuses him as the Author of his imprisonment. Then he tells him, that he can't give him a full answer as to the business of *Hermerardus*, because he had not heard it canonically and regularly; That he did not remember what decision had been made in that business, but would inquire of those that had been present, and remembered it; That he did not positively require the Priest *Adulphus* to be present at the Synod to be held at *Laon* on the 15th of that month; That he wondered, that he did not send again sooner, since he had granted what he had desired; That as to *Senatus*, 'twas not true that he had consented that that Clerk should have the Church in debate, but on the contrary had told him, that he would deal with the Church which the Archbishop of *Reims* had in his Diocese, as he had done with that which the Bishop of *Laon* had in his; That he had a Complaint against *Sigibert* for putting that Clerk into the Church that belonged to *Hermerardus*; That *Sigibert* had answered, that he did it with the consent of his Officers, and particularly of *Adulphus*; That he had answered, that if *Hermerardus* would relinquish that Church, well, if not, he would proceed as in Justice he might; That not being able to persuade *Hermerardus* to recede from his Right, he had given notice to *Sigibert* by a Man that belonged to him; That afterward he took that Church from *Senatus*; That *Hermerardus* had desired to determine the Lands in a Synod; That he had advised *Sigibert* to accommodate the Matter; Lastly, That he could not approve of the Ordination of *Senatus*, and since it was faulty at first, because he was a Servant, he ought not to confirm it, nor promote him to a superior degree of Orders.

Hincmarus Bishop of *Laon* declared openly against his Uncle.

Hincmarus Archbishop of *Reims* being met with several other Bishops, at the Palace of King *Charles* in *Gondeville*, in the Diocese of *Tola*, *Hincmarus* Bishop of *Laon*, instead of saluting him as he did the rest of the Bishops, would not so much as take notice of him. *Wenilo* Archbishop of *Rouen* asking him why he would not live peaceably with his Metropolitan, he answered him, that he could never be friends with him heartily, because he had not burnt the Writings which he had sent to him concerning the Excommunication which he had issued out against his whole Diocese; adding, that he did but follow his Example in Excommunicating, because he had Excommunicated a Village in his Diocese belonging to the Bishop of *Laon*, because the Inhabitants had refused to pay him their Tenth, but payed them to the Church to which they belonged, so that several Infants died unbaptized, and several Noble Persons without the Sacraments. *Hincmarus* Archbishop of *Reims* replied to *Wenilo*, that that fact was not true, and that that Recrimination was a tacit confession of his fault and in short, that he desired nothing more, but that the Writings on both sides might be examined by a Synod. *Wenilo* relating this Answer to *Hincmarus* Bishop of *Laon*, he said, that he had not the Papers that had passed between them, but gave him the Papers which began with the Verses directed to *Carolomannus*, which was the second Collection of some Extracts of the Popes Decretals, and Canons to settle the Judgments of the Causes of the Bishops at *Rome* in their first Examination. *Hincmarus* Archbishop of *Reims* having read these Papers with a great deal of Earnestness, made an Answer to them, which he sent to *Wenilo*, to be given to the Bishop of *Laon*. He waited for an Answer, or expected that he would have sent him the Writings which he complained of, that they might be examined, but *Hincmarus* Bishop of *Laon* would do nothing.

When they went from hence, the King came to *Attigni*, where he held a Synod in May, at which the Deputies of the 10 Provinces of *France* were present. Here they first gave the Ambassadors of *Germany* audience about the Division of the Empire. Then the Business of *Hincmarus* Bishop of *Laon* was brought upon the Board. *Hincmarus* Archbishop of *Reims* after he had delivered him 55 Articles to serve for an Answer: As to the Collections he had made out of the Decretals, and to all that he had said and written against him, presented a Petition to the Council, in which he related to the Bishops all that he had done to conquer the Obstinacy of the Bishop of *Laon*. He was also accused in the Council by the Bishops, who complained of the unjust and rash Excommunications which he issued out against their Diocesans; by the King, That he had broken the Oath of Allegiance

The Contest between *Hincmarus* and his Nephew at the Synod of *Attigni*.

giance which he had made to him; and by the Lord *Normannus*, That he had put him out by force of Arms of the Benefices which he was in lawful possession of. *Hincmarus* of *Laon*, that he might get free from this Business, demanded that he might be judged by the Holy See, but not being able to gain that point, he delivered a Writing, in which he promised submission to his Metropolitan *Hincmarus*, and took a new Oath of Allegiance to King *Charles*, but he desired that *Hincmarus* Archbishop of *Reims* should give him a Writing to oblige himself to maintain him in the Privileges that belonged to him, and to defend him. *Frotarius* Archbishop of *Bourdeaux* was the Mediator of this Peace. But since the Accusations of *Normannus* and his Wife, who complained of their ill usage, and that they were unjustly deprived of the Benefices they had enjoyed, and also of some others to the same effect, did yet stand unsatisfied, *Hincmarus* Archbishop of *Reims* chose for the Judges of that Affair *Aldardus* Bishop of *Nantes*, *Ragenelmus* Bishop of *Noyon*, and *John* Bishop of *Cambray*. These Judges Examined that Matter before the King, and were of Opinion, that the Bishop of *Laon* ought to restore some of those Benefices, but they did not give their Judgment upon the day prefixed, but put it off to another day to give sentence. Then *Hincmarus* Bishop of *Laon*, seeing that the Affair would not go well for him, escaped away in the night. What passed afterwards, I shall give you an account of, when I have given an Abridgment of the 55 Articles which *Hincmarus* Archbishop of *Reims* presented in the Council to his Nephew, as an answer to all that he had written and said against him.

Hincmarus's
55
Articles.

In the beginning of this Work he puts some Verses, as an answer to those which *Hincmarus* Bishop of *Laon* had put before his second Collection of Canons, and as this Bishop had taken this for the subject of his Verses, That Men might freely appeal to the Holy See, so he made it the subject of his, that according to the Canons all the Bishops of a Province ought to be subject to their Metropolitans, and sharply reproves his Nephew for not giving him the respect due to him.

In *Art. 1.* he explains the business about the Chapel, where the Bishop of *Laon* accused him for Excommunicating the Inhabitants because they would not pay the Tithes. He says, that the Chapel, which was in the Country of *Attolia*, had been a long time before subject to the Priest of the Church of the Village of *Juigny*; That *Bertierus*, sent by the Bishop of *Laon* to take care of that place, had hindered them from paying their Tithes to the Priest of the Parish, and had employed them as he pleased; That the Priest *Aufoldus*, who was to take care of the Diocese of *Reims*, where this Chapel stood, had demanded Justice several times against *Bertierus*, and when he could not obtain it, he forbid celebrating Divine Service in that Chapel till the Inhabitants should pay their Tithes to their Curate according to the ancient usage, in which if they would hearken to him, they might come to the Church of *Juigny*, but that Baptism and the Communion was denied to no Man, neither did any Man die in that time without receiving the Sacraments. Having thus cleared himself as to that matter, he proves by a long possession, that the Chapel of the Court and Lordship of *Attolia* did belong to the Territories within the Diocese of *Reims*.

In *Art. 2.* he reproves the Bishop of *Laon* for getting an Abby, and taking an Office at Court without his leave, and proves, that by the Canons such things are not allowable to Suffragan Bishops without the consent of their Metropolitan; as also for Excommunicating *Amalbertus* of the Diocese of *Reims*, being accused of Impotency by his Wife, who was taken out of the Bishoprick of *Laon*.

In *Art. 3.* he reproves him for Excommunicating Persons not of his own Diocese.

In *Art. 4.* he relates what had passed about the Writings in the Conferences with *Wenilo*.

In *Art. 5.* he answers the threatening Speeches which the Bishop of *Laon* had given out, that he could withstand his Metropolitan, and valued him not, because the Holy See had already disannulled two Sentences passed by him, viz. those against *Rothadus* and *Wulfadus*. As to the former, after he hath produced several Canons to prove, that Metropolitans and a Synod of the Province had right to Judge the Bishops at the first Tryal, although the Holy See might afterwards restore them if it thought fit; He says, that the Pope did not find fault with the Judgment in *France* given against *Rothadus*, but through his great Wisdom, he had desired them to restore that Bishop who had implored his help. That as to the Second Judgment he was not concerned for it, being none of the Judges, and that since the Holy See would not join with so rigorous a Sentence, he had consented to his Pleasure and the Will of the King. That he had fully cleared himself to Pope *Nicolas*, and that his Successor *Adrian* had through his goodness put away all displeasure and anger about that matter. In fine, he says, that he had always done with alacrity what the Holy See had desired of him, to avoid all differences, being persuaded, as *St. Leo* says, that the Pope hath some reason to mitigate the severity of the Laws, on condition that they should ever after beware of it, and keep to the due Execution of the Canons.

In *Art. 6.* he inquires into the truth of what *Hincmarus* Bishop of *Laon* had said to several Persons concerning his Uncle, That he had loosed those whom he had bound, had deposed those whom he had ordained, I will cause that he or I will never sing Mass more; *Hincmarus* shews, that it did not become him who was his Inferior to speak so of him, and vindicates the Right of Metropolitans, and the difference between them and other Bishops. It belongs to them to call Synods, and all their Suffragans are bound to come to them, or send their Excuse, and if they do not so, they may punish them; That the Accusations against any Bishop ought to be brought to them, and they may appoint Judges for the Accused, or consent to them that are Elected. It belongs to them to Ordain the Bishops of their Provinces, and those that are not Ordained with their consent, ought not to be
acknow-

acknowledged for Bishops according to the Council of *Nice*, whereas, if a Bishop be Ordained with the consent of his Metropolitan, and other Bishops of the Province, except one or two, his Ordination is accounted good. If a Bishop Dies in his Province, it belongs to the Metropolitan to Name a Visitor of the vacant Church. A Bishop ought to Sign the Regulations and Canons which his Metropolitan presents to him, if they contain nothing in them contrary to the Faith. He can't make any changes or alterations in the Lands of his Diocess, without the consent and advice of his Metropolitan. Men may appeal from the Judgments of the Bishop to the Metropolitan; if he hath Excommunicated any Person, and will not receive him again, he may be Absolved by his Metropolitan in a Synod of Bishops. Lastly, The Metropolitan hath a care of all the Province, and all those that have any Ecclesiastical Matters may apply themselves to him, and he can take cognizance of them; A Bishop hath only the Government of his own Diocess, in which he may Ordain Priests and Deacons; if he hath any differences with another Bishop, they can't take the Bishops of another Province for Judges; he can do nothing in the general Affairs of a Province without his Metropolitan; In dubious Causes he ought to assist him, he ought not to go directly to *Rome*; If he will go out of his Province, he must first obtain leave of his Metropolitan. Nevertheless, if he hath any Accusation against his Metropolitan, he may demand Judges of the H. See, according to the Council of *Sardica*. Lastly, The Metropolitan may cause the Canons, and Constitutions of the Church, to be put in Execution in all the Province, without assembling any Synod, or consulting the Bishops, and if he finds any thing opposite to them, he may reform it immediately, because in so doing he is the Author of no new Laws, but the Executer of the old only.

In the 7th Article, He reproves *Hincmarus* Archbishop of *Laon*, for going out of his Diocess without his consent, and flying from the Judgment of his Metropolitan and the Bishops of his Province.

In the 8th Article, He accuses him for sending the Pope's Letters directed to the King and himself, by such Archbishops as were at a distance from him, whereas he ought to have sent them by his own Messengers.

In the 9th Article, He reproves him for having Excommunicated a Monk of *S. Dennis*, which the King had put in a Monastery in the Diocess of *Laon*, and would not be perswaded to revoke that Excommunication.

In the 10th Article, He answers the Collection of Decretals made by *Hincmarus* Bishop of *Laon*, and because he grounded the Authority of these Records upon a passage of *S. Leo*, who says, that we are obliged to obey the Decrees of his Predecessors, made and promulgated concerning the Orders and Discipline of the Church, *quæ de Ecclesiasticis ordinibus, & Canonum sunt promulgata disciplinis*. He explains the signification of this expression, and affirms, that it ought to be understood of the Laws taken out of the Canons, and which they have published in their Decretals, and not of the private Decrees which they have made, and which are not agreeable to them; whereupon he cites several Sentences of the Popes, which declare, That we ought to observe the Canons.

In the following Articles, as far as the 16th, he treats of the Order and Subordination in general, which ought to be among the Bishops.

In the 16th Article, He treats in particular concerning the Subordination of the Church of *Laon* to that of *Reims*: He says that this Metropolis had eleven Churches under it, before *S. Remigius* erected the Castle of *Laon* in that Bishoprick; That the Bishoprick of *Laon* owes its Erection to the Church of *Reims*, and that it hath always been subject to it; That the Authority of *S. Remigius* is in his Successors, and that this Metropolis hath been dignified with several Privileges by the H. See.

In the 17th, He cites several passages in the Pope's Letters against those Inferiors that exalt themselves against their Superiors.

In the 18th and 19th, He shews that several have destroyed themselves through Pride and Vanity, by explaining H. Scripture according to their own fancies, and by governing according to their own humor, without following the Tradition of the Church.

In the 20th, He shews that the Discipline of the Church may change and alter: He speaks of the first six General Councils, whose Authority he acknowledged. As to the seventh he says, That 'twas not received in *France*, and cites a passage of the Caroline Book concerning the General Nature of Synods. Afterwards, he heaps together many Historical Facts, in which he is mistaken in giving credit to the Supposititious Letters of *Marco* and *Felix*.

In the 22d, He explains *S. Gregory's* words in his Letter to *Theodistus*, that they ought not to be Absolved who are Excommunicated by the Church; and maintains, that they ought to be understood of those only that are Excommunicated for Just Reasons, because we ought not to think that Unjust Excommunications are made by the Church.

In the 23d and 24th Articles, he says, That the *Roman* Church hath not received the 9th Canon of the Council of *Chalcedon*, in that which respects the Permission, which it gives to a Clerk, who hath any thing against his Metropolitan, to apply himself to the Bishop of *Constantinople*. In the last of these Articles, he rejects the Collection of Canons, which was said to be given by Pope *Adrian* to *Angilram*.

In the 25th and 26th, He shews that there is a difference to be observed between the Decisions of General Councils and the Letters of holy Men and Popes; That 'tis absolutely necessary to obey all

all the Decisions of the Councils, but the same subjection is not due to all that is contain'd in those Letters.

In the 27th, He shews that *Hincmarus* Bishop of *Laon* is not exempted from answering, for saying, That he was stopped; and by pretending that he hath Appealed to *Rome*.

In the 28th, He says that 'twas an injury to interdict his Priests and Clerks without any Accusation, or they were either Convicted of their Crimes, or Confessed them. To prove this, he produces a great number of Canons, which prescribe the Order to be observed in Ecclesiastical Judgments, and what ought to go before the condemnation of every Person.

In the 29th and 30th, He shews that Superiors have right to declare no Excommunications which are manifestly irregular and contrary to the Laws of the Church, such as that was by which the Bishop of *Laon* forbade to administer Baptism to Infants, and the Sacrament to Dying Persons, contrary to the Decrees of the Church, which do not allow the Sacraments to be denied to any Persons in their Necessity. He sets down in this Article many good Rules about Excommunication.

In the following Article he says, 'tis great Inhumanity to deny Burial to the Dead.

In the 34th, He shews, by several passages out of the Popes Letters, that about Matters evident, or already decided, 'tis not necessary to call a Synod, nor Appeal to the H. See, and that the things already Ordained and Decreed should be put in Execution.

In the 35th Article he proves, That the H. See Judges with the Bishops, and the Bishops with the H. See; That no Man can put a restraint upon Metropolitans, nor hinder them from judging the Affairs of their Province, much less in that which is already Ordained, and Decided by the Councils. He adds, that in these things there is no need of consulting, or calling together the Bishops of the Province.

In the 36th Article, He examines the Subscription of the Instrument of the Bishop of *Laon*, by which he Excommunicated those that would not obey the Decrees of the Popes contained in his Collection. He says, that if he affirms that this Collection contains any thing singular in it, and contrary to the Constitutions of the Council of *Nice*, and the other Councils received and approved of by the Church, he is himself Excommunicated by endeavouring to Excommunicate others, and so hath separated himself from the Church's Unity with those he hath caused to Sign it.

In the following Articles to the 43d, he gives him wholesome Advice, and assures him in the 40th, that he was no cause that he was out of favour with the King.

In the 43d, he vindicates himself from the Calumny that the Bishop of *Laon* had cast upon him, in accusing him of falsifying the Quotations which he cited. He speaks of the business of *Nivinus*, he says that his Crime was publick and certain, that all the World knew that he had Debauched the Nun, and had conveyed her by Night out of the Monastery into his House; That the thing being discovered, the Nun had undergone her Penance in the Convent, and afterward he had conveyed her away; That he had done all he could to make him acknowledge his fault, and oblige him to do Penance, but instead of undergoing Penance, he had affronted and abused him; whereupon he Excommunicated him, and expelled him out of his Diocess.

In the 44th and 45th Articles, he exhorts his Nephew to come to an agreement, lay aside all Animosities and Enmities, and to take mild Methods to gain the Kings favour without going to *Rome*.

In the 46th and 47th, he reproves him for bragging he was never Conquered.

In the 48th he says, 'tis very dangerous for a Man to be too fond of his own Opinion.

In the 49th, he Advises him not to abuse the Talent that God hath given him.

In the 50th, he reproves him for not suffering any to say, that he hath received any kindness, or good turn, which he hath not deserved.

In the 51th, he accuses him of receiving Presents from his Clergy, and proves, that it is forbidden by the Canons. In the 52th, he accuses him of being arrogant, proud and vain.

In the 53th, he gives him advice about his Gesture, and the motions of his Body, which were indecent.

In the 54th, he exhorts him not to misuse his health of Body, or Pleasures of the World, in the flower of his Age. Lastly, he concludes this Work with *Elisha's* Words to *Elisha*, *I have done for you all I was able*. He adds, that he believes, tho' he shall not profit by his Advice, that it will not be in vain, before God, to him that gives it. He prays to God to grant to him, to will, say, know, and do what he hath commanded, and to make his Nephew to hear favourably, and do what is convenient for him, and that both of them may will and do what he hath commanded, and persevere in the observance of his Commandments.

The sequel of
the Affair
of *Hincma-
rus* of *Laon*,
after he
left *Attigni*.

We will now return to the remaining part of the business of *Hincmarus* Bishop of *Laon*: After he was gone from *Attigni*, as we said before, he wrote a Letter to *Hincmarus* Archbishop of *Reims*, which was given him the 12th of *July* by one of his Deacons named *Ermenoldus*, in which he beseeches him, that since he had appealed twice to the Pope, as they themselves acknowledged, he would get leave of the King to let him go thither. *Hincmarus* Archbishop of *Reims* returned him no Answer, whereupon he wrote directly to the King, and having excused himself for not coming to him, because he had a Fever, he prays him earnestly to let him go to *Rome*, that having performed his Vow, he may be recovered from his Fever. The King answered *Bertricus*, who brought

brought him the Letter, that 'twas a wonder that the Fever, which kept him from Court, should not hinder him from going to *Rome*; that he should come to him, and if he had any just cause of going to *Rome*, he would permit him. The King also commanded him to give a Benefice to one named *Eloi*. *Hincmarus* Bishop of *Laon* having received this Answer, sent *Edo*, Provoit of the Church of *Laon*, to carry a Petition to the Archbishop of *Reims*, in which he tells him, 1. That he greeted him, and prayed for him. 2. That he was persuaded that he was sensible that he was Persecuted, and that he did share in his Sufferings. 3. That the King had taken away the Revenues of the Church of *Laon*, and given them to *Normannus*, which he knew when he withdrew from *Attigni*. 4. That some other Persons had possessed themselves of the Lands belonging to the Church by the Kings Order, who had required him to restore a Benefice to *Eloi*, who had forcibly gotten it. 5. That he intreated him, who was his Uncle and Archbishop, to obtain of the King that he might have a free Administration of the Revenues of his Church, and to order and dispose of them, as he thought fit; He promises in this Juncture to obey him, come to him, and follow his Directions, protesting, That if the King will not grant him this favour, he never will obey him more, nor never come in his presence; That he will fly to the H. See, and use his Authority by Excommunicating those who have invaded the Goods of the Church, as it is allowed in the Constitution of the Bishops, which he had sent him. This Constitution was made up of certain Canons of the Council held in 860 at *Toussi*, in the Diocesis of *Tela*, which Decreed, among other things, that those who violently seized upon the Goods of the Church, should be Excommunicated for their whole Lives, nor should obtain Communion at their Death, nor have a Christian Burial; That the Princes and Judges should find out such Persons as corrupted Virgins and Widows dedicated to God, upon Penalty of being expelled out of the Church, and deprived of Burial; That those that have taken away any of the Church Revenues, or Goods, should restore them double, treble, or fourfold, according to the thing they have taken.

A Petition of Hincmarus Bishop of Laon.

Altho' the Name of *Hincmarus* Archbishop of *Reims* be among the Subscriptions to the Canons of this Council, yet when he received this Writing, he said he had never heard of any such Constitutions, and that the Bishops who were present at that Council said the same thing: He says, that these Constitutions are unreasonable, and contrary to the Laws of the Church, and judged by the Subscriptions, that those acts were false, because he found the Names of some Bishops that were not there, and two Bishops of the same See at the same time, viz. Two Bishops of *Auxerra*, *Christianus*, and *Ablo*, and two Bishops of *Noin*, *Immo* and *Raginelmus*, who succeeded him. He adds, that his Seal was among others there, altho' he was sure that he had not set his Seal to that Act.

This Petition of *Hincmarus* Bishop of *Laon* was given to *Hincmarus* Archbishop of *Reims* at *Pontigen*, July 16. by *Heddo*; He represented his Nephew's Petition to the King, and got the Bishops then at Court to second him in it, viz. *Remigius*, *Harduicus*, *Odo*, and *Willibert*. The King answered, That he thought the Bishop of *Laon* might be satisfied with what was said at *Attigni*; That he had taken more than belonged to his Church out of the Estate which the Prince was willing to give him, so that he might re-enter upon the Land of *Pauls*; but as to the other Revenues about which the Contest was, he must wait till the Matter could be Regulated, and Commissioners be sent on both sides to the places to examine what doth really belong to the Church, that it may be restored to it. As to the Benefices of which he speaks, *Hincmarus* answers him, That he had deprived the Lawful Heirs of them, to whom he himself had once granted them; and that the Judges, which he had chosen, had determined that he ought to restore them; that he would stay but till some Articles were decided before he fled, and would not wait till Sentence were pronounced; That he might return, and bring with him the Arrest, by which the King had given, or restored to the Church of *Laon*, the Lands in question, and would do him Justice. In fine, that he had sent him a Writing of that which was done in the Council of *Joussi*, which he never saw, and of which the Bishops of that Council never heard, and which was not agreeable to the Original he had. Lastly, he advises him not to Excommunicate *Normannus*, or any others, rashly, nor go to *Rome* till 'twas examin'd in a Provincial Synod, whether his Appeal to the H. See were regular.

The Answer to the Bishop of Laon's Petition.

Hincmarus Bishop of *Laon* returned a long Answer to this Letter of *Hincmarus* Archbishop of *Reims*, in which he tells him, That he did not desire to enjoy the Revenues of the Church to put them to a bad use, but to employ them as the Canons prescribe; and that it could not but trouble him much to see the Revenues, which were intended for the Subsistence of himself and Clergy, to be taken away, and given to a Person to whom his Predecessor would never grant a Church-Farm; That another had got a Farm granted him, which use to furnish the Church with Candles; and several others were given to such persons, who had done no Service to the Church a long time, and could be no ways profitable to it; That the King never spake a word to him, of that which *Hincmarus* Archbishop of *Reims* mentioned to him; and that he only told him, that he heard he had taken more Grounds in the Lands of *Pauls* than belonged to him, or were granted by the Letters he had sent him; That he would have them; That he was willing that he should enjoy what was contained in these Letters, except the Farms in the possession of *Angarius*, who was his Man, upon condition, nevertheless, that they should restore them to him, if he found that they belonged to the Land of *Pauls*; That the King had delayed to restore them to him, but he was put upon doing it by the Advice of *Hincmarus*; That he had not unjustly seized upon,

The Bishop of Laon's Answer.

and kept those Farms, but they have belonged above 60 Years to the Land of *Paulls*; That he had enjoyed them ever since the King had restored those Lands, six months since, till *Ansgarius* had obtain'd them of the King, without any cognizance of the Cause, and without examining his Claim. As to the Judges, which he says were Named by him, it is true that the King ordered the Archbishop of *Reims* to Nominate some Bishops who should examine the Affair of those who complained that they were deprived of their Benefices; That *Hincmarus* having Named them, he did appear before them with one Clergy-man and Lay-man of his Church; That *Regenard* having preferred his complaint first, he did shew his Reasons why he deprived him; and whereas, among other things, he had accused him of not paying the Service due, the Judges required him to take an Oath that it was so, and that *Regenard* should lose his Benefice. Whereupon *Hincmarus* Bishop of *Laon* complains, that the Judges regarded Temporal more than Spiritual Causes, because being also accused of spoiling the Farms, and having abused the Revenues of the Church, they did not condemn him to make any Restitution. The second that made his complaint was one *Grivon*, who being accused of spoiling a Wood which his Father had Planted, he defended himself by saying, 'Twas not so, and that 'twas some Peasants that had wasted it against his knowledge; and that *Hincmarus* had deprived him of his Benefice only because he would not go to *Rome*; That when *Hincmarus* maintained the contrary, and produced his Witnesses, they put off the Judgment of that Affair till next Week. He then confesses, that he withdrew himself, but says 'twas to avoid the Persecution intended against him; That all his Family was Banished; That they favoured the Lord *Normannus*, who was Excommunicated both by the Pope and himself; That they would not permit him to go to *Rome*, but had taken away the Revenues that belong to his Church. As to the Constitution of the Synod of *Toussi*, he says, that he received it of *Harduicus* Archbishop of *Bisuncon*, who was present at it; and that it was written by two of his Deacons; and that he remembers well, that 'twas made in that Council; That 'tis true, that he had composed another Letter, but finding it too long, he thought it best to Sign this which was shorter, and, as it were, an abridgment of the other. Lastly, he enlarges upon the Popes Decretals; he affirms that they do not contradict one another, and that the Bishops, who desire to be judged at *Rome*, at the first Examination ought to be sent thither. He complains of his Archbishop, that he had been no help to him since he desired to be sent thither, but, on the contrary, opposed his Interests. This is the Answer that *Hincmarus* Bishop of *Laon* gave his Metropolitan; but having no mind to have to do with him, nor those Ecclesiastical Judges that he had Nominated, he resolved to request Secular Judges of the King, two months after he retired from *Atigni*. The King appointed *Helmingarius*, *Hotarius* and *Orsio*, who were Court-Officers. These Judges altered, and re-examined the things that had been decided by the Ecclesiastical Judges, and were more favourable to *Hincmarus* of *Laon* than they had been, for they made the Lord *Normannus* to leave his Benefice; and others, who had gotten possession of the Benefices in contest through the flight of *Hincmarus*, to resign them to him again. Things being thus ordered, *Hincmarus* of *Laon* returned to Court, and never spake more of going to *Rome*.

A new Contest between Hincmarus of Laon and the King. *Hincmarus*, Archbishop of *Reims*, was very angry that his Nephew had so well acquitted himself before the Lay-Judges, contemning the Authority of his See, and the Judges he had appointed; wherefore he wrote to him with a great deal of Passion. Nevertheless, the Judgment given for him was Executed; but not long after, *Hincmarus* of *Laon* engaged in a fresh Quarrel with King *Charles* upon the account of *Caroloman*. This happened thus: *Caroloman*, the Eldest Son of King *Charles*, was Baptized in the Church of *Reims*, and devoted by his Father to be a Churchman, having been Shaved, and afterwards received all the Orders, as far as a Deacon, from the Hands of *Hildegarius* Bishop of *Meaux*; But because he was forced to embrace a Profession, which displeased him, he resolved to make his escape, and being got away, he conspired against his Father. He was accused in the Synod of *Atigni*, and condemned as a Rebel, and thereupon being deprived of his Abbies was put in Prison. Having appealed to *Rome*, the Pope wrote in his favour, and a little after he was set at Liberty. But in the Year following he began his Quarrel again, took Arms, gathered Troops, and Plundered the Country. *Hincmarus* Archbishop of *Reims*, in the absence of the King, who was gone into *Burgundy*, assembled the Bishops of his Province immediately, and after he had admonished him four times that he should lay down his Arms, he declared him Excommunicated, and all his Soldiers, which were the greatest part of the Province of *Reims*, if they did not reform, and do Penance before the 11th of March. *Hincmarus* sent this Letter of Excommunication to *Remigius* Archbishop of *Lyons*, and to the Bishops of his Province, and wrote on purpose to *Hincmarus* Bishop of *Laon*, to require his consent, under Hand, to this Excommunication, but he gave him no Answer to it; wherefore he wrote a second time more earnestly to him. Then he answered, That he would not give his consent to it, because he had not answered his desire made to him by *Eddo*, which he ought to have added in that Act. *Hincmarus* Archbishop of *Reims* replied, That *Eddo* had never spoke to him about it, and that he had not any thing to add. Nevertheless, he desired him to tell him plainly what he would have added, promising that he would do it if it were reasonable, being always ready to learn of others, follow their advice, and reform any thing that was amiss. In the rest of the Letter, he speaks with softness to his Nephew, and shews that he is greatly displeased with his Disobedience. 'Tis Dated Aug. 19.

On the 5th of May, a Clergy-man of *Laon* called *Teutlandus* coming to *Reims*, the Archbishop ordered him to bid his Bishop to send his consent immediately to the Excommunication of *Caroloman*.

man. Lastly, *Hincmarus* Bishop of *Laon* being admonished a 6th time by a Letter from his Metropolitan, answered, That he wondred he should desire his consent to that Excommunication, since he had not taken his Advice in issuing it out. He also complains, that his Uncle had sent his Summons by the Clergy-men of his own Church, and that he had pronounced a Benediction in the Diocess of *Laon* upon some of the Confederates of *Caroloman*.

On the 14th of *May*, *Hincmarus* Archbishop of *Reims* cited the Bishop of *Laon* to a Synod, which was to be held, that he should answer to the complaints and accusations brought against him; but he, instead of giving a civil answer, wrote a Letter full of Invectives and Affronts, in which he accuses him of betraying, and delivering him up, when he was apprehended, and of being his Enemy ever since he opposed him in his putting a Bishop into *Rotbadus's* place, till he should receive the Popes pleasure about that Affair. Nevertheless, *Adrian* wrote two Letters in favour of *Caroloman* to the King his Father, to the Bishops of *France*, and the Lords, in which he forbids the last taking Arms against *Caroloman*, and the others to Excommunicate him. These Letters bear date *July 13*. but they did *Caroloman* no service, as we shall shew anon. This Pope wrote also to *Hincmarus* Archbishop of *Reims*, *March 25*. to call a Synod for the Reformation of Abuses in his Diocess; and under this pretence *Hincmarus* Archbishop of *Reims* cited *Hincmarus* Bishop of *Laon*, in the Name of the Pope, and by his Authority, to the Synod which was to be holden at *Douzi*, *Aug. 5*. The Act says *July 5*.

The Council being assembled at *Douzi*, King *Charles* presented a Bill to them containing several heads of Accusation against *Hincmarus* Bishop of *Laon*; the beginning of it is lost. In that part which remains, he accuses him for Writing to *Rome* against him, at the same time when he acknowledged in *France*, that he had not meddled with any of the Revenues of the Church; for going out of his Kingdom into *Lotharius's*; for not coming to him when he had commanded him, and for hindering his Servants to come to him; for Writing a second time to *Rome* against him; for flying from *Attigni* after he had Sworn Allegiance to him. Lastly, for Arming his Servants to hinder the Governor of the Province, that he might not apprehend certain suspicious Persons which were at his House, to send them to the Council, but let them escape. When this Bill was read, the King desired, that since the Bishop of *Laon*, who had been cited by his Metropolitan to appear before the Council, did not come, they would search what the Canons and Laws decreed concerning those heads of Accusation brought against him, and if he came to the Synod, that the differences between him and his Metropolitan should be Judged and Determined.

Hincmarus Archbishop of *Reims* presented another Petition to the Synod, in which he briefly relates all that had passed between him and *Hincmarus* Bishop of *Laon*, the causes of complaint he had against him, the heads of Accusation that he charged him with, and the consequence of the whole matter, setting down under every Article the Decisions of the Popes and Councils, shewing wherein the Bishop of *Laon* had offended, and the punishment he deserved. He defends himself, against the Accusation, that he had betrayed him, and produces three Letters written at the time he was seized, to shew that he had no hand in his Imprisonment, but had disapproved it. He also justifies himself against the Accusation, that he had no respect to the Judgment of the H. See, and slighted its Authority, and treats of what passed at *Attigni* about that matter. Lastly, He concludes that *Hincmarus* Bishop of *Laon* having been Summon'd three times by the Council and not appearing, ought to be condemned for his Contumacy, notwithstanding the Appeal he had made to the H. See, because it is irregular, and he hath not prosecuted it.

The Bishops of the Council desiring some time to Answer the King's Request, made a Collection of the Canons, Laws, and Testimonies of the Fathers, upon every head of the Accusation contain'd in that Bill, concerning the false Oaths, and Perjury, the Sedition and Violence he had used, concerning the alienating of the Revenues of his Church, the Calumnies he had written to *Rome* against his Prince, his Disobedience and Rebellion, and for having made many of the King's Subjects to fly.

This Memoir was read in the Council, and *Hincmarus*, Bishop of *Laon*, summoned again to the Council. But he answered, That he had Appealed to the H. See. The Bishop of *Soissons*, who Cited him, told him, That he ought to appear at the Synod, and if it were necessary for him then to appeal, they would suffer him to prosecute it. *Hermemarodus* also was cited by the Synod. These Citations having been repeated three times, at last *Hincmarus* appeared before the Council; but *Hermemarodus* would not come. They then read to him the King's Bill, and a Letter from the Pope sent to him, in which he was ordered to be obedient to his Metropolitan, with an allowance of an Appeal to the H. See, if there were just Cause.

The next day, he was summoned to the Council, to answer to the Accusations brought against him by the King. On the 14th of *August* he came; and *Hincmarus*, Archbishop of *Reims*, having ordered him to answer to the King's Petition, he said, That he was deprived of all his Revenues, and would not answer in that Synod: And taking up his Papers, he began to read the Canons concerning Bishop's Appeals. The Council ordered him to answer the Accusations brought against him, giving him Liberty afterwards to appeal to the H. See, if he would. He persisted in his first Answer That he was deprived of his Revenues, and would not answer. They asked him, who had deprived him? He answered, his Clergy-men knew: And one of them being asked about it, answered, that it was the King; who immediately said 'twas false, and accused *Hincmarus* of arming his Servants to hinder that his Governour might send several Persons accused of Treachery to the Council,

Council, of saving them, of flying himself, and carrying with him the Sacred Vessels and Ornaments of the Church of our Lady at *Laon*, which made him so backward to make his Defence: That since he came to the Synod, he had prepared him an House where his Servants might lodge, but he chose rather to abide in his Court near the Church: That he had ordered *Bernard* to treat him civilly, and take care of his Goods and Papers: That they had brought them to him, with a Golden Cross set with Stones, and several things belonging to the Church. The King proved the Facts by Witnesses, though the very Clergy of the Bishop of *Laon* owned them. He was accused of having taken away and given a Chalice, with a Patten of Gold set with Stones, to a Priest, to hide for him, which the King had given to the Church of *S. Maries* at *Laon*; of having taken away the Relicks and Deeds of the Church of *Laon*, with a Golden Cross; so not only enriching himself with the Goods of the Church of *Laon*, but suffering his Servants to convey them away.

Hincmarus, Archbishop of *Reims*, having summoned him to answer these Accusations, he said, he would not answer before him, because he had something against him, and therefore appealed to the H. See. *Hincmarus* answered him, That he ought not to decline his Judgment, since he had often reproved him, and admonished him, but had not yet judged him, and so he could not appeal to *Rome*; because by the ancient Canons, no Appeals can be made thither, but after Judgment: Wherefore he ought to answer, and should be tried without any Prejudice to the Privileges or Judgment of the Pope, as it is decreed by the Council of *Sardica*, That he might appeal to *Rome* after the Judgment of the Provincial Synod. *Hincmarus*, Bishop of *Laon*, said, That he would not answer, nor accept his Metropolitan for his Judge, because he had advised the King to take him Prisoner. *Hincmarus*, Archbishop of *Reims*, having prayed the King to speak the Truth, the King protested with an Oath, That he did it without the Consent of the Archbishop of *Reims*, and added, That had it not been for the Respect he had for him, he would have imprisoned him above two years ago for his Insolencies; and that if he had not kept his Lords from it, he had been set upon in his Palace, and stabbed or beaten to death. *Hincmarus*, Archbishop of *Reims* also prayed *Ado* and *Hildebaldus*, who were present when the Bishop of *Laon* was apprehended, to speak what they knew; who both of them testified, as well as two Priests and Earls, That it was done without the Privy of the Archbishop of *Reims*.

After this, *Hincmarus*, Archbishop of *Reims*, read over again the King's Request, and interrogated him about every Article; but he would not answer: But all the heads were proved against *Hincmarus*, Bishop of *Laon*, either by Writing or Witnesses; and being required three times to answer, the Archbishops of *Besancon*, *Bordeaux*, *Bourges*, *Trèves*, *Rouen*, *Sens*, and the Bishops of *Troyes*, *Tongres*, *Meaux*, *Mets*, *Chartres*, *Beauvais*, *Tournay*, *Poitiers*, *Cambray*, *Orleans*, *Chalons*, *Solfens*, *Verdun*, and *Paris*, with the Rural Bishop of *Tongres*, were of opinion, That he ought to be deposed, without Prejudice to the Judgment of the H. See, *salvo per omnia Apostolica Sedis Judioio*. *Hincmarus*, who gave his Opinion last, was of the same Judgment. This Sentence was sealed by these Prelates and some Priests. The Name of the Bishop of *Lyons*, *Remigius*, is found among the Subscriptions; but he was not at this Synod. The Bishops of the Council wrote a Letter to Pope *Adrian*, in which they tell him, That they were forced to depose *Hincmarus*, Bishop of *Laon*, as he will understand by the Acts of the Council, which they sent him. Beside the Crimes therein set down, they accuse him of having converted to his own use, or given away, several of the Ornaments of the Church of *Laon*, to have stirred up many Seditions, to have excommunicated and abused *Amalbertus*. They desire the Pope to confirm their Judgment, or if he thought fit to review it, (which they could not think necessary) That he would appoint Judges, either of the same or neighbouring Provinces, and if he pleased, send his Legate to be present at the Judgment, as it is appointed in the Council of *Sardica*; upon condition nevertheless, That *Hincmarus* shall not be restored to his Dignity, till his Cause be examined and tried anew in the Province; because as yet they had not departed from the Rights of the *Gallican* and *Belgick* Churches. They declare, That if he restores him, and sends him into *France*, they'll never trouble themselves with him, but let him live as he list without communicating with him. They recommend, in the last place, to him *Astardus*, who was desired by the People and Clergy of *Tours*, that he might be made Bishop of that Church by his Authority, altho' they could do't themselves. This Letter is dated *Sept. 6. 871.*

Hincmarus wrote also in his own Name to Pope *Adrian*; He begins his Letter with the business of *Astardus*, and after speaks of the Condemnation of the Bishop of *Laon*. He excuses himself, that he did not maintain him in the business with *Normannus*, because he was injured, and the case was not that which he had related to the Pope. He laments that he ever Ordained him, and says, That after he had done all he could to reclaim him, and found him incorrigible, he was forced to leave him, and suffer him to be condemned. Lastly, He gives the Pope an Account of the business of the Priest, who was Deposed for endeavouring to kill, and actually wounding with a Spear, another with whom he was Travelling in a Journey, after he had made himself Drunk with him.

Pope *Adrian* having received the Letter of the Bishops of the Council, returned an Answer, That he approved their Election of *Astardus* for the Bishoprick of *Tours*, but he disapproved the Judgment given against *Hincmarus* Bishop of *Laon*, contrary to his Appeal, to be Judged at *Rome*; He orders that he should come with his Accuser thither, and forbids them putting any other Bishop in his place, till his Cause be Examined and Tried a-new. This Letter bears Date *Dec. 26.*

He

Hincmarus's Letter to Adrian.

Adrian's Answer.

He also wrote at the same time two Letters to *Charles the Bald*. In the first, which he intended to be publick, he complains, that he had taken his Petitions, which he made to him, ill, and exhorted him to accept them favourably. He orders him to send *Hincmarus*, and his Accusers, to *Rome*, assuring him, that he would not consent to his Deposition till that were done. He approves the Promotion of *Adardus* to the Archbishoprick of *Tours*, without depriving him, nevertheless, of the Right which he hath to the Reversion of the Diocess of *Nantes*. He exhorts the King to see, that all the *Révénues* of the Church of *Tours* be restored that belong to it, as also the Monasteries, which according to the Canons are subject to that Bishop.

The second Letter, which was private and secret, was wrote with more mildness and assurance, but he insists more particularly upon this, That the King had not received his Admonitions with all possible subjection, and that he had enriched himself with the Revenues of the Church. In the rest, he pretends a great deal of Friendship to him, commends his Piety, blames the carriage of *Hincmarus* Bishop of *Laon*, and seems to think him faulty, and justly condemned; but nevertheless, hopes he will send him to *Rome*, that after he hath heard him, he may appoint him Judges, or send his Legates to the place to have him Judged before them there.

King *Charles* being offended at these two Letters of the Pope's, as also at a former, which the Pope had written to him, full of reproachful Language to his Person, which he exhorted him to bear patiently, and take in good part, writ sharply to him, and shewed himself angry for being treated in such a manner; and because he had ordered him to send *Hincmarus* immediately to *Rome*. Hereupon he accuses him of Worldly Pride, in ambitiously claiming a Dominion in the Church; and says, That he did not know before that a King, whose Office is to punish Evil doers, and revenge Crimes, was obliged to send the guilty to *Rome*, after they were condemned and convicted; That he should know, that the Kings of *France* are not the Bishops Vicegerents, but absolute Masters of their Country; That he doth not find that the Popes, his Predecessors, did ever write in that fashion to the Kings of *France*. Then he recites several expressions of the Popes, and shews by many Ecclesiastical Laws, that no Canon obliged him to send Condemned Bishops to *Rome*, but on the contrary, that Ecclesiastical Causes should be Judged and Determined in the Province where the Matters were acted. Lastly, He advises him not to write to him more in such a strain, nor to the Bishops and Lords of his Kingdom, unless he will have his Letters and Messengers slighted, which he wrote to him saith he, because of the respect he did bear to him, and because of the design he had to be subject, as he ought, to the Vicar of *St. Peter*, the Prince of the Apostles, lest he should force him, against his Will, to do otherwise than he intended. In fine, that he knew that he ought to follow, and to hold to that which was approved by the H. See, when 'tis found agreeable to the H. Scripture, Tradition, and the Laws of the Church, but rejected the claim which was grounded upon Forged, and ill-composed Pieces.

K. Charles's Answer to the Pope.

Nor did the Bishops of *France* write with less Resolution to the Pope about that Affair, they boldly rejected the pretences the Pope had, that *Hincmarus* should come to *Rome* and be Judged; and maintain'd, that the Judgment given against that Bishop ought to be Executed; And in effect it was done, and the Church of *Laon* became vacant *de facto* & *de jure*, altho' the H. See would not confirm the Judgment of the Synod of *Douzi*. *Hincmarus* Bishop of *Laon* was put in Prison, and two years after his Eyes were put out, as *Caroloman's* were; a very usual punishment at that time for such as were found guilty of Rebellion. *Charles the Bald* being afterwards Crowned Emperor by * *John VIII* gave him an Account of the Judgment given at the Synod of *Douzi*, and desired the confirmation of it from him, which he granted, writing to *Hincmarus*, that upon the Relation of the Emperor he approved the Judgment, he, and other Bishops of *France*, had given against *Hincmarus* of *Laon*; after whom, *Henedulphus* was Ordained Bishop of *Laon*, in pursuance of the Decree of his Election made March 26. and 876.

The Execution of the Judgment given against Hincmarus.

of their Popes, for though they allow their Popes too many Women, yet they will not endure to hear of a Woman to be a Pope.

* This Pope, according to *Platina's* reckoning, which is accounted the truest, is *John IX*. for *John VIII*. is Pope *Joan*, of which the *Romish Church* is so much ashamed, that they have blotted her out of the Catalogue

After the Death of *Charles the Bald*, *Hincmarus* Bishop of *Laon* was set at Liberty, who hearing that Pope *John VIII*. was retired into *France*, held a Council at *Troyes*, he went thither and Presented a Petition, in which he complained, That being carried to the Council of *Douzi* by force, deprived of his Goods, accused by *K. Charles*, he was condemned by the Archbishop of *Reims*, although he had Appealed to the H. See; that since that time he had been put in Chains, and his Eyes were put out. He begged of the Pope to do him Justice, and pass an equitable Sentence upon that Matter, which was referred to him. He alledged, That the Bishops of the Synod of *Douzi* had condemned him very unwillingly, that most of them were very much troubled at what they had done by the impulse of *Hincmarus* Archbishop of *Reims*, who advised them to it by Writing. Nevertheless, by the Acts of the Council, and the Letters written by them, it doth appear, that they condemned *Hincmarus* Bishop of *Laon* with a full consent and agreement, and never did repent that they had done it.

The Council of Troyes.

Nevertheless, the Petition of *Hincmarus* Bishop of *Laon* was approved in the Council of *Troyes* by some Bishops, and King *Ludovicus Balbus* did not oppose it; But Pope *John VIII*. judging that it would be a very difficult thing to reverse the Sentence of the Council of *Douzi*, ordered that *Henedulphus* should continue Bishop of *Laon*, although he himself desired that he might retreat into a Monastery, but allowed *Hincmarus* liberty to Sing Mass, and to have a Pension out of the Revenues

nutes of the Bishoprick of *Laon*. Whereupon some Bishops took him, and having Cloathed him with his Episcopal Vestments, they led him to the Church with Singing, and cauted him to give the Benediction. He died not long after, and his Unkle *Hincmarus* made Prayers to God for him after his Death.

C H A P. VI.

An Account of several other Ecclesiastical Affairs transacted in France, in which Hincmarus was chiefly engaged.

The Divorce
of the Queen
Theutber-
ga.

H*incmarus*, besides the private Affairs, had also a share, as I before intimated, in all the most Important Affairs both in Church and State, which gave him occasion to exercise his Pen in divers Controversies. That which made the greatest noise of all, was the Divorce of the Queen *Theutberga*, and *Lotharius III.* King of *Lorrain*; She was the Daughter of *Hubert Duke of Outrelemonstou*, and allied to *Charles the Great*. *Lotharius* being fallen in Love with another Woman, endeavoured to dissolve his Marriage, and made this the pretence, That *Theutberga* had committed Incest with her own Brother; He forced her to confess it, and so dissolved his Marriage by the Advice of some Bishops in an Assembly held 860 at *Aix la Chapelle*. Since these Bishops had given it out that *Hincmarus* approved of this Divorce, he thought himself obliged to testify his Detestation of it in Writing. This Paper was made in his own, and all the Bishops Names of the Province of *Reims*, and directed to Kings, Bishops, and all Christians. He first gives this reason of the Dedication, That altho' the Church of *Rome* ought principally to be consulted in Matters obscure and dubious, yet it is convenient to Address himself to the whole Church, when the ancient Truth is attacked by some Novelty; That the Matter about which he treats is of so great importance, that Kings and Princes, Magistrates and People, ought to give great attention to the Truth of the Judgment, Consent of the Bishops, and the Lenity, Patience and Goodness of the King. Lastly, That he addressed his Speech to Kings, who ought to be an Example to the People; To the Bishops, who are obliged to Teach what Christ hath commanded; And to all the Faithful, who ought neither to approve, nor favour any Man's faults. After this Preface, which he hath adorned with several passages out of the Fathers, to authorize and explain these Maxims, he Answers the Reasons that are brought to maintain the Divorce of *Lotharius* and *Theutberga*; The first and chief was the Incest, which that Queen was accused to have committed with her own Brother, by whom she is said to have conceived, and afterward procured her Abortion. She denied that she was guilty of any such Crime, and since no Proof or Witnesses could be produced for her, it was resolved by the Lay-Judges, with the Advice of the Bishops, and consent of *Lotharius* himself, that she should Name a Man that should undergo the Trial of hot Water; Accordingly it was put in Execution, and the Man received no hurt, so she was declared Innocent even by the Judgment of the King her Husband. Some time after this Accusation was again renewed, and certain Bishops were Summoned to the Palace of *Aix la Chapelle*, of which the chief were *Thietgaldus* Archbishop of *Treves*, and *Gombierus* Archbishop of *Cologne* (the former the Unkle, and the other the Brother of *Waldrada*, whose Sister *Lotharius* desired to Marry;) They made *Theutberga* to own that she was not fit to continue *Lotharius's* Wife; She called *Gombierus* for a Witness, to whom she had confessed it, and required him to tell the Reason of it before the other Bishops. *Hincmarus*, after he hath thus recited the Articles of that business, he shews, that the Præmonitions that the Bishops gave the Queen, that she should not accuse her self of any Crime she was not guilty of, do evidently prove, that they knew she was to accuse her self; After which he says, that the secret Crimes which are discovered in Confession ought not to be divulged, nor ought any Person to be condemned for his secret Crimes. He also relates the Declaration of *Gombierus*, Jan. 8. who assured the Council, that the Queen had confessed to him that she had suffered an Abuse, tho' against her consent; The Judgment of the Bishops, *Adventius* and *Thietgaldus* was, that if this were true she ought not to cohabit with *Lotharius*; The Council of the Abbot *Egilinus* was the same; and the Extract of the Acts of the Session of that Synod held Febr. 14. (at which, besides *Gombierus* and *Thietgaldus*, were *Wenilo* Archbishop of *Rouen*, *Frotaricus* of *Tongres*, or *Liege*, *Flatton* of *Verdun*, *Hildegarius* of *Meaux*, and *Hilduinus*) which contains a Declaration in Writing, which the Queen gave the King her Husband, in which she owns, before God and all his Angels, that her Brother *Hubert* had abused her. 'Tis then said, that the Bishops did conjure the King to tell them, whether he had obliged her either by force, or threats, to make this Declaration, and he protested that he had not, and that he was much troubled at it; Then the Bishops asked the Queen again whether it were true, and she boldly said it was; whereupon they Judged, that she ought to be put to Publick Penance, to atone for the Incest which was now become publick by her Declaration. *Hincmarus* says, that Pope *Leo* forbids this sort of Confession by Writing, as to what respects the Church; That *Lotharius*, who seemed to be trou-
bled

bled at this, was inwardly pleased, and was the Author of this Stratagem ; That the Queen having accused her self in Judgment in the presence of the King, and his Lay-Judges, ought not to be put to publick Penance ; that she was not regularly condemned, and therefore they had the less reason to Divorce her to readily from her Husband, and allow him to Marry another.

He then shews, that this Cause was much different from *Ebbo's*, because he had chosen his Judges, before whom he regularly and judicially owned his Crime ; and besides, that there is a great deal of difference between Deposing a Bishop and parting Man and Wife, the Union between Husband and Wife being much more near and close than that between a Bishop and his Church ; That if a Bishop, Priest, or Deacon, own their Crime, although it be false that they have committed it, they ought to be Deposed according to the Council of *Valence*, but a Wife cannot be parted from her Husband for the same reason ; That Bishops may leave their Churches, but a Woman can't depart from her Husband.

It was farther said, That the Archbishop of *Reims* had consented to what was done in that Assembly, and had conferred about it with *Adventius*. *Hincmarus* Answers, That it was not true ; that *Adventius* had indeed spoke to him of it, and invited him to be at the Synod, or send thither, but he gave him his answer in Writing, before he parted from him, that he could not do it, because he had not consulted the Bishops of his Province ; and that he wrote to him after such a manner, as did shew, that he did not approve of that Divorce. Before he enters upon a particular discussion of this business, he produces several Authorities concerning the manner how a Lawful Marriage ought to be contracted ; he treats of the Reasons of a Separation between Man and Wife, which are, according to him, the desire of their Salvation, to live Continently : And Adultery, for which the Lay-Judges part Man and Wife, with the consent of the Ecclesiastick, and the Church, put the Guilty to publick Penance, if the Crime be known. He adds, That in the Case in hand, the Separation was neither for the love of Continence, nor for publick and certain Adultery, but only on meer Suspicion, and that this Matter should have first have been examined by Lay-Judges, and then the Bishops should have done their Duty, and used the Authority of the Church. He brought an Example of a Case that happened in the Reign of *Lewis the Kind*, how a Woman of Quality, Named *Norbilda*, presented to a General Assembly of the Estate a Petition against her Husband *Argembert*. This Prince bid her apply her self to the Bishops, who should put her over to the Lay-men, that they might judge of that Matter, and enjoined her to follow their Judgment, reserving to themselves a Power of putting, either her or him to Penance, who should be convinced of any Crime.

After the Judgment by hot Water was found favourable to the Princess *Theutberga*, they that accused her said that these sort of Proofs were forbidden ; *Hincmarus* endeavours to maintain them by Authority and Use, and affirms, That the Man named by the Queen to undergo the Proof of hot Water, not being so much as burnt or scalded, it was a Miracle that could not be done to Authorize a Lye. He adds, That since this Judgment was not certain, and they could not accuse the Person so cleared, they ought not to make use of a secret Confession for that end.

It was also asked *Hincmarus*, if it were not possible that the Queen might have to do with her Brother, and conceive by him, without losing her Virginity ? He laughs at this Proposition, and says, That if she were a Virgin when she was Married, it was foolish to accuse her of being Defiled, and imagine that she had conceived before her Marriage. He sent back this Question to the Lay-Judges with another, *viz.* Whether if a Woman, who hath not lived honestly before Marriage, but after lives honestly with her Husband, deserves to be condemned to Death for her former Lewdness, and whether it be not more fit to Pardon her ?

They also asked, Whether the King having had to do with another Woman, after he heard that his Wife had committed this Crime, was not guilty of Adultery ? He answers, That he could not deny it but that he was guilty, altho' at last his Wife were found guilty of the Crime for which he suspected her, because he had done it before the Sentence of Divorce was passed. He adds, That tho' a Man be engaged by Oath to live with another Woman besides his Wife, or a Woman with another Man besides her Husband, they ought not to observe that Oath.

They also asked him, If it were true that Sorcerers could make a Man and his Wife to hate each other Mortally ? He affirms that they can, and proves by several Relations that there were such Magicians and Sorcerers, and that the Devils could, by the permission of God, possess Men, make them Mad, and torment them. He owns, that if it were found, that according to the Civil and Ecclesiastical Laws, the Marriage of *Theutberga* were invalid, she might be Divorced, and the King Marry another ; but he maintains, that till his Wife be declared unworthy to be so by the Judgment of the Lords, and Advice of the Bishops, he ought not to think of Marrying his Concubine. Lastly, After he hath confuted several pretences alledged for the maintenance of the Divorce of *Lotharius* and *Theutberga*, he concludes, that the Bishops ought to oppose such disorderly proceedings, and if they did it not, or did encourage them, they were highly blameable before God.

Notwithstanding this opposition made by *Hincmarus*, there was a Synod held in 862 at *Aix la Council of Chapelle*, in which the Bishops assembled allowed *Lotharius* to Marry another Woman ; whereupon *Metz*. he immediately Married *Waldrada*. This business made a great noise, and being carried to *Rome*, Pope *Nicolas* wrote about it to *K. Charles*, who desired an opportunity to Quarrel with *Lotharius*, and deprive him of his Kingdom, but *Lewis* of *Germany* endeavoured to compose the Matter, and

Lotharius

A Council
at Rome.

Lotharius referred it to the Judgment of the States ; Then having Appealed to the Pope, two Legats were Named to hold a Council, where two Bishops of *Lewis's*, and two of *Charles's* Kingdom met them, that they might judge of this Matter : This Council was held at *Metz* June 863. In it *Lotharius* went about to confirm his Marriage by the Artifices of *Gonthierus* and *Thietgaldus*, and by corrupting the Popes Legats. *Gonthierus* and *Thietgaldus* had the boldness to bring the Sentence to *Rome*, but Pope *Nicolas*, instead of confirming it, called a Council, in which he declared the Judgment of the Synod at *Metz* null and void, Deposed *Gonthierus* and *Thietgaldus*, and declared, That all the Bishops, which concurred in that Sentence, had incurred the greatest Punishment, which he resolved to inflict on them, unless they changed their Opinion.

Gonthierus and *Thietgaldus* stoutly defended themselves, and sent a Letter against Pope *Nicolas's* Sentence to all the Bishops, with a Protestation, That they had signified it to him, in which they declare him Excommunicate, because he had, as they said, gone contrary to the Canons, favouring persons Excommunicated, and separating himself from the Society of other Bishops merely through Pride ; But the other Prelates of *Lotharius's* Kingdom excused themselves to the Pope ; *Thietgaldus* also begged Pardon, but could not obtain Absolution so long as Pope *Nicolas* lived ; but *Gonthierus*, Archbishop of *Cologne*, could never be brought to beg Pardon. *Lotharius* himself did all he could to appease the Pope, who desired, that *Waldrada* should come to *Rome* in Person, and receive Absolution ; She promised him, and went twice into *Italy*, but repenting as often of her submission, returned back again ; wherefore the Pope having called a Synod Excommunicated her, and wrote several sharp Letters to *Lotharius* the Younger. Afterward he sent a Legat into *France* Named *Atsenius*, who addressing himself to *Lewis* of *Germany*, called a Synod, in which *Lotharius* was forced to take his former Wife, but as soon as the Legat was gone he began to use her ill, and to enter a Process against her for Adultery, so that she was forced to put her self under the Protection of King *Charles* ; The Pope was very much concerned at it, and Excommunicated *Waldrada* a-new.

The business of Judith and Baldwin. At the same time, there were two other Matters of like nature Debated between *Hincmarus*, the Bishops of the Kingdom, and *Charles* on the one part ; and *Gonthierus*, and the Bishops of *Lotharius's* Kingdom on the other. The one was about *Judith* the Daughter of *K. Charles*, the Widow * of the King of *England*, who was taken away from *Senlis* by Earl *Baldwin*, who was fled into the Kingdom of *Lotharius* ; and the other concerning *Ingeltrude* the Wife of *Boson*, who had left her Husband, and was fled into the Diocess of *Gonthierus*. As to the first of these, it was soon ended by the intercession of Pope *Nicolas*, for Earl *Baldwin*, whom he had Excommunicated at the Solicitation of *K. Charles*, coming to *Rome* with *Judith*, cast himself at the Popes feet ; at which he was so much moved, that he wrote several Letters to King *Charles*, his Queen *Hermenruda*, and the Bishops, to obtain their Pardon ; by which means the King consented to the Marriage, and so it ended.

The business of Boson. As to the Wife of *Boson*, *Gonthierus* wrote about her to *Hincmarus*, An. 860. propounding the Question thus to him : If this Woman come to me, and tell me that she hath committed Adultery, desiring that I would protect her from Death, which she is afraid of from her Husband, ought I to put her to publick Penance in my Diocess at a distance from her Husband, or shall I send her again to her Husband, making him promise that he will not put her to Death ? *Hincmarus* Answers, That he ought not to put another Man's Wife to Penance who belongs to another Diocess, nor Protect her ; That *Boson* doth not accuse her of Adultery, but complains, That she hath left him, and promises that he will do her no harm ; So that all you can do upon this occasion is this, That the King of the County, whether she is fled, should make her return to her Husband, but withal, taking such security of her Husband as is usual to be given for those who have put themselves under the Protection of the Church.

The business of Count Raimond. There was also another business of the like nature, in which *Hincmarus* was engaged ; Count *Raimond* had Marry'd a Daughter to a certain Lord Named *Steven*, who would not live with her as his Wife, under a pretence that she had had a Carnal knowledge of one of her near Relations, but would not tell who it was. *E. Raimond* wrote a Letter of Complaint about it to the Synod held at *Toussi* 860, whereupon *Steven* was Summoned to the Synod, where he propounded the business, and told them, That whereas in his Youth he had had a Carnal Knowledge of one of the near Relations of the Daughter of Earl *Raimond*, it happened that he desired to have her in Marriage, and obtained it ; but afterward calling to mind what he had formerly done, he went to a Confessor to know whether he might not do Penance for his Sin in private, and Marry the Earls Daughter, as they had agreed ? The Confessor Answered, No ; and shewing him a Book, which he said was a Book of Canons, by which it was Decreed, That he that hath had any Carnal Knowledge of the Womans Relations, whom he would Marry, must not Consummate the Marriage with her ; That afterward falling under the Displeasure of the King his Lord, he was forced to leave the Kingdom, without breaking of the Contract with *Raimonds* Daughter, or Marrying her, so that it was put off for some time ; That afterward he was constrained to Marry her publicly, but for fear he should Damn his Soul, he would not have any Carnal Knowledge of her. This he assured the Council, with an Oath, that it was true, and that he did not do it for Interest, or because he loved another Woman ; declaring, That he was ready to follow the Judgment of the Bishops, if they could satisfy him that his Honour and Salvation might be alike secured, in giving contentment to his Father-in-Law and Wife. The Synod resolved, that it

was

was necessary to call a Council of Bishops and Lords, at which the King himself should be present; That the Lords should examine the business, and the Bishops conclude it. *Steven* accepted this condition, and *Hincmarus* was employed by the Council to search into the Truth of the Matter, by which he was obliged to write to the Archbishops of *Bourges* and *Bordeaux*, and the Bishops of their Provinces. He tells them, that they ought to bring *Raimond's* Daughter to the Assembly, and inquire of her, whether it was true that her Husband had no Carnal Knowledge of her; That it ought to be searched into, whether *Steven* did not say this that he might leave his Wife; That he ought to Name the near Relation he had known; That he ought to Swear it was true; and if it did appear to be true, that he had really done so with any of her near Relations, they should be parted, and *Steven* should be put to publick Penance.

In 842, Nov. 1. *Hincmarus* held a Council at *Reims* with the Priests of his Diocese, in which several very useful Consultations were made. They Decreed and Ordered that all Priests should know how to explain the Creed and Lord's Prayer, and be able to repeat by heart the Preface and Canon of the Mass, and recite distinctly the Psalms, Hymns, and *Athanasius's* Creed; That they should know how to Administer Baptism, Absolve Penitents, and Anoint the Sick; That on every Sunday they should Consecrate Water, and burn Incense after the Gospel and Offertory; That they should distribute the Holy Bread to all those that would not Communicate; That they should read the 40 Homilies of *St. Gregory*; That they should know the Kalendar, and how to Sing, and should Sing the Service; That they should take care of the Poor and Sick; That they should not Pawn the Holy Vessels; That they should not Bury any Man in the Church, without permission from the Bishops, and should demand nothing for Burials; That they should take no Gifts of Penitents; That when they meet at Feasts they should be sober; That when they meet at Conferences they should not make any Feasts, but be contented with Bread, and two or three Glasses of Wine, and no more; That Fraternities should be upheld for Piety-sake, and none should be suffered to promote Feasting and Revels; And lastly, That when any Priest Died, no Man should get possession of his Church without the Bishops Order.

He gave also, at the same time, to the Prebends and Deans that were to visit his Diocese, some Articles of Enquiry, viz. What Titles every Priest had; and by whom he was Ordain'd; What is the Revenue of his Living, and how many Houses in his Parish; In what condition the Ornaments of his Church are, and how the Relicks are Preserved; If there be a place to throw the Water in, with which the Vessels of the Altar and Ornaments are washed; If the Holy Oils were kept Locked up; If there be a Clergy-man that keeps School; In what case the Church is, and whether it be in good Repair; Whether the Tithes be divided into three parts, and an Account be given of two of them to the Bishops; Whether there be any Church-Wardens; Whether the Church Revenues be improved, and no private advantage made of them; If the Clergy live orderly, and do not familiarly converse with Women, frequent Ale-Houses; How those that are vicious should be reprov'd, and for what Crime they may be Condemned and Degraded.

In 857, which was the 12th Year of *Hincmarus's* Bishoprick, June 9. he held another Synod, in which he added some other Rules, which ordered, That Publick Sinners should be put to Penitance in Publick by the Authority of the Bishops, to whom the Curates are obliged to send them; That if they do not present themselves to receive them, after they have been advertised of it by the Priests, they shall be Excommunicated within 15 days; That they shall require nothing for Burials; and no Man shall Celebrate Mass but upon a Consecrated Altar, or Table. He also made some other Constitutions in 874, in July, Commanding, That Priests, Curates, and Prebends, should reside in their Benefices, and not retire into Monasteries; That they should take nothing to make Church-Wardens, and should allow those that are chosen a part of their Tithes, to be employed about the Buildings, and Ornaments of the Church; That Priests should not be familiar with Women, nor enrich themselves with the Revenues of the Church; That they should give nothing to Patrons to be Nominated to any vacant Church.

These are the Constitutions which *Hincmarus* made for the Priests, but lest the Archdeacons, who are to put them in Execution in their Visits, should not give them in Charge to the Curates; he made, July 877. an Order, in which he forbids them to go their Visitations with many Attendants, or Horses, to require or exact any thing of them, to stay long with them; Not to meddle with the Division of Parishes, to make the Ancient Churches to be still subject to their Parishes, in which there have always been Priests; to suffer no Man to have a Chapel without the permission of the Archbishop, to Discharge no Penitents through favour before they have done their Penance, nor to Ordain any Persons not duly qualified, or to settle any Deans without the Authority of the Bishops.

After these Constitutions follows, in the Works of *Hincmarus*, a Recital of the Ceremonies and Prayers used at the Coronation of *Charles the Bald* for the Kingdom of *Lotharius*, Celebrated at *Mez* by *Hincmarus*, Sept. 8. 869. as also at the Coronation of *Lewi*, Dec. 8. 877. and of *Judith* the Daughter of *Charles*, when she was Married to *Ethelwolfe* King of England, An. 856. as also of Queen *Hermentrude*, celebrated at *Soissons*.

Hincmarus also, in a Letter to *Charles the Bald*, gives various Instructions to Princes out of the Fathers, which he lays down as undoubted Truths, viz. That God makes good Kings, and permits bad ones; That a good Prince is the greatest Happiness of the People, and a bad one their greatest Misfortune; That a Wise Government is the greatest Proof of great Power; That a King should choose Wise, Experienced, and Virtuous Men; That nothing is better than for Rulers to know how they ought to Rule; That it is most profitable, that good Kings have the greatest Kingdoms; That Necessity only should make them make War; That War is Lawful, if

The Council of Reims; 842.

A Synod of Reims in 857 & 874.

The Coronation of Charlemagne.

Some Instructions of Hincmarus to Charles the Bald.

it be Just ; That God gives the Victory to whom he pleases ; That they ought to be Prayed for that Dye in Battels ; That Kings serve God by making Laws for his Honour ; That they are obliged to compel Men to do good, and punish them justly ; That they may sometimes shew favour, but they should be careful they do it not unfully ; That they should be continually upon their Guard, that they be not surprized by their Favourites or Flatterers ; They should have no Wicked Men about them, nor Pardon their Relations ; That they ought to mix Justice with Mercy. After he hath thus spoken of a Prince, as endued with Kingly Powers, he then lays down the Virtues of a Prince considered as a Christian, which is nothing but a Collection of Texts of Scripture, and Sentences of the Fathers, concerning the Duties of a Christian Life. He hath also a third Letter to the same King, concerning the Nature of the Soul ; He holds that it is Spiritual, not confined to a place, and doth not move locally, altho' it changes its Will and Manners. He also moves this Question, Whether we shall see God, in another World, by the Eyes of our Body, or only by the Eyes of the Soul ?

Hincmarus's Advice to Lewis is of Germany.

In the Year 858, *Lewis*, Emperor of Germany, entred *Charles's* Kingdom to Invade him, while he was gone to War against the Britans and Normans ; *Hincmarus*, and the other Bishops of his Diocesis, whom he had told the States that they must stay at *Reims*, sent a Remonstrance to him, in which they tell him plainly, That he was Unjust to his Brother, in entring into his Kingdom in an Hostile manner, exhorting him to make Peace with him, to turn his Arms against the Pagans, to preserve the Privileges of the Church, and suffer no Man to Rob it of its Revenues ; to restore those Monasteries of the Monks which are in the possession of Lay-men, to take care that the Monks live according to their Rule, and that the Revenues of Hospitals should be disposed of rightly by the Overseers, with the Authority of the Bishops. He then gives him some Directions how he ought to Live and Reign, and how he ought to govern the General Synod of France.

His Advice to King Charles.

In 859, *Charles* being ready to march against *Lewis*, *Hincmarus* wrote to him to hinder the Disorders and Pillaging which the Soldiers use to make. He also admonishes the Church-men at Court, by another Letter, to hinder the Soldiers, which were used to Pillage, to do it again. Lastly, He admonisheth the Priests of the Diocesis of *Reims* to Excommunicate them, who, after Admonition, should continue to Pillage any.

A Remonstrance to Lewis of Germany.

In 875, after the Death of *Lewis* King of Italy and Emperor, *Charles the Bald* being gone into Italy to be Crowned Emperor, and possess himself of Italy, *Lewis* of Germany falls upon France to give him a Diversion ; *Hincmarus* presents him with a long Petition full of Quotations of the Fathers, to stop him in this Enterprize, and was effectual.

The manner of proceeding against a Priest.

The same Year *John* Bishop of Cambray was written to by *Hincmarus*, who gave him Directions how he should deal with the Priest *Humoldus*, who was suspected of an unlawful familiarity with a Woman. He says, That the Custom of the Province hath been to make inquiries about the Priest who is thus charged and defamed, that their Witnesses must be Sworn, and Interrogated concerning his frequent converse and familiarity with Women ; That after the Deposition of 6 Witnesses, there ought to be a 7th to prove the Fact ; That if there be no Witnesses, but it be only a Common report, the Priest must clear himself by the Oath of 6 of his Neighboring Priests.

The Condemnation of a Priest.

Some time after, in 878, he condemned a Priest of his Diocesis himself, Named *Goldbaldus*, who was accused of conversing with a Woman ; the Fact was proved, but the Priest fled from Judgment. The Instrument of this Priest's Deposition is among *Hincmarus's* Works. In the same year he Excommunicated * *Soucherus* and *Hardoisa*, who Married their near Relations, and would not be parted from them.

* Or Fulcherus.

Hincmarus's Book against Ansegisus's Priviledge.

In the year 876, Pope *John VIII.* Named for his Vicar in France and Germany, *Ansegisus* Archbishop of Sens. This Priviledge being prejudicial to the Church of *Reims*, and the Authority of *Hincmarus*, he wrote a large Treatise to defend the Rights of Metropolitans against the new pretences of these Vicars ; And in particular, glories much in the Rights and Priviledges of the Church of *Reims*. He cites a Letter of Pope *Hormisdas*, in which he makes *Remigius* his Vicar in France ; and a Bull of *Benedict*, which asserts, That all Persons in the Province of *Reims* are subject to their Metropolitan, and that no Man can go before any other Judges, without prejudice to the Right of the H. See. He adds, That he would not refuse to meet at a Synod of several Provinces, provided that it be called either by the Pope, or Emperor, because the first General Councils were called by the Emperors ; and *S. Gregory* himself bids the Kings of France to assemble Synods in their Realms. He observes, that *Boniface* Bishop of *Maience*, whom the Pope had made his Vicar in France and Germany, had never encroached upon the Rights of the Metropolitans ; That *Drogon* Bishop of *Metz*, having obtained the same Prerogative of Pope *Sergius*, could not enjoy it, because they, who sustained any loss by it, would not acknowledge him.

The Council of Pontigon.

Ansegisus's Letter of Priviledge was brought to the Council held June 19. at Pontigon, where the Popes Legats were met to represent the Pope. The Emperor, who was present, asked the Bishops what they had to say against the Pope's Bull. They answered, They were ready to obey it, so far as was consistent with the Right of their Metropolitans, according to the Canons and Decrees made and confirmed by the Popes, agreeable to the Laws of the Church. The Emperor, and the Pope's Legats, urged them to approve the Priviledge granted to *Ansegisus* without any restrictions, but they persisted in the Exception, only *Frotarius*, Archbishop of *Bourdeaux*, Answered as the Emperor desired, being willing to be Translated to *Bourges*, because his Country was Ravaged ; The Emperor insisted on it, That the Pope had Named *Ansegisus* to keep his place in the Synod, and he had set him above all the Bishops of his Realm, on the side of the Pope's Legats. *Hincmarus* exclaimed against it, and publicly complained, That they had done a thing contrary

to the Canons of the Church. The Question was revived again in another Session, July 14. in which the Bishops protested, That they would obey the Popes Letters in the same manner that their Predecessors had obeyed his Predecessors, according to the Constitutions. This Answer satisfied the Emperor and Pope's Legats somewhat more, but the business being again Debated in the last Session, they explained themselves in the same manner that they had done in the first Session; so that *Ansegisus* could gain nothing more of them.

In the same Synod *Hincmarus*, and the other Archbishops, were forced to take an Oath of Fidelity openly to the Emperor. This Action much displeased *Hincmarus*, so that he made several Observations upon the Terms, in which the Oath was expressed; but that which troubled him most was, That his Fidelity seemed to be questioned, in requiring of him a new Oath of Fidelity, who had for so many years served his Prince faithfully. The same year he composed a Writing, to shew that the Land of *Neuills* belonged to the Church of *Reims*.

In the year 877, *Hincmarus* wrote a Letter to the Pope in the Name of *Charles the Bald*, about the Appeals of Priests to the H. See. Several Priests justly and Canonically condemned by their Bishops went to *Rome*, and surreptitiously obtained Letters of Absolution. This abuse freed Criminals from punishment, weakened and disannulled the Bishops of Authority, and quite destroyed the Order and Discipline of the Church; So that to stop the course of these Actions, the Emperor wrote a Letter to the Pope, in which, after a Collection of Canons which respected the Judgment of the Bishops and Priests, he prayed him to observe them, and conform to the Council of *Sardica* in the Appeals of Bishops; and as to Priests, they ought by the Canons to be Judged by their Bishops, and can't Appeal from the Judgment of their Bishop and Metropolitan. In the end, he prays the Pope to admonish the Bishops that they be moderate in their judgments, and not suffer themselves to be transported either with Passion or Pride.

Charles the Bald died a little time after, and left for his Successor his Son *Lewis Balbus*, or the *Stammerer*, who was Crowned by *Hincmarus*, Dec. 8. 877. Soon after this Archbishop sent him a Paper of Directions how to govern his Realm; He advises him to prevent all disagreements among his great Men, to assemble them, and take their Advice in Government, to put in Execution the Ordinance made by his Father concerning the Honour of Bishops, and Privileges of Churches, to keep his Subjects in Peace and Unity, to oppose the Inroads of the *Britans*, and hold Friendship and Correspondence with the Kings his Cousins. He exhorts him to pray to God, that he may attain an Heavenly felicity, administer Justice, and live like a Christian.

About the same time, upon the occasion of the Election of the Bishop of *Beauvais*, he wrote a Treatise of the Duties of a Bishop and his Functions, which are to Sing the Publick Service of the Church, Consecrate the Chrism, to Administer Baptism according to the Tradition of the Church, and to take care that the Priests also Baptize; to Ordain Priests, Deacons, and other Orders of the Clergy, at the time set apart by the Church, to call Synods of Priests, to go to Provincial Synods, and to assist at the Ordination of Bishops, when they are invited, or to send a Priest and a Deacon to excuse him; to govern his Clergy, and furnish the Church with all things necessary; to have Hospitals to receive the Poor and Passengers, to have a care of the Monasteries in his Diocese, and the Country-Parishes, to Preach the Word of God to the People, to Confirm, impose Publick Penance, Absolve those that have gone through with it, to have a care of all the Revenues of his Church, to serve the Prince in his Wars for the Defence of his Church, to make a good use of the Church-Revenues, to know and observe the H. Canons.

Lewis the Stammerer dying in 879. left two Sons, *Lewis* and *Caroloman*; These two Princes having many Enemies lying upon them, had need of the Emperors Protection, who was *Charles the Gross*. *Hincmarus* wrote to him, to thank him for the kindness he seemed to have for these young Princes, and to desire him to Protect the Church, and to appoint these Princes some Counsellors and Tutors, who might have a care to Educate them well, and to teach them all Virtues necessary for Princes.

At the beginning of the Reign of *Lewis III.* the Church of *Beauvais* having been vacant some time, *Hincmarus*, and the Bishops of his Province of *Reims*, being met in *S. Maries Church*, proceeded to the Election of a Bishop, and chose *Odo*. The Clergy and People of *Beauvais* had before chosen two, one after another, but they were rejected as incapable, by reason of their Ignorance and corrupt Manners. The Bishops, who had chosen *Odo*, had wrote to the King, to pray him, that he would leave the Election of their Bishops to their Metropolitan, and the Bishops of their Province, with the consent of the People and Clergy, and after they would present the Bishop chosen to him, that he might put him into the Possession of the Revenues of the Church, which was under his Protection; And when this is obtain'd, he shall be Ordain'd by the Bishops. The King pretending to Name him whom he would have, who was already chosen, refused to grant the Bishops Request, and wrote to *Hincmarus*, That his Intention was to govern and dispose both Ecclesiastical and Civil Matters, and desired him to be obedient to him, as he had been to his Predecessors; And that he would have the Church of *Beauvais* given to *Odacer*, in whom the Votes of the People concurred with him. *Hincmarus* answered him, That the Election of Bishops ought to be left to the Bishops, Clergy and People; that he ought not to force them to choose the Person he had Named to them; That the Ecclesiastical Laws, which give power of Electing Bishops, were revived in the Ordinances of the Kings his Predecessors; That he was not Lord over the Church Revenues, to dispose of them as he pleased. He puts him in mind of the Profession he made at his Coronation to protect the Church; That as for *Odacer*, he could never endure that he should be Bishop of *Beauvais*; and if he put him in possession

session of the Church, he would not permit him to execute the Orders of his Priesthood in his Diocese; That he ought not to be Ordained, although he was chosen by the Suffrages of the Clergy and People of *Beauvais* unanimously, because they having Elected two unfit persons successively, the Right of Election was fallen to the Bishops.

King *Lewis* having again earnestly solicited *Hincmarus* by a second Letter to grant his Request, and to approve of the Election of *Odacer* to the Bishoprick of *Beauvais*, he answered him with greater resolution than before; and when *Odacer* was put in possession of the Revenues of that Church against his will, he Excommunicated him by a Circular Letter directed to all Priests, and all the Faithful of the Church.

Hincmarus's Advice to Caroloman.

Lastly, *Lewis* being Dead, and *Caroloman* only remaining King of France, *Hincmarus*, according to his Custom, sent an Instruction to him how he ought to govern himself. It is written with Gravity and Authority. He inserts the Duties of the Kings Servants, and Counsellors of State.

Hincmarus's Writing against Rapes.

It is not certain to what King *Hincmarus* Dedicated his Letters against Rapes, a Vice common in those Ages; He proves, both by the Ecclesiastical and Civil Laws, that that Crime ought to be punished severely; that Marriages with Ravish'd Women are forbidden, and that Kings ought neither to tolerate them, nor compel Fathers to consent to them.

Hincmarus's Treatise about Proofs.

He hath also made a Treatise about the Proof by Water, sent to *Hildegard* Bishop of *Meaux*, either when Men, to prove their Innocency, are dipped in Scalding Water without burning, or when they cast themselves into Cold Water, and yet Swim on the top of the Water; and endeavours to justify this Custom, but the greatest part of his Reasons are meer Sophisms, which are destroyed by the Principle which forbids us to tempt God.

His Absolution by Letter.

He hath also a Letter written to *Hildegard* Bishop of *Soissons*, who being Sick, had sent him a General Confession of his Sins in Writing, praying him to give him his Letters of Absolution. He writes to him again, That by the Apostolick Authority he Absolved him of all his Sins, and prayed God to forgive them to him by the Grace of his H. Spirit, to deliver him from all Evil, to keep him in perpetual Peace and Safety, and guide him to Eternal Life. These are the terms in which he gave him Absolution; To which he also added, That not being able to come to him and pronounce it himself, he hoped his Ministers and Priests would do it: And tells him, That he had sent by one of them the H. Oil, with which being Anointed, he shall receive Remission of his Sins. He exhorts him also to make, besides this General Confession, a particular one to God, and a Priest; and adds some Precepts about a true Conversion.

The Form of Episcopal Ordination.

The Form of Episcopal Ordination which he sent to *Adventius* Bishop of *Mets*, is very remarkable. He says, That the Bishops of the Province ought to meet the Saturday before the Bishop Elect is to be Ordain'd, and there openly Read the Decree for his Election, and the Bishops must demand if their Votes are unanimously for him, if he hath all Virtues requisite for a Bishop, and no Man hath any thing to say against him. Then they ought to Ordain him according to a Canon of the Council of *Carthage*. That on the Lords-Day, the Bishops, Clergy, and People, ought to meet in the place where the Metropolitan useth to Ordain. That the person Elected ought to go out of the Vestry Cloathed with his Pontifical Vestments, and take the lowest Seat among the Bishops. That the Metropolitan shall begin the Service as far as the *Gloria*. That after the *Gloria*, he shall Read the Prayer for the Consecration; and when that's ended, he shall Exhort the People to Pray for him, who is to be Ordain'd, and for them that Ordain him. That taking him by the Hand, he shall kneel down before the Altar with all the Bishops his Associates, while they read the Litany. That when the *Agnus Dei* is begun to be Sung, they shall rise up. That the Metropolitan shall take the Gospels, and lay them upon the Neck and Shoulders of him that is to be Ordained; That that Book shall be held by him that Consecrates him, and two other Bishops: That all three of them shall lay their Hands upon the Head of the Person to be Ordained, and he that Consecrates him shall read the Prayer. Then he shall go on with the Service, and when he comes at the places marked with the Crosses, the Bishop, that Consecrates him, shall take the Vessel of Holy Oil in his Left Hand, and taking some of it with his Thumb of his Right Hand, shall make Crosses upon the Crown of the Head of the Person that is to be Ordained, Reading the Prayers in that place. This being done, and all the Congregation saying *Amen*, they shall take the Gospels from the Neck of him that is to be Ordain'd, put the *Agnus* upon his Finger, and give him the Pastoral Staff; After which, he shall take his place among the Bishops, viz. The first, if he be a Metropolitan, and the last if he be a single Bishop. Then they shall read the place in the Epistle to *Timothy*, where he speaks of the Qualifications of a Bishop; and when the Service is ended, they shall lead him to the Episcopal Chair, from whence he shall return into the Vestry, and then shall come out again to Celebrate the Sacrament. Then they shall give him a Testimonial of his Ordination.---

* *Hincmarus's Treatise against the Translation of Bishops.*

* *Hincmarus* opposes the Translations of Bishops in a Writing compos'd upon that Subject, upon the occasion of the Translation of *Altardus* Bishop of *Nantes* to the Archbishoprick of *Tours*. He proves, that according to the Laws of the Church, and the Tradition of the Apostles, the Translation of Bishops is forbidden, altho' in some cases these sort of Translations are permitted for the good of the Church. The only Lawful Reasons for Translations, according to him, are these, The Necessity of Preaching the Gospel, and the Peoples refusing to accept a Bishop. As for the Persecution of a Bishop in his Diocese, he shews, that it is not a sufficient reason for Translation; and that according to the Law and Canons, a Bishop persecuted, or driven out of his Diocese, ought only to remain in another in the Quality of a Bishop but there is no necessity he should be a Titular Bishop in another Church. As to the particular case of *Altardus*, that he might have remained in the vacant Church, where the Council permitted him to remain

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main without removing to the Church of *Tours*, and that 'twas not heard of that he might be Archbishop of *Tours*, and yet retain the Right which he hath to the Church of *Nantes*. *Actardus* excused himself, because he had not sufficient Revenues in the Church of *Nantes* to live Honorably according to his Quality, but *Hincmarus* says, that that pretence is by no means a lawful excuse, but on the contrary, proves his Covetousness, and to much the more, because he had elsewhere Abbies, and an Estate sufficient for his maintenance and expence. There are in this Treatise a great many excellent Citations out of the Fathers, and some very good Precepts against the Covetousness and Ambition of Bishops.

His Treatise of the Accusations and Judgments of Priests, is a Collection of the Ecclesiastical and Civil Laws upon that Subject; in it he shews, what Persons may accuse Priests, the quality, and number of the Witnesses, the Judge before whom they ought to be accused, which is the Bishop, the Judgment from which they may Appeal to the Metropolitan, the common Subjects, for which they may be accused, the manner how they ought to clear themselves when there are no Witnesses nor Proofs against them. He confutes the Opinion of some Persons, who held, that a Priest, or Bishop, could not be accused by their Inferiours. He shews the falshood and impertinence of a Decree taken out of the forged Acts of Pope *Silvester*. He owns, that for causes Civil and Pecuniary, a Clergy-man may be summoned before a Lay-Judge, and ought to answer before him by his Attorney. Lastly, He is of Opinion, that the Estates of Clergy men, all Ecclesiastical Revenues, and Oblations of the Faithful, do belong to the Church. He orders, that all Bishops Officers should be careful to inform them, whether that part of the Lenths, which ought to be distributed to the Poor, be appropriated to the Church, and whether they take any Presents of any Man not to put them in the Registers of the Church, nor require of them any sort of Service; whether they do not put in their Kindred; And lastly, If they look after the Poor and Infirm of their Parishes.

Hincmarus's Treatise of the Judgment of Priests.

Hincmarus applies the Laws, which he had laid down for the Judgment of Priests, to the particular Fact of a certain Priest called *Tautfrid*, who had taken away the Ornaments of the Church: He shews, first, That he ought to be Judged in his Province, either by his Bishop, or by a Council; That if he hath confessed, or is convicted of having conveyed away the Ornaments, he should be condemned to make Restitution, Deposed and Excommunicated: If it be found that he hath rejected the Judgment of the Church to have recourse to the Prince, he ought also to be Excommunicated, and Deposed, according to the Canons of the Councils at *Aniotech* and *Carthage*; That if he confesses, or be convicted to have sworn falsely to his Neighbors in his own behalf, he ought to be condemned as a Perjured person, and that he ought not to be excused, by saying, That he was forced, or by putting another sense upon his Words, because God can't be deceived by such Equivocations; and that we ought not so much to consider the Words of him that Swears, as what is meant by him that imposes the Oath.

The Process against Tautfridus.

The relation of the Vision of *Bernoldus* is worth our notice, because of the circumstances of what happened to that Person, being fallen Sick, made his Confession, received Absolution, Unction with the Holy Oil and the Communion of the Body and Blood of *J. C.* That afterward he fell into such a condition, that he could not speak, nor take any thing but a little Water, and when he had remained thus 3 days, on the 4th day about Noon, he became utterly senseless, but coming to himself about Midnight, he called for his Confessor, who being come, and having made such Prayers as are usual upon such Occasions, he told him he had been in another World, and had seen 41 Bishops in a certain place, among whom were *Elbo*, *Paradulus*, and *Aeneas*, who seemed to him to be mangled, and black, as if they had been burnt, quaking sometimes for cold, and sometimes scorched with heat; That *Elbo* calling him to him, said to him, Since you have a permission to go into the other World, we pray thee to do us this Service, as to bid the Priests and Laymen of our Diocese to Pray, and offer Sacrifice, and give Alms for us; That *Bernoldus* answering, that he knew not where to find them, they ordered a Person to conduct him, who brought him to a large Palace, where there were a great number of Bishops; That returning from this Walk, he came to the first Bishops, whom he found in a better condition, and more merry than they were the first time, who told him, That he had freed them from the Evil Guardian they had, and had put them into a state of rest; That afterward he saw the Emperor *Charles* in another place, who charged him to tell *Hincmarus* that he was in torments for not following his good Advice, and that he prayed him to help him, and deliver him from those pains by his Prayers; That after this, he was carried into a place full of Light, where he saw *Hincmarus* ready to Sing Mass, and that being discharged of his Commission, at his return he found *Charles* in a light place, and in a good condition; That he also met with *Jesse*, and saw several poor Souls tormented by the Devils in Lakes of Fire; That he also saw Earl *Atharim*, who charged him to bid his Wife pray to God for him; That he was dismissed by a Man of an honest countenance, who Exhorted him to abound in good Works, that he might have an happy Station in another World, and promised him that he should live 14 years. That *Bernoldus*, after he had related these things, received the Communion, and then Eat and Drank. *Hincmarus* hearing of this, (and believing it true, because he had read such like Visions in *S. Gregory's* Dialogues, and heard, that the like had happened to a certain Monk named *Wetinus*, in the Reign of the Emperor *Lewis the Kind* (or *Godly*) he took an occasion from hence to Exhort all the People of his Diocese to live well, and recommended it to them to Pray for King *Charles*, and for all others, whom this restored Person had seen, Interpreting, what they had said in this sense, that if they did what they desired, they should receive the comfort which they longed for.

The Vision of Bernoldus.

Towards the end of *Hincmarus's* Works is a Piece added concerning the Repentance of King *Pepin*; This Prince being delivered by the Lords of *Aquitain* to his Brother *Charles*, and confined to the Monastery of *S. Medard at Soissons*, An. 832. made his escape out of that Monastery, and fled to the *Normans*, who then Ravaged *France*, but was taken again. *Hincmarus* consulting with himself how he ought to be dealt with, made this Treatise, and in it concludes, that he ought to be Exhorted to make a Sincere and General Confession of all his Sins in secret, and publicly acknowledge his fault in leaving his Monastery, being Perjured, and made no better than an Heathen, and do his publick Penances; that

A Relation of K. Pepin's Repentance.

then he may be reconciled, receive the Clerical Tonsure, and put on a Monks Habit, promising to live regularly for the future. And after this he may take the Communion, but must be treated civilly and kindly, and left at liberty in the Monastery, yet the Monks ought to observe strictly, that he doth not relapse into the same fault, nor escape, as he hath already done from the Monastery of *S. Medard*, and as *Carlo-man* had done from the Monastery of *Corby*.

Several
Letters of
Hincmarus.

At the end of *Hincmarus's* Works are some fragments of his Letters taken out of *Hodoardus*: The first is taken out of a Letter written to King *Charles the Bald*, concerning the manner how he ought to administer Justice to the Bishops; The second is out of a Letter to *Lewis* Emperor of *Germany*, about the Ordination of *Bertulphus* to the Archbishoprick of *Treves*; This Church had been a long time vacant, and *Hincmarus* Ordained *Bertulphus* to it. *Lewis* of *Germany* was angry at it, as an encroachment upon the Rights of his Kingdom, and an intrusion upon a Church that did not belong to him; wherefore *Hincmarus* wrote to him to excuse himself, and says, that he undertook that Ordination for the good of the Church; that he thought, since there were not Bishops enow in the Province of *Treves* to Ordain a Metropolitan, it belonged to him, who was the next Archbishop, to do it; and so much the rather, because the Churches of *Reims* and *Treves* were looked upon as Sisters, and the Custom in the Councils was, that the most ancient of those two Churches should have the Precedency of the other. That, indeed, he had not concerned himself with that Ordination, but by the entreaty of the Church of *Treves*, by whom *Bertulphus* was generally approved of; That he was resolved to maintain what he had done, and to defend the validity of this Ordination; That so long as he lived he would acknowledge *Bertulphus* Archbishop of *Treves*, unless he were Canonically Deposed; That *Waldo*, who had invaded that Church, should never be acknowledged by him for a Lawful Bishop, and if he persisted in his Claim they would condemn him.

In another Letter written to the Monks of *S. Dennis*, he forbids them to sell their Tythes, and convert the Price of them to their own advantage. In the 4th, directed to an Earl, he forbids him taking any thing for his Nomination to a Church, and tells him, That if a Person capable of a place be presented to him, he will Ordain him, if he will vouch that he hath given nothing for it, if not, he shall put in another. He complains, that there was a Person put into the Register of the Church who had given a Present to have his Name written into it.

In the fragment of the 5th Letter, he assures *Hermengardis*, *Lotharius's* Queen, that he never was unfaithful to the Emperor her Husband.

The 6th is an Admonition to the Nuns about the Election of an Abbeſs [for the Monastery of *S. Croſſe*.] The last is a fragment of a Treatise of *Hincmarus's*, intitled, *Ferculum Solomonis*, taken out of *Durandus* Abbot of *Troarn*, who says that this Treatise of *Hincmarus's* was in Verse; That which we have in the end of the first Tome of this Author's Works is in Prose, and seems to be a second part of that Work. The first is lost, and we have not spoken of the other, because it contains nothing in it but some Mystical Notions and Meditations.

There are two other Treatises of *Hincmarus's* of the same Nature, the one upon these words of the Psalmist, *Herodii Domus Dux est illorum*; and the other upon the Mystical Name which he had given to the Council of *Nice*, in which he affirms, That it deserves that Name, because the number of 318, which was the number of the Bishops present at it, is a Mystical Number.

By what we have said of the Life, Actions and Writings of *Hincmarus*, it is plain that he was better Versed in the Canons and Discipline of the Church, than in the Studies of Ecclesiastical Doctrines; He had read the Writings of the Councils well, and had made Collections of the Passages of their Writings, and Canons, upon all sorts of Subjects; He knew how to use them dexterously, and convert them easily to his own advantage; He was a great Politician, and knew very well how to use the Laws of the Church to bring about his Intentions and Designs; The French Church is much beholding to him for his vigor in defending her Liberties, and the Dignity of her Bishops and Metropolitans, against the attempts that the Popes had made upon their Rights, yet without depriving the H. See of the respect and subjection that was due to it; He found out a way to oppose the unjust Pretences of the Court of *Rome*, without making a Schism, or slighting the H. See.

But it was not against the Popes only, that he maintained the Rights of the Church, he also defended them against the Kings, and tho' he was much in favour, yet he courageously defended his Rights, by telling them freely what was their Duty. Some persons may, perhaps, blame him for intermeddling so much with Affairs of State, but this may be sufficiently justified by the usage of *France* in his time, where the Bishops were looked upon not only as the Spiritual Pastors of the Church, but as the Principal Members of the State.

His Style is fitter a great deal for Precepts and Instructions, than for Works of Doctrine or Eloquence, for 'tis clear and plain, but neither smooth nor elegant; the faults which are to be met withal in reading his Works are recompensed by abundance of excellent Rules and Authorities for the Government of the Church; There is no Author, where we meet with such plenty and so well Authoriz'd, and from whom we can know the Rights of the Church so well; Altho' he doubted of the falshood of the forged Decretals of the Popes, yet he Quotes them often, but 'tis usually when they are agreeable to the Common Right, for when they disagree he rejects them, and grounds himself chiefly upon the Canons of the General Councils, or other Councils received and approved by the Church, and upon the Decretals of the Popes, which are agreeable to that Discipline.

A Part of his Works were Printed at *Mayence*, [by the care of *John Busseus*] in 1602. and at *Paris* in 1615. by *Cordeſius*, [who added several Tracts of *Hincmarus* to the former Edition] but Father *Simondus* put out a much larger Edition in 2 Vol. in Folio, Printed at *Paris* by *Cramoisy* in 1645. Since *F. Celler* Published in 1658. four little Pieces of his against *Hincmarus* Bishop of *Laon*, [with Learned Notes of his own, and joined to them the Council of *Douzi*] which are also inserted in the 8th Tome of the Councils, with some new Letters of *Hincmarus* about the same business.

C H A P. VII.

The History of the Controversie upon the Eucharist Debated in the Ninth Century.

THE Famous Controversie of the Church of Rome with the Lutherans and Calvinists, upon the Eucharist, has made Men more attentive to all Controversies formerly raised about that Mystery. The Ninth Century affords us one, no less Important than Abuse. It cannot be deny'd, that there were Great Contests in this Age about the Eucharist, occasioned by the Book of Paschasius Radbertus, Concerning the Body and Blood of Jesus Christ; but the Difficulty is, to know the True State of the Question: And that's the thing which lies now upon me to Clear, by giving a Faithful Account of the Authors that have Written upon this Subject, as well as of their Writings. I shall begin therefore with Paschasius Radbertus, whose Book has occasioned the Debate upon this Subject.

Paschasius was a Native of Soissons. Who, being from his Infancy forsaken by his Relations, was brought up by the Charity of the Nuns of our Lady of Soissons, in the out-parts of their Abbey. He became afterwards a Monk in the Monastery of Corbey, then under the Government of St. Adelardus, Brother of Theodrada the Abbess of our Lady of Soissons, who had taken care of Paschasius in his youth. He proved a very Studious Man, Managed divers Conferences, and Writ several Books. In short, having got a great Name both by his Learning and Vertue, he was chosen Abbot of Corbey, Anno 844; but would not take upon him the Order of Priesthood, and contented himself with that of Deacon, which he had taken when he was a private Monk. Some Difference hapned betwixt him and the Monks, which made him quit his Charge; and he spent the rest of his Life in Reading and Writing of Books. He died in the year 865.

His Treatise concerning the Body and Blood of our Saviour, was Written when he was yet a Monk; and that during the Exile of his Abbot, to whom he gives in his Preface the Name of Arsenes, and whom he calls another Jeremy. It has been a received Opinion, that it was Adelardus, who was Exiled Anno 814. But it is plain, by the Dialogue made by Paschasius upon the Life and Actions of St. Adelardus, that it was not Adelardus, but Wala, whom he called by the Names of Arsenes, and Jeremy. Which Wala was Exiled in the beginning of the Troubles raised by the Division that hapned betwixt the Emperor Lewis, Surnamed the Godly, and his Children, of which Paschasius himself takes notice in that Book, which made Father Mabillon conjecture, that this Book of Paschasius was not Written till the Year 832; notwithstanding that, in a Manuscript of the Abbey of Corbey, it is said, that this Abbot Arsenes is Adelardus, Sanctus Adelardus; which words seem to be foisted in, and are not to be found in other Manuscripts.

This Book Concerning the Body and Blood of our Saviour, bore likewise the Title of *A Treatise of the Sacraments*; for it is not true that Paschasius Writ two Books with those two different Titles, but one Book with both Titles, as it appears by some Ancient Manuscripts. By other Manuscripts we find, that it was Dedicated to an Abbot named Placidus, which is confirmed to us by the Testimonies of Sigebertus and Trithemius. This Placidus was the Famous Varinus, Abbot of the New Abbey of Corbey in Saxony, as it appears by a Letter of Paschasius, to be seen in the beginning of this Treatise, in the Manuscript of Amcey, published by Father Mabillon; who informs us besides, that this Book was Compos'd for the Instruction of the Saxons, who were not as yet well Instructed in the Christian Faith. In it, having first prepared their Minds to believe the Ineffable Mystery of the Eucharist, by demonstrating, that God by his Omnipotency may bring to pass many things Supernatural, and to us Incomprehensible, he says, That * no Man ought to doubt of its being the Body of Jesus Christ, and that his Flesh and Blood be really there; and shews, that none ought to be ignorant of so great a Mystery, daily Celebrated in the Church, and such as ought to be Received by the Faithful. Which they cannot do Worthily and Effectually, unless they can discern the Excellency of the Mystical Body and Blood of Jesus Christ from what they perceive by the Taft. That it is called *Sacrament*; either because under the Species of a Visible Sign, God is pleas'd to Work some Secret Thing, or because the Holy Ghost does Consecrate the Visible Sign, and under the Veil of Outward Signs does Work some Mystical Thing for the Salvation of the Faithful. That all Sacraments in general may be defin'd to be an Earnest or a Pledge of Salvation, by which, under a Visible Representation, the Holy Ghost works in an Invisible manner. That such are in the Church, the Sacraments of Baptism, Chrism, and that of the Body and Blood of Jesus Christ; therefore called Sacraments, because under the Visible Species the Flesh is Consecrated by a secret and Divine Vertue, so that they are in effect Inwardly, what they are thought to be Outwardly by Faith. That in Baptism we are Regenerated by the Holy Ghost, and afterwards, by the Power of Jesus Christ, nourished with his Body and

[* No Man ought to doubt, &c.] Although in this sum of Radbertus's Book *de Sacramento Corporis & Sanguinis J. C.* there be many Expressions that manifest the Ancient Doctrine of the Spiritual Presence in the Sacrament onely: yet it must not be deny'd, but that he speaks very plainly of the Substantial Conversion, and stands up stoutly for it; yet that this was a New Doctrine, and a strange Notion in the Church, appears by the General Opposition made to it by the Learned Men of the same Age, viz. Rabanus, Scotus, Bertram, &c. the sequel of the Controversie will manifest.]

Blood; and that we ought not to wonder, that the Holy Ghost, who has Formed our Saviour's Body in the Virgin's Womb, should, by an Invisible Power, change the Bread and Wine, though there appear no Visible Change, because it is done Spiritually and Invisibly: That by the Consecration of this Mystery, the Body and Blood of Jesus Christ are truly Created, Produced, and Sacrificed in a Mystical Manner. That it is not to be deny'd, but that there is some Figure in this Mystery, being 'tis a Mystery, but that the Figure does not hinder the Reality. That what appears outwardly is a Figure, but the inward a Reality, because the Body and Blood of our Saviour are made of the Substance of the Bread and Wine: So that this Mystery is both Figure and Verity; a Figure of the hidden Truth, and a Verity, not perceivable indeed by the Senses, but believed by Faith. That the Ancient Figures differed vastly from this, they being but a Shadow and Image of what we really Injoy by Receiving this Mystery, the real Flesh and real Blood of Christ our Saviour. That those who do not dwell in Christ, that is, who remain in sin, take the Sacramental Elements out of the Priest's hand, but do not eat and drink Spiritually the Body and Blood of Christ. That, in fine, the Church is the Body of Christ, that all the Faithful are Members of his Body, and that the Eucharist is daily Consecrated to be the Body of Christ, but that those only, who are his Mystical Members are allowed to Receive it. That from this Food some receive Life, others Death; it being Life to such as are Members of Jesus Christ, and Death to such as are Members of the Devil. That we must raise our Mind to God, and Believe that after the words of Consecration, 'tis the Body and Blood of Jesus Christ, that very Flesh which was Born of the Virgin, and died upon the Cross. That Christ himself is upon the Altar, Offering, as High-Priest, our Vows and Supplications to the Lord. That the Angels are present at this Sacrifice, in which our Saviour once Sacrificed upon the Cross for the Salvation of Mankind, is daily offered in a Mystical manner for the Atonement of the Sins we daily commit, to Discriminate the Good from the Wicked, to dwell Corporally in such as have received Baptism, that they may dwell in him, and to Nourish the Faithful: That therefore he is called *Bread*, because as the Bread nourishes the Body, so the Body of Jesus Christ nourishes the Soul of the Faithful: That he is also called *Wine*, because as the Wine is made of the Juice of several Grapes, so we are Justify'd by the Graces and Spiritual Influences which flow from him, who is the True Vine, of which the Faithful are but Branches. That it is the very Blood which ran out of his Side at his Death and Passion; and that for that Reason it is, that we mingle Water with the Wine, because out of his Side there came both Blood and Water. That others say, Water is mingled with the Wine, to joyn together the Water of Baptism, and the Blood which was the Price of our Salvation. That, whether the Consecrating-Priest be a good or bad Man, we ought to Believe, when we receive the Eucharist from his hands, that we equally receive the Truth of the Mystery; because the Consecration is not made by the Merit of him that Consecrates, but by the Power of the Creator, and the Virtue of the Holy Ghost; and that it is Jesus Christ who Baptizes, as it is he, by whom, through the Virtue of the Holy Ghost, the Eucharist becomes his Flesh and Blood. That the Priest is not the Creatour of Christ his Body, but that he Prays to God the Father by his Son; that he Offers Gifts unto him, before the Consecration, and Prays him to Accept of them; and that he makes this Offering in the Name of the Church and of the Faithful. That, although this Sacrament has neither the Taste nor the Colour of the Flesh and Blood, yet by the strength of Faith and Reason our Soul receives 'em as such; and that as we have received in Baptism the Image of our Saviour's Death, so we receive in this Sacrament the Likeness of his Flesh and Blood; so that there is truth in this Mystery: and yet the Heathens cannot Reproach us, that we Drink the Blood, or Eat the Flesh of a Dead Man.

† *The Body and Blood of our Saviour visibly appear'd.*] This Fabulous Apparition *Hospinian de Sacr. l. 4. p. 1. p. 325.* tells us, is plainly foisted into the Original Manuscript, and doth so plainly differ from the Style and Doctrine of the rest of the Treatise, that it is easily discernible to a moderate Judgment, that the Chapters 38 & 39, wherein it is, are added by the Monk who put it out, or by some other, who would promote the Doctrine of Transubstantiation by such Legendary Tales.

That, to evidence these Truths, either to such as called them into question, or to those who had a tender love for these Holy Mysteries, the † Body and Blood of our Saviour have sometimes visibly appeared upon the Altar, particularly to a Priest who had desired it ardently. That the Consecration of this Sacrament is made by the energy of the words of Jesus Christ. That, howsoever this Mystery be the Flesh and Blood of Christ, it may nevertheless be call'd Bread and Wine, by reason of the Effects they produce. For as the Terrestrial Bread is a support to our Temporal Life, so this Spiritual Bread yields unto us a Spiritual and Heavenly Life; and as Wine doth rejoyce the Heart of Man, so does this Heavenly Drink rejoyce the inward Man. That by receiving the Flesh of Christ we receive his Divinity, and that we receive both his Body and Blood, because they cannot be separated. That, though our Saviour did Administer this Sacrament to his Apostles after Supper for some Mystical Reasons, it was nevertheless the Practice of the Catholick

Church to receive it Fasting. That it is not requisite however to forbear eating till the Eucharist be digested, according to the Injunctions of some Apocryphal Books. That, though this Sacrament nourishes our Bodies, we ought chiefly to consider the Spiritual Effects of the Body and Blood of Jesus Christ, as nourishing our Souls in a Spiritual manner; so that it is frivolous to fear that this Sacrament goes into the draught as our Terrestrial Food, or that it mingles it self, and is digested with it. That we ought not to believe, that Christ is to drink Wine during his Reign of a Thousand years, as some have imagined. And lastly, that, though Good and Bad Men receive the Body and Blood of Jesus Christ, yet we must believe, that this Sacrament is Salvation to the first, and Damnation to the last. Thus I have, in few words, summed

summed up *Paschasius* his Doctrine upon the Eucharist from his aforesaid **Treatise*; To which he adds several Considerations, with Allegorical and Mystical Reflections, and towards the Conclusion some Passages out of *S. Hilary*, *S. Austin*, *S. Ambrose*, *S. Gregory*, *S. Leo*, *S. John Chrysostom*, and *Beda*, for the Confirmation of it.

A long time after this *Treatise* was published (for it was Written in 831. before *Paschasius* was Abbot of *Corbey*, and what we are going to say hapned but about the latter end of his Life, towards the Year 864.) *Fredegardus*, or *Frudegardus*, a Monk of the New Abbey of *Corbey*, for whose Monks *Paschasius* had Compos'd this Book, having met with some Men of a different Opinion, and himself entertaining some Doubts upon this Subject, did freely Write unto him his Thoughts upon the Matter. In Answer to which *Paschasius* Writ him a† Letter, wherein he explained and confirm'd what he had laid down in his *Treatise concerning the Body and Blood of our Saviour*. There he says, That, notwithstanding the Scruples of those Persons, he had good Reason to maintain, that it is the very Flesh of our Saviour which is given to us in the Eucharist, the same Flesh that was Born of the Virgin, and the same Blood that was shed upon the Cross. Otherwise, says he, How can this Sacrament confer Eternal Life and the Remission of Sins, were it not the Flesh and Blood of him who is Life and Salvation? *Fredegardus* did own it to him, that he had been of that Opinion; but that having Read in the Third Book of the Christian Doctrine, Writ by *St. Austin*, that these words of our Saviour, *This is my Body*, *This is my Flesh*, are a Figurative expression, and a Figure more than a Reality, he could not tell how to Reconcile that with his former Sentiment. And the rather considering what that holy Father seems to say, That it were a horrible thing to believe, that Christians eat the same Body which was Born of the Virgin, and drink the same Blood that was shed upon the Cross. To which *Paschasius* Answers, That it is not inconsistent with good Sense, to say, That those words of our Saviour are a Figurative Expression, because there is a Figure in this Mystery, and that the Real Body and Blood of Christ are really found in it, but in a Mystery and Figure, as our Saviour is called the Character and Figure of his Father, though he is really God. That he has sufficiently explained it in his Book, by asserting, That the Eucharist is both a Figure and a Real thing. That *St. Austin* himself did own it, and that he agrees in that Point with *St. Ambrose*, *St. Cyprian*, and *Eusebius Emesenus*, some of whose Passages he quotes. Whence he infers, That it is the Doctrine of the Fathers, though many doubt of it, who cannot apprehend how, the Bread remaining visibly intire, it can be said, that it is the Body and Blood of Christ. But that they would have other Thoughts of it, should they but consider, how five or six Loaves could be Multiplied into an infinite Number; and as those Loaves were Multiply'd by the Power of God, so Christ's Flesh is multiply'd, and the abundance of his Flesh and Blood diffused in the Sacrament. That we say likewise, That Christ is daily Sacrificed upon our Altars, though he Died but once for the Salvation of Mankind, because we believe it to be done Spiritually, but not without the Sacrament: Which is not reiterated, by causing Christ to Die again; but he is Mystically Sacrificed every day for us, that we may receive in the Bread what was nailed to the Cross, and drink in the Cup what ran out of our Saviour's Side. For walking by Faith, our Belief ought to be Spiritual, not Carnal. Upon which he quotes a passage of *St. Gregory*, and another of the Council of *Ephesus*, and then invites *Fredegardus* to Read over his *Treatise* attentively. Not, says he, that there is any thing extraordinary in it, being contrived for the meanest capacity; but because he heard that *Treatise* had stirred up many to apply themselves to the Knowledge of this Mystery, teaching them to entertain Notions worthy of our Saviour, whose Body is Incorruptible, because Spiritual, and that all things that are done in the Sacrament are also Spiritual. He tells him, That 'tis that Spirit who gives Life to those who receive it worthily; and that those who want Faith, or receive it unworthily, eat and drink their own Damnation. To his Letter he subjoyns an *Abstract* of his *Commentary* upon the 26th Chapter of *St. Matthew's Gospel*, wherein he explains the words of the Institution of the Eucharist, and opposes those who give it only a Figurative Sense, as if the Words import'd nothing but the Figure and Vertue of the Body and Blood of our Saviour, and not his Real Flesh and Blood. Then he tells him, that he thought himself obliged to explain that passage more at large, upon the Information he had received, that some People found fault with what he had formerly Written upon that Subject. Which Doctrine he confirms by the Testimonies of *St. Ambrose*, *St. Hilary*, and the Council of *Ephesus*, together with some Expressions in the Canon of the Mass.

Although *Paschasius* in his Book followed the Doctrine of the Church, it having been the Opinion of all the Orthodox before him, That the Body and Blood of Christ were actually present in the Eucharist, and that the Bread and Wine were changed into the Body and Blood of our Saviour. Yet it was not usual in those Times to say positively, That the Body of Christ in the Eucharist was the same that was born of the Virgin, and Assert it so plainly. This is the Judgment of Father *Mabillon*, which he expresses in these words; *Quippe ante Paschasii Librum de Corpore & Sanguine Domini consitebantur Catholici omnes Christi Domini verum Corpus verumque Sanguinem revera existere in Eucharistia; itemque Panem & Vinum in illa converti; at nemo Paschasii tempore illud Corpus esse idem quod ex Maria Virgine natum est tam directe asserere auditus fuerat*. These Expressions, says the same Author again, are indeed to be found in the Ancient Fathers; but this Age was either ignorant of those Passages, or did not take notice of them. *Id quidem antea ex Patribus tradiderant non pauci, sed ignota erant illo ævo, aut certe non observata eorum hæc de re Testimonia*. *Paschasius* therefore, adds Father *Mabillon*, teaching this Doctrine in his Book so positively, gave occasion for some eminent and learned Men to oppose his Opinion. These

* This Book is Printed by it self at Cologne,

1551. under the Name of Rabanus, and under Paschasius's at Haguenoa, 1528. Lo-vain, 1561, and at Helmstad, 1616.

† Paschasius his Letter to Fredegardus.

The State of the Question betwixt Paschasius and his Adversaries. are his Words, *Quapropter cum Paschasius in Libro suo tam fidenter & asseveranter illud docuisset, hujus rei Novitate, ut sibi videbatur, commoti sunt quidam Viri docti haud incelebres, qui scriptis editis hanc ejus sententiam acriter impugnarunt.* Paschasius maintained it by a Passage of S. Ambrose, in his Book of Mysteries; whence he concluded, that the Sacrament of the Eucharist was the very Flesh of our Saviour, born of the Virgin, crucified, and raised again from the Dead. Which Expression, being made publick, was disliked by Rabanus, Ratramnus, and an Anonymous Author in the time of Paschasius, then in the next following Age by Erigerus. They look'd upon Paschasius as one that receded from the express Words of S. Austin and S. Jerom, who said, our Saviour's Body might be taken in two or three manners, and they could by no means approve of such Expressions. Their Controversie was not about the real Presence, which they owned with Paschasius, but only about the Expression it self. Paschasius maintained, that not only the Body of our Saviour was really in the Eucharist, but also that Christians ought plainly to say, that there was no Difference betwixt the one and the other. His Adversaries on the other side, to whom this Expression appeared too harsh, as if there were no Figure in the Eucharist, and the outward Species were the very Body of our Saviour, were disgusted at it. So that the state of their Controversie was not, whether Christ's Body was truly and really in the Eucharist, but whether we ought to say that he was there in the same manner as he was born, crucified, and raised from the dead; whether he was there without Veils, or Figure; or whether the outward Signs that appeared to our Senses were the Body and Blood of Christ. 'Tis true, Paschasius owned the Figure in the Eucharist, as they did the real Presence. But his Adversaries represented him as one that denied the Figure; and he thought his Adversaries disowned the real Presence, or at least that they had some Objections against it. Thus the whole Controversie betwixt them was merely about Expressions, and for want of a right Understanding.

[† Not about the Real Presence, but only about the Expression.] Although Transubstantiation be not plainly asserted in this Controversie, for it was not yet come so far as to determine how Christ's Body was present in the Sacrament, whether *In* or *Trans*, or *Sub*, or *Con*; yet this Dispute laid the Foundation for it, though our Historian would persuade us 'twas but a verbal one only. Yet the Opposition of such learned men as appeared against Radbertus, do plainly intimate more, who would not fight with Shadows. These Expressions had a plain Tendency to a great Error: for though both Parties acknowledged a Real Presence, yet herein was the Difference; Radbertus was for a carnal and bodily Presence, Bertram, Scotus, &c. were for a spiritual and figurative Presence; according as the Ancient Fathers had always held: which is not less real than the other. And if we keep in mind this Distinction, Radbertus and Bertram are as far from agreeing as Truth and Error.]

The first Author who opposed Paschasius was Anonymous.

The first Author that writ against Paschasius was a nameless Author, whose Writings upon this Subject Father Mabillon found in a Manuscript of Gemblours, at the end of Erigerus his Treatise, with this Title, *Dicta cuiusdam sapientis de corpore & sanguine Domini adversus Ratbertum.* This Author says that, as all the Faithful ought to believe and confess that the Body and Blood of Jesus Christ are one and the same Flesh, so they ought to believe that of the Bread is made his real Flesh, and of the Wine his real Blood, by the Consecration and Virtue of the Holy Ghost. Yet he opposes Paschasius his Expression; viz. *Quod non sit alia caro Christi quam qua nata est de Maria, & passa in Cruce, & resurrexit de Sepulchro*; and says, that the Notion was perfectly new, he never read, or heard of it, and wonders S. Ambrose should make use of it. But he opposes S. Austin to him, who says that our Saviour's Flesh is not eaten with our Teeth, such as it was upon the Cross, or as after it rose from the Dead. And, to reconcile S. Ambrose with S. Austin, he says, that our Lord's Body in the Eucharist does not differ in Nature, but in Species, from his Body born of the Virgin; meaning (as he explains himself) that it is really the same, though in another state, and under another form, viz. under the Species of the Bread and Wine. So fully convinced was this Author, that Paschasius believed our Saviour's Flesh to be in the same manner, and as visibly in the Eucharist, as upon the Cross, that he charged him with this impious Assertion, that as often as Mass is celebrated, our Saviour suffered as really as he did upon the Cross. Father Mabillon affirms, that this anonymous Book is Rabanus's Letter to Egilo; but he brings no certain Proof for it. The Title is different, nor is the Treatise made in the form of a Letter; so that I am apt to think it another Thing. However, 'tis certain Rabanus has also found fault with Paschasius his Expressions: for, besides Erigerus his Authority, who joyns him with Ratramnus, as one of Paschasius his Adversaries, Rabanus himself, in his Letter to Heribaldus, speaks on that Subject in these Words; *Some Men, says he, not having true Sentiments upon the Sacrament of the Body and Blood, assert, that that very Body and Blood of our Saviour, which was born of the Virgin, and in which our Saviour suffered Death upon the Cross, is the same Body we receive at the Altar; which Opinion we have confuted, as much as in us lay, in our Letter to Egilo the Abbot, wherein we teach what ought to be believed concerning Christ his Body.* 'Tis true, these very Words, *Idem esse quod sumitur in Altari*, are not in the Manuscript; but Monsieur Baluzius has inserted them, upon the Credit of Erigerus. And, whatever Additions or Alterations might be made, 'tis plain, Rabanus did by no means approve of Paschasius his way of expressing himself; yet this is no Argument but that he believed Christ's real Presence in the Eucharist. For in the tenth Chapter of the tenth Book of Orders he expressly says, that the Bread is changed into the Body of Christ, and the Wine into his Blood, and looks upon this Change as a very great Miracle. Who could believe, says he, that the Bread could be changed into the Flesh of Christ, and the Wine into his Blood, if our Saviour himself had not said it, by whom both the Bread and Wine were created, and all things made of Nothing? 'Tis much more easie for him to make one thing of another, than to make all things of Nothing. In his Book of the Institution of Clerks, he says, that the visible Creatures being sanctified by the Holy Ghost, pass into the Sacrament of the divine Body. And in his Manuscript Commentary

mentary upon *Joshua*, he says, *That the Flesh and Blood of the unsported Lamb are offered every day on the Altar, for the Nourishment of the Souls of the Faithful who receive the same, that the Shadow of the Law being past, the Truth of the Gospel may come to light by Jesus Christ himself.* Whereby it appears that *Rabanus* did not in the least oppose the real Presence of Christ's Body in the Eucharist, but only disproved *Paschasius* his Expression, which he thought seemed to intimate that the outward Signs of the Sacrament of the Eucharist, which our Eyes see, and our Hands feel, are the very Body of our Saviour.

There is another anonymous Author, whose Work is quoted by *Erigerus*, and inserted in the 12th Tome of *Dacherius* his *Spicilegium*, who speaks to the same purpose. *As there is nothing (says he) but what is true and real in Christ, so there is nothing in the Mystery of his Body and Blood, which is consecrated into what it was not, by virtue of the blessing and the Word of God, that can be false or deceitful; and those Gifts being thus consecrated, are changed by an invisible Power into what they were not before, as the Water was changed into Wine at Cana, but that this being a spiritual Change, is not perceptible but by Faith.* Meaning, that the * Species of Bread and Wine remain, and that the inward Change, though real and effective, is not perceived by our bodily Eyes, but by Faith.

[* The Species remain, and the Inward Change, though real, is not perceived by our Eyes, but by Faith.]

Mr. Du-Pin in representing this Controversie, uses the words, Species, Accidents and Form, to express the Elements of the Sacraments to us, that he may make the Romish Doctrines appear in the Venerable Robes of Antiquity, and so describes the Real Change, all along, as if it were Corporal; but if we attentively observe the words of the Author, we shall find that *Bertram*, and those of his Sentiments, allowed no Material, but Sacramental Change in the Elements. Christ's Body and Blood were present Effectively and Really, but not Bodily, and Substantially, or Transubstantially, as the Romanists hold; and in this sense it is, that we Protestants, agreeable to all true Antiquity, as *Casaubon* says, *Credimus in Eucharistia presentiam, non minus quam ipsi Papicolas, veram.*]

But nothing gives us a clearer Insight into the State of the Question, then under debate, than the Book of the Body and Blood of our Lord, which passes commonly under the Name of *Bertram*: But because some question whether he be the Author, it will not be improper, before we relate what is said therein to the present purpose, to examine whose Work it is, whether of *Ratramnus* himself, a Monk of *Corbey*, or of some other Author. The First Impression of this Book was at *Collen*, Anno 1533, by the care of the Protestants of Germany; which made it the more odious to many Catholics, who, without a due examination thereof, lookt upon it as a Book that countenanced the Error of the Protestants in the point of the Eucharist. Some there were, as amongst others, *Sixtus Senensis*, and *Despandus Santonenfis*, who gave it out for spurious: But, some Ancient Manuscripts of it being found, that supposition ceased. Some undertook the Defence of this Treatise, others conceived there were many things in it fit to be Corrected, and others gave it quite over. But, however Divines were divided in those days, upon the Doctrine of this Book, still they agreed in this, that *Bertramus* and *Ratramnus* were the same, though *Bertramus* is the most commonly used, and to be seen both in *Sigebertus* and *Tritheimius*. Arch-Bishop *Usher* is the first that quoted him under the Name of *Ratramnus*, taking it for an undoubted Truth, that *Bertramus* and *Ratramnus* were the same. But *Maresius* being Asked his Opinion concerning this Author, by Father *Dacherius*, Writ to him a Learned Epistle, inserted into the Second Tome of his *Spicilegium*, that came out in 1657, in which he maintains, That the Book bearing the Name of *Bertramus*, is not *Ratramnus's*; but that it is the Book of *Johannes Scotus Erigena*, who did certainly Write a Treatise on the same Subject, in which he seemed to oppose the Reality of our Saviour's Body in the Eucharist. This Opinion was followed by Father *Paris*, a Canon Regular of *S. Genovefa*, eminent both for his Learning and Piety, in the Discourse he made upon this Subject, and which he put at the end of the First Tome of his Book, called, *The Perpetual Tenour of our Faith*: and of late by Father *Harduin*, in his Treatise of *The Sacrament of the Altar*. The Principal Reasons on which they ground their Conjectures, are these. 1. What Authors have said of the Book of *Johannes Scotus*, concerning the Body and Blood of our Saviour, does agree with the Book that bears the Name of *Bertramus*. *Affelin* tells us, That it was a little Book, wherein he endeavoured to prove, That what is Consecrated upon the Altar, is not really the Body and Blood of Christ; for a Proof whereof, he alledged several places of Scripture, which he explained contrary to the true meaning of them, and quoted, amongst other things, *S. Gregory's* Prayer in these words, *Perficiant in nobis tua, Domine, Sacramenta, &c.* to which he added next, *Specie geruntur ista, non Veritate*. All which agrees with *Bertramus* his small Book, wherein the Author seems to design to disprove the Reality of Christ's Body in the Eucharist. In order to which he alledges several Passages taken out of the Fathers, and, amongst others, that very Prayer of *S. Gregory*, with this Gloss, *Dicit quod in Specie geruntur ista, non Veritate*. *Berengarius*, speaking of *Scotus* his Book, tells us, That it was Written by the Order of *Carolus Magnus*; and *Bertramus* his Book is thus Dedicated, *Ad Carolum Magnum*. 'Tis own'd, that *Charles the Great* is the same with *Charles the Bald*: But, since the Title of *Great* was not commonly given to this last, 'tis unlikely (some think) that two Authors should have Dedicated it to him: So that *Bertramus* his Book must be the same mention'd by *Berengarius*. 2. 'Tis alledg'd, That the Book of *Johannes Scotus*, and that of *Bertramus* never appear'd together; and that the Authors who quoted the one, never quoted the other. 3. 'Tis affirm'd, that the Style, Genius, and Character of *Bertramus* his Book, is the same with that of *Scotus*; that there is the same Spirit of Confusion and Contradiction which appears in his other Works, and the same Disagreement from the Doctrines generally

rally received in the Church. The Arguments are in due form. The Conclusion of *Bertramus* his Book is very like unto the Preface of *Scotus's* Book of Predestination; and the Conclusion of his Fifth Book of the Division of Nature. These are the Conjectures of Learned Authors, which indeed seem very strong, and might have made their Opinion very probable, had not the Learned Father *Meillon* brought positive Proofs to the contrary, such as are not grounded upon mere Conjectures; but upon Matter of Fact. Who, in the first place, insists upon the Authority of a Manuscript of the Abbey of *Lobbes*, Written above 800 years since; wherein is found the Book of the Body and Blood of our Saviour; and, next to that the two Books of *Ratramnus*, touching Predestination. One bearing this Title, *Incipit Liber Ratramni de Corpore & Sanguine Domini; Jussisti, gloriose Princeps*. The other this, *Incipit Liber de Predestinatione Dei, Domino gloriose atque precellentissimo Regi Carolo, Ratramnus*. Which Inscriptions are confirmed by an Ancient Catalogue of Books of that Library made in 1049, with these words in it, *Ratramni de Corpore & Sanguine Domini Liber I. Ejusdem de Predestinatione Dei ad eundem Libri II*. It is an unquestionable Evidence, that the Book bearing the Name of *Bertramus* is really his; that this Manuscript which is of the same Century, bears his Name in the Title, and his Books of Predestination, are joyned unto that of the Body and Blood of our Saviour, which proves it to come from the same Author. The same Father does assure us besides in his Travels into Germany, that he saw another Manuscript of above 700 years standing, with the very same Supercriptions.

Secondly, 'Tis worth our Observation, that the Anonymous Author of Father *Cellot* doth attribute to *Ratramnus* Abbot of *Cervey*, and to the Author of the two Books concerning Predestination, That of the Body and Blood of our Saviour, under the Name of *Bertramus*. And, if that Anonymous Author was Contemporary, his Testimony in this Case must needs be decisive. Now that Author was *Erigerus*, Abbot of *Lobbes*, who succeeded *Fulcuin* in that Dignity, Anno 890, and died in 907, as Father *Meillon* proves by an Ancient Manuscript; wherein the Anonymous Book, published by Father *Cellot*, bears the Name of *Erigerus*. And it appears besides by the Chronicle of *Lobbes*, that that Abbot had Written upon that Subject. This is observable moreover, that the said Author, speaking of *Ratramnus* his Book concerning the Body and Blood of our Saviour, says, That it was divided into a Hundred Chapters, the same Division that is found in the forelaid Ancient Manuscript of *Lobbes*. Which makes it a strong Presumption, that it was the very same Manuscript which *Erigerus* had.

Thirdly, In two Ancient Manuscripts of *Siebert*, instead of *Bertramus*, we read *Ratramus*, or *Ratramnus*. In *Trithemius* he is called *Betrannus*, or *Ratramnus*. Which Names do not differ much from that of *Ratramnus*, afterwards smoothed into *Bertramus*. But that which is the most decisive in this case, is, what those Authors do say, viz. That the Author of the Book touching the Body and Blood of our Saviour, did also Write a Book concerning Predestination, Dedicated to *Charles the Bald*. *Scriptor*, says *Siebert*, *Librum de Corpore & Sanguine Domini, & ad Carolum Librum de Predestinatione*. *Trithemius* makes him Author of several Works, of all which he found (as he says) but one Book *De Corpore & Sanguine Domini*; and another, *Ad Carolum De Predestinatione*. Now, the Book of Predestination, Written by *Johannes Scotus*, was not dedicated to *Charles*, but to *Hincmarus* and *Pardulus*; whereas *Ratramnus* his Book was Dedicated to that Emperour. We must therefore conclude *Ratramnus* to be the Author of the Book concerning the Body and Blood of our Saviour.

These Positive Proofs are sufficient to destroy all opposite Conjectures, which, how plausible soever they may appear, are not altogether solid. For why might not both *Ratramnus* and *Scotus* Write a Book upon the Eucharist, as they did upon Predestination; And what should hinder both their Works to be much of the same length? They might be each of them consulted by the Emperour *Charles the Bald* about the Eucharist, as they were about Predestination. Why could they not both be of the same Opinion, as *Ratramnus* and *Goteschalchus* chanced to be of the same Judgment about this Expression *Trina Deitas*? 'Tis not to be wonder'd at, that both of 'em should have made Collections of Passages out of the Fathers, seeing it was the common Practice in their Time, and the usual way of those two Authors. Why is it urged, that they have not both alledged *S. Gregory's* Prayer, *Perficient tua, Domine*, &c. being it was a common Testimony? The Gloss of *Ratramnus* upon that Prayer, differs from that of *Scotus*. Who, according to *Affelin*, had Written, *Specie geruntur ista, non Veritate*. *Ratramnus* does not say so; but explaining the words of the Prayer, *Dicit* (says he) *quod in Specie geruntur ista, non Veritate, id est per Similitudinem, non per ipsius rei Manifestationem*. Which words, *Specie geruntur ista, non Veritate*, were the Comment *Scotus* made upon it; whereas here the Words of the Prayer are explained by the next Words, not in the least disagreeable to the Catholick Faith. As to the Dedication, Why might it not happen that two Authors should be of the same Mind, in giving the Title of Great to *Charles the Bald*? Besides, that in the Manuscript of *Ratramnus* his Book in the Abbey of *Lobbes*, there is no such thing to be found as *Prefatio ad Carolum Magnum Imperatorem*. And, when this Book was composed, *Charles* was not yet Emperour: So that the Title must needs be added afterwards. But there are other Instances of this Epithet of Great, given to *Charles the Bald*. The second Reason grounded upon a Pretence, That they who were acquainted with *Scotus* his Book, knew nothing of *Bertramus's*, is confuted by what has been already alledg'd, That in the Ninth and Tenth Centuries *Ratramnus* his Book was Transcribed under his Name, and quoted by *Erigerus*, that of *Scotus* by *Aldrevadus*. In the Eleventh, the Book of *Ratramnus* was Transcribed by *Siebert*, and *Scotus* his Book by those who Writ against *Berengarius*.

garius. To conclude, the last Reason is a groundless Errour. So far is it from being true, that *Bertramus* his Book is of the same Style and Character with those of *Scotus*, that on the contrary it is most uniform both in Style and other Circumstances with *Ratramnus* his other Works, whereof any Reader may be a competent Judge. Thus much as to what concerns the Author of the Book, that bears the Name of *Bertramus*. Let us now proceed to the Subject Matter of it.

The Question, upon which *Charles the Bald* asked his Opinion, is thus stated by him. *While The Opinion (says he) amongst the Faithful, some say there is no Veil or Figure in the Mystery of the Body and Blood of Jesus Christ, which is daily celebrated in the Church, but that it is done by a plain Manifestation of naked Verity; and others on the contrary maintain, That the Body and Blood of our Saviour are contained therein under the Figure of the Mystery, and that what appears to our bodily Senses, differs from what our Faith perceives in it; the Church is divided by these different Opinions, and a way made to a kind of Schism. So that here is the true State of the Question, Whether or no there is any Figure in the Eucharist, if it be without any Veil, and whether the Body itself and Blood of our Saviour be perceived by our outward Senses. Your Majesty, says he, desires to be satisfi'd, whether the Body and Blood of Christ be made in a Mystery, or in Truth; that is to say, whether it is so made, as that there is some Thing secret and hidden, not to be perceived but by the eyes of Faith; or whether our outward eyes do outwardly perceive what the inward sight does perceive inwardly in it, without any Veil of the Mystery, in such a manner, that the whole of it does manifestly and openly appear. Those are the words of the first Question. So that the Question is not, Whether the Body and Blood of Christ be in the Eucharist, that being taken for granted; but whether they be there without Veil, so as to appear to our outward Eyes. For 'tis in this Sense the Author takes the Word Verity, and opposes it to Figure. 'Tis a naked Verity, without Veil or Mystery, such as is perceived by our outward Senses, and doth exclude all manner of Figure.*

The other Question proposed to *Ratramnus*, is, *Whether that very same Body we receive be that which was born of the Virgin Mary, which Suffer'd, and was put to Death, which was Buried, and Rose again from the Dead, then Ascended into Heaven, and now sits on the Right Hand of the Father everlasting. That is to say, Whether his Body be in the same manner in the Eucharist, as it was and is in those Places, and whether it be there in as visible and palpable a manner. For, to prove that it is not so, he says, That the Body of our Saviour, in its natural state, is under the form of a humane Body, with Bones and Sinews, and all the Lineaments of a Man's Limbs; Whereas in the Eucharist 'tis under another Form, not supported by Bones and Sinews, nor with that Distinction of Limbs, in such a state as makes it incapable of proper Motions, or to give any sign of Life.*

To those two Questions *Ratramnus* answers distinctly, in the two Parts of his Book. But, that his Opinion of the State of the Question may be the better understood, he gives first the Definitions of what he calls a Figure and a Verity. *A Figure, says he, is, when there is some Obscurity, and that under some certain Veils another Thing is exhibited. A Verity, on the contrary, is a manifest Demonstration of the Thing, without the covering of any Image or Figure. This being granted, he maintains, That if the Mystery of the Body and Blood of our Saviour were made without any Figure, it could not properly be called a Mystery, because that cannot be called a Mystery, wherein there is nothing hidden; nothing but what is perceived by our outward Senses; nothing cover'd with any Veil. That that Bread which is made the Body of Christ, by the Ministry of the Priest, shews Outwardly one Thing to the Senses, and, at the same time, insinuates into the Minds of the Faithful, that there is another Thing Inwardly. Outwardly it appears to be Bread, as it was before; we perceive its Form, the Colour, and Taste; but we believe, that Inwardly it is some Thing much more precious and excellent, because it is a divine and heavenly Thing, that is to say, the Body of our Saviour which is exhibited therein, which does not fall under our outward Senses, but is by the eyes of our Souls seen, received and eaten. The same he says of the Wine, and our Saviour's Blood; and concludes, that the Bread and Wine are, by a Figure, the Body of Christ; that is to say, That we do not see any Flesh and Blood, but Bread and Wine, though after the Mystical Consecration it is no more called Bread and Wine, but the Body and Blood of Jesus Christ. To which he adds, that, If there were no Figure, as some maintain'd, and that the whole Truth might be plainly seen, there would be no room for Faith, and then 'twould be no Mystery, because it hath nothing in it that is secret.*

Next he shews, that the Change which is made in the Eucharist is not made visibly, and to our outward Senses. *For, says he, 'tis not a Change of a Thing that was not into one, that is; seeing the Bread and Wine were before, they were changed into the Body and Blood of our Saviour. Nor is it a Change of a Thing that is, into one that is not, seeing the form of the Bread and Wine appears the same to our eyes. Nor lastly, the Change of one Thing into another by a change of qualities, the qualities of the Bread and Wine remaining still the same. Whence he concludes, That those who believe no Figure in the Eucharist cannot explain that Change, and must own that there is nothing in it, which was not before. Nevertheless, says he, 'tis something else, for the Bread and Wine are made the Body and Blood of our Saviour. And here he charges his Adversaries home, asserting, they must either own, that the Change which is made in the Eucharist is not an outward Change; or, to deny, that it is the Body and Blood of our Saviour, *Quod nefas est non solum dicere, sed etiam cogitare*, the very thought of which is criminal. But they granting, says he, that the Body and Blood of Christ are in the Sacrament, which cannot be without a Change for the better, and that Change cannot be made Corporally, into that which falls under*

'under our outward Senses, but Spiritually; it necessarily follows, that it must be made in Figure, because under the Veil of the Corporeal Bread and Wine, the Spiritual Body and Blood of our Saviour are really present, and do conjunctly exist. But we must not therefore imagine, that they be two Existences of two different Things, viz. Body and Spirit. For, on the contrary, 'tis but one and the same Thing, which, in one respect, is the Species of the Bread and Wine; and, in another respect, is the Body and Blood of our Saviour. Now this Bread and Wine, as they fall under our outward Senses, are Species of Corporal Creatures. But, if consider'd, in relation to the Power which has rais'd them into a kind of Spiritual being, they are the Mysteries of the Body and Blood of our Saviour. By their outward Superficies falling under our Senses, they are Creatures subject to Change and Corruption; but, if we look upon 'em with relation to the strength, and effect of the Mystery, they confer Life and Immortality on those who receive them.

This he explains by the Similies of Baptism and the Manna, which indeed are not altogether parallel, but such as may be, in some sense, apply'd to it. For, as in Baptism, there is an outward Sign that falls under our Senses, and an inward Grace apprehended by Faith, so there are in the Eucharist the Species of Bread and Wine that fall under our Senses, and the Invisible Body of our Saviour. And, as the inward Grace and Virtue of Baptism for the healing of our Souls is also real and true, so the Body of our Saviour Christ is really and truly present under the Species. As to the Manna, this Author seems to be singular in his Opinion about its Conversion into the Body and Blood of our Saviour, which he affirms in very ardent Terms; but he was forced to do it, the better to adapt his Simile to the Subject in hand; which is a further Proof, that he owned a real Change in the Eucharist. Next to that he quotes that place of Scripture out of St. John's Gospel, Chap. 6. *If you do not eat the Flesh of the Son of Man, and drink his Blood.* Upon which he makes this Observation, That our Saviour does not say, That, to eat his Flesh, it must be cut in pieces, such as it was Crucified, or that his Blood must be drunk in the same manner as it was shed upon the Cross; but that *the Faithful shall truly receive by this Mystery the Bread and Wine converted into the Substance of the Body and Blood of Christ.* Thus is clearly explained the Reality of the Body of Christ, and the Change of the Bread and Wine into the Body and Blood of our Saviour. Afterwards he quotes several Passages out of S. Austin and S. Isidorus, upon which he observes, 'That the Bread and Wine are changed into the Body and Blood of Christ, not in a Visible, but in an Invisible manner, by the Operation of the Holy Ghost; and that they are therefore called the Body and Blood of Christ, because they are not lookt upon by their outward appearance, but as they are made by the Divine Spirit; and that by an Invisible Power they become quite another Thing than they appear to our eyes. That Part of the Eucharist, which is outward and visible, feeds our Bodies, whilst the inward and invisible feeds and gives Life to our Souls.

Lastly, He concludes this first Part in these words; By what hath been said hitherto it plainly appears, that the Body and Blood of our Saviour received in the Church by the Mouth of the Faithful, are Figures, if consider'd by the visible and outward form of the Bread and Wine. But, if consider'd by their Substance, hidden to our eyes, that is, by the Power of the Divine Word, they are indeed the Body and Blood of Christ. Therefore, according to the visible Creature, they are a Food for our Bodies; but, by the Power of a Mightier Substance, they nourish and sanctify the Souls of the Faithful.

After this, he comes to the Second Question, which he expresses in these words; *Whether the same Body which was Born of the Virgin Mary, which Suffered, and was Buried, and sits on the right-hand of the Eternal Father, be the same which the Faithful daily receive in the Church by the Mystery of the Sacraments.* The first Author he quotes upon this Question is S. Ambrose, a passage out of whose first Book, *De Sacramentis*, he sets down; and, out of it, he draws this Conclusion; That, what we receive corporally, that is, what we touch with our Teeth, swallow down, and goes into the Belly, is not the Thing that feeds our Souls; but that it is the Living Bread, the Body of Christ, which is perceptible only to our Faith. Which shews, that this Question agrees to the former, and that it does not lie in this, to know, Whether the Body and Blood of our Saviour be received in the Eucharist; but how it is received, and in what manner it is there, whether without any Figure or Veil, and whether it be that very Thing we feel, or break, &c. And here he repeats his Argument drawn from the Change, which must be Inward and Invisible, seeing it is not Outward and Apparent. Thus continuing to alledge Passages out of S. Ambrose, he starts this Objection; *Those (says he) who are not of my Opinion, do object and say, That what we see is the very Body of our Saviour; and that which we drink is his Blood; and that we ought not to inquire how it comes to pass, but that 'tis our duty to believe it to be so.* To which he makes this Answer, *That this Opinion is reasonable, and that we ought firmly to believe, that it is the Body and Blood of Christ; but that therefore we believe it, because we do not see it; for, could we see it, we should not say, I believe, but I see it. That it is not the Eye of the Body, but Faith, that perceives it; and that what is seen is not in Specie, but in Operation, and effect, the Body and Blood of Christ; that is to say, That the Body of Christ does not appear in it under a Humane shape.* Therefore, adds he, S. Ambrose says, *That we ought not to mind the Course of Nature, but the Power of Christ, who changes what seemeth good unto him, and in what manner he pleases, who created those Things which were not, and changes what he has created into what it was not before.* To be virtually the Body of Christ, according to our Author, is to be so really, but not visibly, because under another form or appearance. For, as he says afterwards, 'tis Bread in Specie; but, in the Sacrament, the Real Body of Christ: *In Specie Panis est, in Sacramento*

verum Christi Corpus. 'Tis the Body and Blood of Christ, but not in a corporal manner. *Corpus Christi, sed non corporaliter; Sanguis Christi, sed non corporaliter.*

The difference he makes betwixt the Body of Christ in which he suffered, and that in the Eucharist is, that the first was had under no form, but its own. It was what it appeared to be to the Eyes and to the Feeling; what the *Jews* saw upon the Cross, and afterwards in the Grave. His Blood, in the like manner, was invisible, not cover'd with any Veil. Whereas his Blood which the Faithful drink, and his Body which they eat, are quite another Kind of Thing, both in the Sign and the Thing signify'd. The corporal Flesh that was born of the Virgin, and crucify'd, consisted of Bones and Sinews, had Limbs and Parts distinct from each other; shewed Signs of Life, and had proper Motions. But the Spiritual Flesh wherewith the Faithful are fed Spiritually, according to the outward form, consists of grains of Wheat, and is made by a Baker's hands, no part of it distinct from another. It does not appear living, or animated, is not indued with any proper and natural Motion, and its virtue of conferring Life is the effect of a Spiritual Power, of the invisible and efficacious Power of God. What it appears Outwardly to be is quite another Thing from what it is thought to be Inwardly. To which he adds, That the Bread of the Eucharist is not onely a Figure of our Saviour's Body, but observes by the bye, that it is also a Figure of the Body of the Faithful, and that the Water mingled with the Wine does likewise represent it in a Spiritual manner. In fine, to demonstrate it further, that the Species of Bread and Wine are not the Body of our Saviour, he says, That his Body in Heaven is Incorruptible, Eternal, Indivisible; but that the Sacrament is Corruptible, and Divisible, in its outward and sensible Parts, though Incorruptible in that Part of it which is perceptible to Faith. From whence he draws this Conclusion, *Therefore what appears Outwardly is not the Thing it self, but the Image of it, and what the Soul perceives and apprehends in it is the Truth of the Thing.*

All which he proves by several Passages of *S. Austin*, by the Prayers of the Mass, and other Passages, from which he does still infer, That the Body of Christ in the Eucharist differs from that which was Born of the Virgin, that Suffered, and Rose again from the Dead, yet not in Substance, but in Appearance. Lastly, Directing his Speech to the Emperour, he declares, That he has clearly proved by Places of Scripture, and by the Fathers Writings, that the Bread and Wine which are called the Body and Blood of our Saviour are a Figure, because a Mystery; also, that there's a Difference betwixt the Body of Christ in that Mystery, and that which suffer'd Death and was Buried. That here it is Invisible, not being perceiv'd but by Faith; whereas being unveil'd upon the Cross, it was known, and fully discover'd by the Outward Senses. That the Mystery of the Eucharist is likewise a Figure of the Elect People of God. And Lastly, that the Bread and Wine called, and being in effect the Body and Blood of our Saviour, do represent our Lord's Death and Passion. That from some Expressions of his one ought not to infer, That the Faithful do not receive the Body and Blood of Christ in the Mystery of the Sacrament, because Faith does not receive what the Eye perceives, but what is believed by Faith, and that it is a Spiritual Meat and Drink which feeds our Souls in a Spiritual manner, and yields unto them a Spiritual Life, according to our Saviour's saying, *'Tis the Spirit that quickens, the Flesh profiteth nothing.*

Johannes Scotus, as well as *Ratramnus*, was likewise consulted upon the same Question by *Charles the Bald*, and Writ a Book on the same Subject; In which he Argued against the same Expressions oppos'd by *Ratramnus*. But 'tis apparent he went farther than he, delivering such Things as were contrary to the Doctrine of the Church upon the Real Presence. Which *Hincmarus* charges him with in the 31st Chapter of his Treatise of Predestination; wherein speaking of him and *Prudentius*, he says, That they set on foot new Tenets, contrary to the Faith of the Church; and amongst others, *That the Sacraments of the Altar are not the real Body and Blood of our Saviour, but onely a Commemoration of his Body and Blood.* But this cannot be justly attributed to *Prudentius*, who never was lookt upon to be guilty of any Errour in this Point; but onely to *Scotus*, whose Book was afterwards quoted by *Berengarius*, and condemned by the Orthodox. *Hincmarus* Wrote this in 859, which shews, that the Consultation of *Charles* about the Eucharist hapned before that year, and serves to fix the Epocha of *Ratramnus* and *Scotus's* Book upon this Subject.

Amongst the Authors of the same Century that have but cursorily treated of this Matter, *Amalarius*, *Florus*, and *Druthmarus* speak of it like *Ratramnus*. But *Haimo* Bishop of *Halberstadt*, and *Remigius* Monks of *Auxerre*, follow *Paschasius's* way of speaking, and even go beyond his Bounds, denying, after *S. John Damascene*, that the Eucharist may be called a Figure of the Body and Blood of our Saviour.

Expressions of other Authors of this Age upon the Eucharist.

About the latter end of this Century, *Erigerus* Abbot of *Lobbes* Wrote against the same Proposition which *Ratramnus* had attempted to overthrow; but still maintaining the Real Presence in the Eucharist. *Siebert* and the Author who continued the Chronicle of *Lobbes*, speaking of him, observe, That he had Collected many Passages out of the Orthodox Fathers against *Paschasius Radbertus*, touching the Body and Blood of our Saviour. Yet 'tis certain, that *Erigerus* is so far from condescending directly with *Paschasius*, that he doth in effect excuse him, and defend his Cause by the Authority of several Fathers, declaring, That he onely failed in this, that he did not quote word for word the Passage of *S. Ambrose*, but gave the Sense onely. He charges him not with Errour, but with Simplicity; and observes, that he did not deny but that there was a Figure in the Eucharist. It appears however, that he favours the Opinion of *Ratramnus* and *Rabanus*, and that he does not approve of *Paschasius's* his Expression, *viz.* That it is the same Flesh which was Born of the Virgin that is in the Eucharist, being perswaded, that though it is the same, yet it ought to be con-

sider'd as different, because 'tis in a different state. And for this reason it is that he makes a Collection of Passages out of the Fathers against *Paschasius*, wherein mention is made of two or three Bodies of Christ, by reason of the different states of his Body. The same Expressions are moreover to be found in the Sermons of *Alfricus* Archbishop of *Canterbury*, who seems to have copied *Ratramnus*.

This Way of Explaining the Mystery of the Eucharist was so far from being condemn'd in the time of *Berengarius*, even by his Adversaries, that *Lanfrank* makes use of it in the Dialogue he made against him. Wherein he owns, that one may say of Christ's Body in the Eucharist, that it is the same which was born of the Virgin, and yet not the same; that it is the same, as to the Substance, Property, and Virtue of its true Nature; and not the same, if we consider the Species of Bread and Wine. After the same manner *Algerus* does reconcile the Fathers, who seem to differ in their Opinions on this Matter. The Holy Fathers, says he, have observed this Duplicity, not of Substance, but of Form, when speaking of the Body of our Lord in the Eucharist, they say, that it was the same which was born of the Virgin, and in some sense not the same; the same in Substance, and not the same in Form. *Fulbertus* Bishop of *Chartres* makes the same Distinction in his Epistle to *Einarthus*.

[* Many of the Ancient Fathers speak as *Paschasius*.] It is confessed, that many of the Ancients did use many Hyperbolical Expressions about the Sacrament, much like *Paschasius's*, but it was to stir up Reverence to their Holy Mysteries, and convince Men that the Elements were not mere Bread and Wine, not dogmatically to assert a Carnal Presence; for in their Doctrinal Discourses about it, they speak only of a Spiritual and Figurative Presence.]

But we ought to observe, that *Paschasius's* mode of Expression was not new, as his Adversaries affirmed. Witness * many of the Ancient Fathers, who speak in the same manner: As amongst the Greeks, *S. Ignatius*, *Athanasius*, *Chrysostom*, *Cyril* of *Jerusalem*, *Cyril* of *Alexandria*, the Fathers of the Council of *Ephesus*, *Anastasi* *Sinaita*, *S. Gregory* of *Nice*, *S. John Damascene*; and amongst the Latins, *S. Hilary*, *S. Ambrose*, and *S. Austin* himself in his Discourse to the *Neophytes*; besides many others, who deliver Propositions equivalent to that of *Paschasius*. So that *Paschasius* cannot justly be charged with Innovation, either in the Thing it self, or the Way of expressing it. And his Adversaries seem to have fall'n upon him undeservedly, the more because he rejected the Conclusions they drew from his Expression, and own'd that the Eucharist was both Figure and Reality, and that it contained the Body of Christ under the Veil and Species of the Bread and Wine.

The Question of Stercoranism.

Another famous Question about the Eucharist was started in this Age; viz. Whether any part of the Eucharist be evacuated, as our other Food? They who stood for the Affirmative being called by the odious Name of *Stercoranists*. To understand clearly the state of this Question, we must remember the Eucharist consists of two Things, one inward and hidden, the other outward and sensible. The first is the Body and Blood of our Saviour, which are present in the Sacrament after an invisible manner; and the other consists of the Species of Bread and Wine, which appear to our outward Senses. None ever did believe that the invisible Body and Blood of Christ was subject to the same Conditions with our other Nourishment, or produced the same Effects. But because the Species of Bread and Wine under which 'tis contained feed our Bodies, we say without any scruple, that the Body and Blood of Christ are converted into our Substance, and feed our Body. This Expression was ever used in the Church. And some Fathers have proved the Resurrection of our Bodies, because it is not to be thought, says *S. Irenaeus*, that our Flesh being fed with the Body and Blood of our Saviour, should remain for ever in a state of Corruption.

But if the Body of Christ has a nourishing property, 'tis not the Body it self by its own proper Substance; but it is by the outward Signs, the Bread and Wine, which nourish us by the Matter which God hath made as it were a Vehicle to us of the Body and Blood of Christ which in our Faith and Minds took up before the place of the material Bread and Wine. But notwithstanding that the Church has made no scruple to say, that the Body and Blood of our Saviour is converted into our Substance, and nourishes us by the Species of Bread and Wine, it was ever thought indecent even to think, much more to assert, that it was liable to the same Evacuation as our common Food, and that any part of it should go into the Draught. The first that seems to have took notice of this Question is *Origen*, whose Decision of it is in these Words, that this Food consecrated by Prayers and the Word of God goes down into the Belly, and so into the Draught, as to the Matter it does consist of, meaning the Species of Bread and Wine, not as to what it is made by Prayer. The Author of the Sermon of the Eucharist, which is in the fifth Volume of the Greek and Latin Works of *S. Chrysostom*, seems to differ in his Opinion. Is that Bread, says he, which you see with your outward Eyes? Is that Wine? Has that food the same fate as other sorts of food? God forbid, and let none of you have such Thoughts of it. This Author seems to affirm, that the Body of our Lord is the very Species that we see; and does formally deny it to be liable to the same Condition with our common Food. *S. John Damascene* embraces this Opinion in the 14th Chapter of the 4th Book of the Orthodox Faith; adding however, that the outward Species of the Eucharist is converted into our Substance. *Paschasius* is of the same Opinion, and says 'tis a Weakness to think that any part of this Mystery is under the same Laws with other Food. *Frivolum est ergo*, says he Chap. 20. *sicut in Apocrypho Libro legitur, in hoc mysterio cogitare de Stercore, ne commisceatur in alterius cibi digestionem*. And he asserts, that all passes into our Flesh and Substance, without any Evacuation. *Ratramnus* indeed does own, that the spiritual Body of our Saviour is not under the same condition with other Food, and will not so much as have it said that it feeds our Bodies, seeing it is Food for our Souls. But he affirms, according to his Principles, that the visible and outward Species are under the same Laws with all other Food. This is all that is said by those Authors upon that Question.

But

But *Amalarius* treats of it on purpose in his Letter to *Gontardus* a Monk, who took Exception at his spitting presently after his receiving of the Eucharist, supposing he might then spit out some part of our Saviour's Body, the fear of which kept other Priests from spitting at such a time. To which *Amalarius* answers, that being a phlegmatick Man, he could not long forbear spitting, and that he hoped, that for his Infirmary sake God will not deprive him of the Body of Christ his Saviour as the Nourishment of his Soul, if it be but pure and humble before him, and that what he must needs eject for the Health of his Body, will be no prejudice to his Soul. These are his Words, *Et quod excundum est propter Sanitatem Corporis, faciat exire sine dispendio Animæ.* To justify himself more at large, he thoroughly handles the Question, and makes this Observation, that the Body of Christ is upon Earth as often as he pleases; that nothing but an ill Disposition of the Mind can make the Body incapable of receiving it; so that tho' any part of Christ's Body should come out of his Mouth, unknown to him, one ought not therefore to think him irreligious, or that he despised the Body of our Saviour, nor think that his Body went to any place where God would not have it; that our Saviour's Body quickens our Souls; or rather, is the Life of our Souls; and therefore we do not take its Life away, tho' we part with it. To conclude, he says, 'Tis needless to enquire, whether our Saviour's Body, after it is received with an upright Intention, be invisibly raised up into Heaven, or kept in our Body till its Burial; whether it be exhaled into the Air, or issues out of the Body with the Blood, or through the Pores, the Lord saying, that whatever comes into the Mouth goes down into the Belly, and from thence into the Draught; but the chief thing that we ought to mind is, that we do not receive it Judas-like, with a treacherous Heart, that we do not slight it, but distinguish it (as we ought) from common Food. Thus *Amalarius* propounds the Question, without deciding it, and does not declare his Opinion in the Matter.

Amalarius
his Opinion
upon the
Question of
Stercora-
nism.

Heribaldus Bishop of *Auxerre* having propounded the same Question to *Rabanus* Archbishop of *Mentz*, the Archbishop returned him this Answer; "As to your Question concerning the Eucharist, Whether being consumed and voided out of the Body as other sorts of Food are, it re-assumes the Nature it had before its Consecration upon the Altar? This Question, says he, seems to me superfluous, because our Saviour himself says in the Gospel, That whatever comes into the Mouth goes down into the Belly, and from thence into the Draught. The Sacrament of the Body and Blood of our Saviour is made of Things visible and corporeal; but it works Sanctification and the invisible Salvation both of the Body and Soul. There is no ground to think, that what is digested in the Stomach should return into its former state, a Thing avouched by no Man as yet. Here *Rabanus* supposes, that the Species of Bread and Wine in the Eucharist are under the same Laws and Contingencies with our common Food, and that they do not re-assume their proper Nature which they had before the Consecration. For it is plain, that he does not speak of our Saviour's Body, but of the outward Species of Bread and Wine.

Rabanus's
Opinion up-
on the Que-
stion of
Stercora-
nism.

Some Authors that were more scrupulous, fancied this Opinion unsuitable to the Dignity of the Mystery, and that it was more decent to think, either that the Species are annihilated, or that they have a perpetual Being, or else are changed into Flesh and Blood, and not into Humours or Excrements to be voided. 'Tis the Opinion of an anonymous Author, quoted by *Erigerus* under the Character of a certain Learned Man, whose Work is inserted in the second Volume of *Dacherius's Spicilegium*. "This Author distinguishes two Things in the Eucharist; viz. the invisible Body of our Saviour, which is spiritual Food to the Soul; and the outward Food, which nourishes the Body: And telling us what becomes of this, he opposes two contrary Places of Scripture; one of our Saviour, teaching us, that whatever goes into the Mouth goes down into the Belly, and thence into the Draught; and the other of the Apostle, that makes a great Difference betwixt the Eucharist and other sorts of Food. The first Place makes no Exception at all of the Sacrament; but the second teaches us to distinguish it from our usual Food. That indeed it is eaten and swallowed down in the same manner as our usual Food, putting it into our Mouths, and conveying it down into the Belly; but when 'tis come thither, none but the Lord knows how he disposes of it. For we know, says he, that it may be consumed by a spiritual Power, that it may be kept for ever from Corruption, because God may do what he pleases with his Sacrament. But God forbid it should be subject to be conveyed into the Draught, or capable of being digested, corrupted or consumed by Heat, or altered by any other Cause, &c.

*The Senti-
ment of a
nameless
Author up-
on the Que-
stion of
Stercora-
nism.*

Erigerus makes a more strong Opposition against the Opinion of *Rabanus*, and says, 'twas a scandalous Thing for *Heribaldus* to propose such a Question to him, but more scandalous for *Rabanus* to have minded it, and most scandalous to have solved it as he has done. He declares himself against him, affirming that the Symbols of Bread and Wine are not voided out of our Bodies, nor changed into useless Humours or Excrements, but into our Flesh and Blood, to be raised again from the Dead.

Erigerus's
Opinion up-
on the Que-
stion of
Stercora-
nism.

Guitmondus was of the same Opinion with *Erigerus*, affirming, That, though a Man may be nourished by the Species of the Eucharist, yet no part of it is turned into Excrements. That they are never putrified, corrupted, or any way altered, whatever they seem to be, either to try the Faith of the Elect, or to punish the Neglect of those who keep 'em too long. That no Vermin can gnaw 'em, no Beast eat them; and, if such a thing happen, the Sacrament is, by Miracle, conveyed to some other place. Now, to obviate this Objection, That if a Priest should Consecrate one great Loaf, or several Loaves, a Man might live upon it, and shall void his Excrements in the usual manner, he declares, that in this case the Sacrament is also miraculously conveyed away, and an Unconsecrated Loaf substituted in the room of it by the Angels, or by the Evil Spirits, to cheat the Hereticks,

*Guitmon-
dus and
Algerus*
their Opini-
on upon the
Question of
Stercora-
nism.

The Greeks
Opinion as
to Stercor-
ranism.

Heresicks. *Agemas* speaks much to the same purpose, and holds, That the Species do not come out of our Bodies by Excrements, but are annihilated. He says, I am sure, that Excrements are not made of the Species eaten, and will not allow 'em to be converted or partially, burnt, or mixed in the least, though they seem to be. Lastly, He joins the thing with an Eloquent Reason. That the Eucharist is liable to the same Laws and Contingencies with other sorts of Food, because they say, That the Fast ordained by the Church is broken by the Communion; and calls on therefore by the Infamous Name of *Stercorranism*. Which Heresy is got from Cardinal *Beaulieu*, who lays the same Thing to the charge of *Nicetas Paphlagon*. But he builds upon him that Opinion, as a consequence of his Assertion, that the Fast was broken by the Eucharist, and not as a Doctrine formally asserted by him. The Truth is, there is nothing of that in the Writings of *Nicetas*, who blaming the *Latins* for Celebrating the Mass in Lent upon other days than Sunday and Sunday, says, Their Practice is not well-timed, because Celebrating the Mass at the Third Hour, which is the time appointed to Offer this Sacrifice, they cannot keep the Fast till the Ninth Hour. Afterwards he quotes some Canons, to prove the Unreasonableness of this Custom, and censure the Practice of the *Greeks*, who Offer this Sacrifice on Saturdays and Sundays only at the Third Hour, and Communicate on other days at the Ninth Hour, upon the Probability of Fasting. So that *Nicetas* does not say positively, That the Fast is broken by the Eucharist, and, though he would say so, it would not follow, that he believed it subject to the same Laws and Contingencies as our usual Food, for that one might believe, that to ease one from the trouble of Fasting, and feed the Body in any manner of way, is not *factum* to break the Fast, which is not the Thing intimated on by *Nicetas*, or the *Greeks*. Who believed, the Celebration of the Sacrifice broke the Fast, for that it is an Action full of Joy and Solemnity. This is the Reason given for it by *Basilius*, upon the Fourth Canon of the Council of *Laudicea*. "To offer, says he, the Sacrifice, is to Celebrate a Feast, and express the Solemn Joy of the Church; and to do this, is not to weep or fast. Besides, *Nicetas* does suppose, that presently after the Celebration of the Mass it is lawful to eat, and consequently that the *Latins* having finished in the Morning that Celebration of the Mass, broke the Fast presently after. In which particular he errs; for the *Latins* did not Celebrate Mass in Lent at the Third Hour, but in the Evening, and so broke their Fast but late. However, neither *Nicetas* nor the *Greeks* did ever say, That the Body and Blood of Christ were under the same Laws as common Food; nay, 'tis probable, they did not believe, that the Species of Bread and Wine went into the Draught, this great Doctor *S. Paulinus Damaſcene* having taught the contrary. As for *Agemas*, he accused them of *Stercorranism*, only upon the Credit of *Hilary*, whose words he does but Transcribe. And *Hilary* charges *Nicetas* with it by a Consequence that has failed, and which does not necessarily follow. It does not appear, that there has been, since that time, any further Contest with them upon this Point; and amongst the Errors which the *Latins* afterwards condemned in *Michael Cerularius*, there is no mention made of this. Therefore this Error can by no means be proved upon the *Greeks*.

The State
of the Que-
stion among
the Latins.

Now, to come back to the *Latins*, we have sufficiently proved, that there was no difference amongst them about the Flesh and Blood of our Saviour contained under the Species, that none was so much Instructed as to think, that that Mystical Flesh and Blood were subject to the same Laws and Contingencies with our usual Food; but that they had debated amongst them this Scholastical Question, What becomes of the Species of Bread and Wine? and that many of them being of Opinion, That it was Indecent to conceive, that they were subject to the same Laws and Contingencies with our common Food, would not have it thought, that any part of it were converted into Excrements, or voided out of the Body, and therefore conceived that they were either Annihilated, or Converted into the Substance of our Flesh, so be Raised again from the Dead. This Opinion, which had the Vogue in this and the following Centuries, has been since rejected by our Schoolmen, who doubt not but that the Species of the Eucharist may be corrupted and converted into another Substance, God by his Infinite Power producing another * Matter in stead of that which is

[* Another Matter.] What a many Transubstantiations must follow upon the first Forgery. Converted into the Body and Blood of our Saviour.

Transubstantiation on the Altar creates another in the Belly, lest Christ's Body should be subject to Indecent Evacuations. So necessary it is to fall into many Absurdities to maintain one usual Error.]

[To what is said in Page 73. *Palschius* is of the same Opinion, and says, 'Tis a weakness to think, that any part of this Mystery is under the same Laws with other Food, this Note the Author hath added at the end of the Book, viz. This is not without difficulty, for *Palschius* says well. *Privatum est ergo, sicut in Apocrypha libro legitur, in hoc mysterio cogitare de stercore*. But this will bear two Interpretations; That it is a frivolous opinion to believe, That the Essential part of the Eucharist passes or returns; or, It is a friv-

olous question to trouble our selves about, whether it passes or not: since we need not to fear its mingling with other Aliments. I rather think that *Palschius* is of the latter opinion; for though he Asserts, That the Eucharist nourishes our Body, he does not intend that we should, by that word, understand a Carnal Nourishment of our Bodies, but a Spiritual Nourishment of our Souls. See the inner Passage in *Palschius's* Treatise, Chap. 20. and the 71 Page of this Work.]

C H A P. VIII.

The History of the Controversie about the Manner in which the Virgin Mary brought forth Christ.

Paschasius and Ratrammus had another Controversie about the Manner in which our Saviour came out of the Virgin's Womb. Ratrammus being informed, There were some in Germany that maintained, Our Saviour did not come out of the Virgin's Womb *per virginis juniam vulve, sed menstruose de secreto ventris incerto tramite*; he thought such an Opinion dangerous, conceiving it followed from thence, that Christ was not truly Born, but Issued from the Virgin, *quod non est nasci, sed erumpi*. He therefore oppos'd it in a small Treatise, [Entitled, *De partu Virginis*] published by Father Dacherius, in the Second Volume of his *Spicilegium*; wherein he owns it as an undoubted Truth, That Mary lived all her lifetime a Virgin, *ante partum, in partu, & post partum*; but confutes those who believed, That our Saviour came not into the World *per Semitam Vulve*, but some other Way. He brings in against them several Places of Scripture, and Passages of the Fathers, which prove, That Christ came out of the Virgins Womb; yet he owns withall, that he came out *per Vulvam clausam*, as he came into the Place where his Disciples were met, through the Door, and not through the Wall, yet without opening the Door.

Paschasius Ratbertus, who had been Abbot of Corbey, and who was then but one of the Private Monks (as appears by the Title he assumes in his Epistle Dedicatory) thinking that Ratrammus, heretofore his Monk, but who perhaps had, before this, quitted that Abbey, had deliver'd, in his Treatise, such Things as seem'd prejudicial to the perpetual Virginity of Mary; and that he had dispos'd Men to believe, That she had brought forth our Saviour into the World in the same manner as other Women bring forth Children, *aperta scilicet Vulva*; did put out a Book of our Saviour's Birth against that of Ratrammus, wherein he Confutes him, without Naming of him, and charges him with the foresaid Error; rejecting withal that Error of Ratrammus his Adversaries, *quod Christus non fuisset natus*. Therein he chiefly answers to S. Ambrose and St. Jerom's Passages, which might breed some Difficulty. This Book is Dedicated to the Abbesss and Nuns of Soissons. And whereas he calls the Abbesss *Matrona Christi*, that gives us to understand, it was Theodrada, and not Emma that succeeded in 846, because, as is observ'd by Father Mabillon, that Title was onely betow'd upon Abbesss that had lived in a Married state.

This Answer of Paschasius proving Ineffectual with the Followers of Ratrammus his Opinion, so as to convince them of their Error, who affirm'd on the contrary, That they had done no injury to the perpetual Virginity of Mary; He Wrote another Book upon the same Subject, of which we have but a Fragment left. These are the two Treatises published by Feu-ardentius, * under the Name of Ildephonius of Toledo, which Father Dacherius has restored to their true Author upon the credit of several Manuscripts, and caus'd them to be Printed in the 12th Volume of his *Spicilegium*.

Ratrammus had another Controversie with a Monk of the same Abbey of Corbey, who had assert-ed, That all Men were of one Substance, and had but one Soul. This Opinion was ground-ed upon a place of S. Austin's Treatise, *Of the Quantity of the Soul*; but he held it immediately from one Macarius, the † Scot, i. e. an Irish-man. Ratrammus sent him a Letter, to make him quit that Opinion. But this Monk, in his Answer, persisting still in the same, Odo, Bishop of Beauvais, who had been Abbot of Corbey, order'd Ratrammus to Confute that Monk's Book, which he did; and made it appear, in Writing, to Odo, that Macarius his Opinion was unwarrantable. This Treatise has not yet appear'd in Print: but Father Mabillon, from whom we have this Information, saw it in a Manuscript of the Monastery of S. Eligius near Noyon.

1101. with them, and gave that Countrey the Name, as the Two most Learned Prelates, Dr. Usher, and Lloyd, have fully proved, in their Books *de Prim. p. 734.* and an *Hist. Account, &c. p. 7.*

* By Feu-ardentius.] The first Treatise of Paschasius is the second Treatise of Ildephonius, beginning with these words, *Quamvis omnium Ecclesiarum Virginitas, &c.* But from Page the 35, where these words are in the Margent, *hic aliquid desideratur*, you must go to Page the 42d, Line 13, where the Remainder of this Treatise is found; though Feu-ardentius has published it as another Discourse. This second Treatise of Paschasius is the Sermon which begins Page 47.

Inter Sancturum, &c. The end of the first Treatise may be part of this; being of the same Style, upon the same Subject, and likewise Dedicated to the Nuns. But the other Sermons attributed to Ildephonius, upon the Assumption, the Nativity and Purification of the Blessed Virgin, belong to another Author of later date than Paschasius, being either of the Twelfth, or the Thirteenth Century.

A Judgment upon Ratramnus.

Ratramnus had yet another Controversie about the Expression of *Trina Deitas*, and Writ a Book against *Hincmarus*, to justify it; which Book is lost. Lastly, He attempted to Confute the Objections of the Greeks against the Latin Church; his Treatise upon this Subject is yet extant, and we shall speak of it in its proper place. He lived till towards the latter end of this Century, and got himself such a Name, that there was no Question debated in his Time, but *Ratramnus* was desired to Write upon it.

The Fortune of Ratramnus his Book; concerning the Body and Blood of our Saviour.

His Book of the Body and Blood of our Saviour was Printed the first time at *Colen*, in 1532. under the Name of *Bertramus*; and afterwards at *Basil* in 1550. They that were employed in the Censure of Books, in Execution of a Decree of the Council of *Trent*, did put it amongst the Prohibited Books. Afterward *Sixtus Senensis*, *Despensens*, and *Genebrardus Santonensis*, lookt upon it as a Book forged by *Oecolampadius*. Pope *Clement* the VIII. did likewise reject it as an Heretical Book; wherein he was followed by *Bellarmino*, *Quirogo*, *Sandaval*, and *Alanus*. Yet notwithstanding, the Divines of *Louvain* making, in the year 1671, an *Index Expurgatorius* for *Flanders*, did not absolutely Prohibit it, but onely till it were Corrected. This Opinion was followed by *Possévin*, and some others. Cardinal *Perron* did not think it spurious, though he was no Friend to the Doctrine of it. In 1657. Monsieur de *Marca* laboured very hard to make it pass for *Scotus* his Book, in the Letter annexed to the Second Volume of the *Spicilegium*: Which, in process of time, became a common Opinion, defended by Father *Paris*, in his Dissertation at the end of the First Part of his Book of Perpetuity, &c. Yet it does not appear, that the Author of this Book was altogether of that Opinion, or that he offer'd to decide who was the Author of that Treatise. But he made a Discourse upon that Author's Opinion; wherein he plainly shews, that he did not directly oppose the Real Presence; though at the same time he owns, there are some Passages apt to make one believe, that he was no Favourer of it. Father *Paris* his Opinion in this case soon became the most prevalent amongst the Roman Catholics, whilst the Protestants maintain'd firmly, that that Book was *Ratramnus*'s. But in 1680, Father *Mabillon* did clearly convince the Roman Catholics of their Prejudice in this case, by proving in his Preface to the Second Volume of the Fourth Age of Benedictine Writers, that the Book was *Ratramnus*'s; and defended withall his Doctrine as Orthodox. Which Book was afterwards (*viz.* Anno 1672.) Printed at *Paris*, according to the Manuscript of *Lobbes*, with a Translation into French, by a Doctor of the *Sorbon*, who Writ the History of the Fortune of this Book, and defended its Doctrine in his Preface. Father *Mabillon* having thus both by streßs of Argument, and the Authority of the Manuscripts by him quoted, reclaimed the best part of the Roman Communion from their Mistaken Opinion of Monsieur de *Marca*, and Father *Paris*, yet Father *Hardouin* stood it out against him; and in his Book of the Sacrament of the Altar, Printed in 1689, endeavour'd to prove, he had a Design of destroying the Real Presence. The Protestants took care to have this little Book of *Ratramnus*, at divers times, Printed and Translated. There are extant some old Translations of it, Printed in 1558, and 1560; and a New one, published in 1653. [But the Best of these is that which was Printed at *London* 1686, with an Excellent Preface, vindicating *Bertram* from all Popish Objections, with much Reason and Learning.]

The Editions of the other Books of Ratramnus.

The other Treatises of *Ratramnus* have not been so well known, nor so often publish'd, and have not appear'd in publick before this Century. His two Books concerning Predestination were Printed in the Collection made by Father *Manguin* of the Authors of the Ninth Century, upon Grace, published in 1650. [*Tom. I. p. 29.* and are since put in the *Biblioth. Patrum, Tom. XV.*] and his two other Works, *viz.* That of our Saviour's Birth of the Virgin *Mary*, and the Four Books against the Greeks, were put out by Father *Dacherius*. That of our Saviour's Birth, in the Fourth Tome of his *Spicilegium*, which came out Anno 1655; and the Four Books against the Greeks, in the Second Tome of the same Collection, Printed in 1657.

Johannes Scotus Erigena.

Johannes (a) Surnamed *Scotus*, or *Erigena*, from *Ireland* his Native Countrey, had likewise a great share in the Contests about the Eucharist and Grace. He came into *France* about the beginning of the Reign of *Charles the Bald* (b.) And being a Man of Parts and Learning, a good Peripatetick, and well skilled in the *Greek* Language, which few People were then well acquainted with in these Parts, (c) he got himself a good Fame, and was accord-

(a) Surnamed *Scotus*, or *Erigena*, from *Ireland* his Countrey.] All the Ancients assure us, that this Author was a *Scot*. *Hincmarus* speaking of him, *L. 1. de Prædest. c. 31.* has these words, *Auctor jactatur à multis Joannes Scotigena. Anastasius* the Library-keeper, *Joannem imò Scotigenam.* And Pope *Nicholas*, in a Letter to *Charles the Bald*, *Quidam ut Joannes genere Scotus.* The other Authors of that Time that Wrote against him, call him *John Scot*, or simply *Scot*. And 'tis well known, that in those Times *Ireland*, not *Scotland*, was called by the Name of *Scotia*. *Trithemius* gives him the Name of *Erigena*, or *Eringena*, which imports the same with *Scot*; *Ireland*, in the Language of his Country, being called *Eri*, or *Erin*.

(b) He came into *France* in the beginning of the Reign of *Charles the Bald*.] In 851. he had already raised his Reputation so high, that he was consulted

about the Question of Predestination, as we have already observed; which is an Argument, that he was come hither before that Time, that is, about the beginning of *Charles* his Reign. But 'tis not likely that he did not come with *Alcuinus* to Found the University of *Paris*, or that he was a Disciple of *Beda*, as some Authors have pretended, because he died not till about the year 870.

(c) He became in a little time very eminent.] Pope *Nicholas* says of him, That he was a noted Man in the University of *Paris*. These are his words, *Au certe Parisiis in Studio cujus jam olim capital fuisse perhibetur.* Certain it is, that *Charles* had a singular esteem for him, by whom he was Consulted about the Question of the Eucharist; as he was by *Hincmarus* and *Pardulus*, about the Doctrine of Predestination, &c.

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dngly regarded by the King, who had a particular respect for Learned Men. But, having introduced some Errors, for which he was Cited by Pope Nicholas I. who Writ to Charles the Bald to send him to Rome, or to expel him from the University of Paris, in which he made a good Figure, he took a dislike to France, and (d) withdrew into England about the year 864, where he died (e) about the year 874. (f) He seems not to be the same with Johannes Scotus Abbot of Etheling, who was Grimbaldu's his Companion, and Master to Alfred.

One of the Principal Works of Johannes Scotus Erigena, was his Treatise concerning the Body and Blood of our Saviour. Which Book is lost, makes it were that which bears the Name of *Ramus*, the Improbability whereof we have sufficiently proved. In that Treatise he asserted, that concerning the Sacraments of the Altar were not the real Body and Blood of Christ, but onely a Remembrance of both. This Doctrine he did not fully explain. But, if we may give credit to Asselin, and Blood that was the Drift of it. The Book was Dedicated to Charles the Bald, who had commanded him to Write on this Subject. And Berengarius quoted this Author, as one that had Taught the Doctrine he had stood for, wherein his Adversaries did not contradict him. But they condemned the Book of John Scot, as containing Berengarius's Error; and it was attainted for that Reason by the Synods of Vercelli, Paris and Rome, by which means it might come to be lost. It was Written against by Aldrevaldus, a Monk of the Abbey of Fleury, who mustered against it a Collection of Passages out of the Fathers, inserted into the 12th Volume of the *Spicilegium*.

John Scot Writ moreover two Books about Predestination; Five Books of Natures, or about the Division of Natures, and a Book of Vision. We have already spoken of his Books of Pre-
The Books of Natures by John Scot;

(d) Withdrew (or Flew) into England.] *Quare & Hæreticus putatus est*, says Simeon Dunelmensis, *cujus Opinionis particeps fuisse dignoscitur Nicolaus Papa, qui ait in Epistola ad Carolum, Relatum est Apostolatu nostro, &c. Propter hanc ergo Infamiam tadtut eum Francie, &c.* Matthew of Westminster, and William of Malmesbury speak much to the same purpose. Pope Nicholas I. being dead in 868. if Scot was forced by his Letter to return into England, he must have gone thither towards the year 864; which however does not agree with the Testimony of those Authors, who affirm, That he was called thither by King Alfred, who did not begin to addict himself to Learning till after the year 880, and that he was Companion to Grimbaldu's, who quitted France not till after that year; it appearing by a Charter, that he was yet residing in his Abbey, Anno 880.

(e) About the year 874.] Anastasius the Library Keeper, in a Letter to Charles the Bald, dated the 10th of the Calends of April, Anno 875. speaks of him, as of a dead Man. Which is another Argument against those Mens Opinion, who make this Scotus a Tutor to King Alfred, and Companion to Grimbaldu's. What Death he died, is a Thing very uncertain. The forementioned Historians, and many others, say, That he suffer'd Martyrdom, and that he was slain by Children, that Stabbed him to Death with Pen-knives. But William of Malmesbury, the first who related this Story, which was convey'd from him to the rest, speaks dubiously of it. 'Tis true, he relates certain Verses, made in honour of John the Sophister, Written upon a Monument of Malmesbury-Church, where it is said, That he died a Martyr; but there is no certainty, whether that John the Sophister be the Person we speak of, or another Man. But this is certain, that neither Berengarius, nor his Scholars, who have so much magnified John Scot, never contended for his Martyrdom: Nor does it appear, that those Authors who were Contemporary with him, or that Writ soon after his Death, did ever give him the Title of a Martyr. 'Tis possible, the Abbot of Etheling's Death, who was Stabbed by some Assassins imploy'd by his Monks, might be apply'd to John Scot; so that, by disguising the Story in some measure, he might be supposed to be the Man who was with Pen-knives Stabbed by Scholars. And, by dating his Martyrdom on the 4th of the Ides of November, the day on which another John Scot, a Bishop, was killed, Anno 1060, three distinct Johns will be blended in-

to one, with the Epithet of Sophista proper to our Scot; that of Martyr proper to the Abbot of Etheling, and the Day of the Bishop's Death. However we Read in the Book of English-Martyrs, and also in a Roman Martyrology Printed at Antwerp in 1586, these Words, *Eodem Die* (speaking of the Fourth Day of the Ides of November) *Sancti Joannis Scoti, qui Graphiis Puerorum confossus Martyrii Coronam adeptus est*. But there's no such Thing to be found in all the other Roman Martyrologies. The Reason why I date not his Death before the year 874, is, because in some Greek and Latin Verses, Written upon an Ancient Glossary, bearing the Name of John at the head of it, he speaks of Pope John, who was not raised to the Papal See till towards the end of the year 872. And if those Verses be his, 'tis like he was then come back into France.

(f) He seems not to be the same with Johannes Scotus Abbot of Etheling.] The Reasons which induce me to believe, that our John Scot was not the Abbot of Etheling, are these: First, That the Abbot of Etheling was an East-Saxon, a Saxon of Germany, or at least of Essex, and John Scot an Irish-man. Secondly, The first was called into England by Alfred, and came thither with Grimbaldu's after the year 880; whereas John Scot withdrew from France into England upon a Disgust, and died before the year 875. Thirdly, The Abbot of Etheling was both Priest and Monk, which we do not read any where of John Scot; and he was himself so far from owning it, that he calls himself only *Serous*, or *extremus Servorum*, or *extremus Sophia Studentium*. But 'tis certain that he lived at Court, as appears by the Epistle sent him by Pardulus, and by his Preface to the Book of Predestination. Fourthly, The Abbot of Etheling was slain by some Assassins in his Abbey-Church towards the year 895. being then a strong Man, and one that could defend himself, as Asserus avers it, who relates his Death, and says, That he stood in his own Defence, *quod bellicosa Artis non expers esset*; whereas our Scot was dead long before: but put the case he had lived till then, he could not then be a strong Man, or able to make any Defence. Fifthly, William of Malmesbury makes a Distinction of those two Johns; but he mistakes in his Supposition, that they were both called into England by Alfred. Asserus, a Contemporary Author, makes mention but of one Scot called into England by Alfred,

destination. The Five Books of Natures are Written by way of Dialogue, and in the same Style, that is, after a Scholastick abstruse manner. The Natures he divides into four Kinds, one that creates, and is uncreated; another that creates, and is created; a third that does not create, and is created; and a fourth which neither creates, nor is created. In the three first Books he treats of the three first Kinds of Nature; and in the fourth and fifth he explains the Return of the created Natures into the Nature uncreated. In the Second Book he handles the Controversie betwixt the Greek and Latin Churches, about the Procession of the Holy Ghost. He tells us, That God has created in his Son, from all Eternity, the Promogential Causes of all Things, the Goodness by himself, Essence by himself, &c. That the World was Created after Man had sinned; and that, if Man and Angels had not sinned, God would have created no Sensible and Material World. He asserts, That our Saviour's Manhood was perfectly changed into his Godhead, after his Resurrection. That the Malice and Punishments of the Infernal Spirits shall cease one day, and come to a period. That, after their Fall, they were clothed with Aereal Bodies. That the Damned shall enjoy all Natural Comforts. That all Creatures whatsoever shall be at last Transformed into the Humane Nature. That our Bodies shall be turned into our Souls at the Day of Resurrection. And lastly, That all Things shall be converted into their Primogential Causes, and return into God. So that, as before the World was Created, there was no Being but God, and the Causes of all Things in God; so after the end of the World, there will be no Being but God, and the Causes of all Things in Him.

These Books, which are in Manuscript in the Library of S. Germain des Prez, were Printed at Oxford in 1681. The Book of Vision doth still remain a Manuscript. Father Mabillon has found one in a Monastery near S. Omar; and says, That John Scot Argues in that Book about the very same Question which is debated in the 30th Letter of Lopus Abbot of Ferrara.

Joh. Scot's
Translations.

John Scot Translated into Latin the Works Fathered upon S. Denys, the Translation whereof he Dedicated to Charles the Bald. Pope Nicholas I. Writ to that Prince about it, and desired it of him. Anastasius the Library-Keeper having perused it, found he had followed his Author too close, and that he had not taken a sufficient care to shun Obscurity. This Work, with Anastasius his Letter, is in a Manuscript of the Library of the Jesuits-Colledge at Bourges [and part of it has been Printed with S. Denys his Works, at Colen, in 1536.] Scot has also Translated some Comments of Maximus upon the Books of St. Denys; and his Translation of Maximus his Comments upon S. Gregory Nazianzen was Printed at Oxford in 1681. Trithemius makes mention of a Commentary upon St. Matthew's Gospel, and of a Book of Offices composed by John Scot.

What we have hitherto said of John Scot, is a sufficient Proof, that he had some Tincture of Learning, and that he was skilled in Logicks and Metaphysics. But it is plain on the other side, that he had a Thwarting Disposition, that he was but a weak Arguer, and a sorry Divine.

Paschasius
his Works.

To Conclude, what relates to the Subject Matter of this and the foregoing Chapter; all we have to do is, to speak of the Works of Paschasius Ratbertus, upon which we have been hitherto silent.

He attempted a Commentary upon St. Matthew's Gospel, when he was yet a Monk, that is, before the year 844. being chosen Abbot, the Duties of his Place made him discontinue it. Yet he began the Fifth Book, where he had left off, and proceeded as far as the Ninth, while he was yet Abbot. Having eased himself from the Burden of that Station, he went on with the rest more undisturbed. However he suspended it yet a while, his Time being taken up with other Works. And then it was he Writ a Commentary upon the Lamentations of Jeremy, and an Explication of the 44th Psalm. But he took in hand the Eleventh Book again, at the latter end of his Life, so that the Letter to Fridegardus was not Written by Paschasius till about that Time.

Paschasius his Commentary upon St. Matthew's Gospel is very large. In it having explained the General Sense of every particular Place, he makes long Moral Reflexions, taken, for the most part, out of the Works of the Holy Fathers. The first four Books are Dedicated to Gontlandus a Monk of S. Riquier; and the last, to the whole Body of Monks in that Abbey.

* This with
the 45th.

The Explication of the * 44th Psalm is Dedicated to the Nuns of our Lady of Soissons, in Acknowledgment of the Benefits he had received from them. The same is divided into Three Parts. The first is upon the Title of the Psalm, as in the Septuagint, *For the Beloved*; and in the Hebrew, *For the Lilies*, or, *For the Flowers*. Whence he takes occasion to enlarge upon the Praise of Virgins. In the Second Part, he Expounds that part of this Psalm, which exalts the Beauty of the Bridegroom, and applies it to Christ. In the Third, he applies to the Church what is there said of the Bride. To expound the Letter, he makes use of the Commentary attributed to St. Jerom; often comparing together the Hebrew Text, Symmachus his Version, and that of the Septuagint.

His Commentary upon the Lamentations of Jeremy is much more Allegorical than the former. Here you will find Mysteries upon the Hebrew Characters, the Use of which is onely for Distinction. 'Tis a tedious Work, divided into Five Books, and Dedicated to a Monk called Odilmanus Severus. Therein he deplores the Vices and Licentiousness of his Age; as, amongst others, Simony, the Covetousness of several Priests, the Corrupt Lives both of the Regular and Secular Clergy, who minded too much the Concerns of this World, the Usurpation of Church-Lands, and Grinding of the Poor. With Grief does he mention likewise, in the Fourth Book, an Invasion made by Pirates, who had committed great Depredations to the very Gates of Paris. Which ought to be understood of the Normans, who, in the year 856, or 857. burnt the Church of S. Germain in the Fields,

These are *Paschasius* his Works, which have been collected and published by Father *Sirmondus*, and Printed at *Paris* in 1618. Since which time Father *Ducherius* has published in the 12th Volume of his *Spicilegium* a Treatise of our Saviour's Nativity, Dedicated to *Theodrada*, Abbess of the Abbey of our Lady of *Soissons*, who died in 846. In which he asserts, That our Saviour coming into the World, came out of the Virgins Womb, by penetrating her Substance, and without any Opening.

To Conclude, Father *Mabillon* has put out two Books of *Paschasius*, containing the Life of *S. Wala*, Abbot of *Corbey*. The first he composed when he was a Monk, towards the year 856; And the second, after the Decease of his Friend *Severus*, about the year 859. By this we learn several Particulars of the unjust Deposing of *Lewis*, Surnamed the Godly, and the State of the Church of *France*. The Life of *Adelardus* is also attributed to him.

Paschasius was a Man of great Piety and Learning. He Writes in a clear, neat and elegant Style. He was well-read both in Ecclesiastick and Prophane Authors. He had withall pretty good Parts of his own; onely it may be said perhaps, that he was a little too Myrtical. His Book upon the Eucharist is an accurate and elaborate Piece. His Encomium was made in Verse by *Eugemoldus*, and is to be seen in the beginning of his Works. He died upon *S. Riquier's Day*, towards the year 860.

CH A P. IX.

The History of the Contest betwixt Photius and Ignatius, about the Patriarchal See of Constantinople.

Ignatius was Son of *Michael Curopalata* the Emperour, Surnamed *Rengabis*, and of *Procopia*, Daughter of *Nicephorus* the Emperour. *Michael*, who succeeded his Father-in-Law, Anno 811. had not sat full two years upon the Throne, when he was forced to resign the Empire into the hands of *Leo the Armenian*. He had Three Sons, *Theophilactus*, *Stauratius*, and *Nicetas*. The first two he had admitted to Govern with him; but *Stauratius* happened to die, before he had quitted the Empire. *Theophilactus* was shaven, and turned, with his Father, into a Monastery, and so was *Nicetas*, his youngest Brother, then but Fourteen years of Age. *Theophilactus*, upon his coming into the Monastery, had his Name changed into *Eustratus*; and *Nicetas*, into that of *Ignatius*, the Prince we now speak of. *Leo the Armenian*, being resolved to secure unto himself the Empire he had got by Treachery, Banished *Michael*, his Wife and Children, and sent them into several Islands, parting them from one another, and keeping them under a strict Guard; and his Two Children he made Incapable of Raising Issue to the Family, to which the Imperial Crown did of Right belong. He declared against the Use of Images, and turned *Nicephorus* the Patriarch out of his See of *Constantinople*, to make room for *Theodosius*, an Enemy of Images. *Leo* having quietly enjoy'd the Empire some Months above Seven years, was slain by *Michael*, Surnamed *Balbus*, or the *Stammerer*, who raised to the See of *Constantinople*, after the Death of *Theodosius*, *Anthony*, Surnamed *Byrsodepsa*, who was Metropolitan of *Perga*. *Theophilus*, Son of *Michael* the *Stammerer*, succeeded his Father, Anno 819. and raised *John Iconomachus* to the See of *Constantinople*, in the room of *Anthony*. At last *Theophilus* dying in the year 841. the Government fell into the hands of *Theodora*, as the Guardian of *Michael*, Son to *Theophilus*. This Prince expelled *John* from his See of *Constantinople*, and caused *Methodius* to be Ordained again, who was Four years possessed of that See. After his Death, *Ignatius*, who, till that time, had lived a Monastick Life in the Isles of *Hiatres*, and *Terebinthus*, by him Peopled with Monks, was raised to that Dignity in 847. He had been ordained Priest by *Basil*, Bishop of *Persea*. At that time there was a Brother of *Theodorus*, Uncle to *Michael*, called *Bardas*, who had a great share in the Government. This Man was desperately in Love with his Daughter-in-Law, with whom he held a secret Commerce. *Ignatius* offended at so great a Lewdness, Rebuked him for it, with a freedom suitable to his Character. And observing *Bardas* still persisting in his Wicked Course, he refused to give him the Sacrament upon the Twelfth-day. *Bardas*, a Mighty Man, and of a Cruel Temper, Incensed at his Refusal, took his time to break out into an open Resentment of it. Not long after this, designing to rid himself of *Theodora*, who shared the Empire with him, he perswaded *Michael*, That it was time for him to Reign by himself; and advised him to send away his Mother and Sisters into some Monastery. The Emperour, following his Advice, commanded the Patriarch to see that Business done, who refused to obey that Order. Which Refusal made way for *Bardas* to Accuse him as an Abettor of the Rebellion of a certain Person, who pretended to be a Son of *Theodora* by another Husband. *Michael*, in the mean time, caused his own Mother and Sisters to be shaven, and shut up into a Nunnery; afterwards

Ignatius
his Birth

turns out *Ignatius*, and Banishes him into the Isle of *Terebinthus*, requiring him several times to Resign; but although he could not obtain it from him, yet he put *Photius* in his place.

Photius his Character. This *Photius* was descended from a Noble Family of *Constantinople*, and Nephew of *Tarasius* the Patriarch. He was raised to the Chief Dignities of the Empire, being made Principal Secretary of State, Captain of the Guards, and Senator. He was both a refined Statesman, and a Person of profound Learning. So great a Grammarian he was, and so well-versed in Poetry, Philosophy, Physick, and other Sciences; and (as the Author of the Life of the holy Patriarch *Ignatius* observes it) so great a Master of Eloquence, that he might pass, without contradiction, for the greatest Man of his Age in point of Learning, and might even be compared with the Ancients. In short, he had all the Parts requisite for an able Man; a happy Genius agreeable to a Studious Life, and a good Estate to get him a good Library of Books; but, above all, so great a desire to raise his Reputation, that it made him pass whole Nights in the course of his Studies: And, whereas he aimed at the Patriarchal Dignity, he diligently apply'd himself to the Reading of such Ecclesiastical Writings as might fit him for it.

Photius his Ordination. He was yet but a Layman, when he was chosen Patriarch. But, that he might be, as it were, Gradually raised to that Dignity, he was made Monk the first Day, Reader the next, and the following days Sub-Deacon, Deacon and Priest. So that in the space of six days, he attained to that Dignity, which fell out on Christmas-Day, Anno 858. He was Ordained by *Gregory Asbestas*, formerly Bishop of *Syracuse*, but Degraded at *Rome*, whereupon he withdrew into *Constantinople*. *Ignatius*, unwilling that he should assist at his Ordination, had forewarned him not to appear in the Ceremony, and signify'd unto him his desire, that his Affair should be examined, and Judgment pass'd upon it, before he held any Correspondence with him. Which *Gregory* being much offended at, he, from that time, declared himself *Ignatius* his Enemy, and Separated from the Church, with *Peter* Bishop of *Sardis*, *Eulampius* of *Apamea*, and some other of the Clergy. Whom therefore *Ignatius* the Patriarch cited before him, and caused to be Excommunicated. They Writ against him to the Pope, who required of *Ignatius*, that he would send some Person to *Rome* to give him a full Information of that Affair. *Ignatius* did accordingly send one *Lazarus*; and the Point being duly examined by the Direction of Pope *Benedictus*, the next Successor to *Leo*, *Ignatius* his Sentence was approved of by the Holy See. The Schism however continued during the Eleven years *Ignatius* was in the Bishoprick of *Constantinople*, who could not reduce *Gregory*, nor those of his Party, to their Duty; because he had so great an Interest amongst the Grandees, and with *Photius* in particular.

Ignatius Expelled and Deposed. The Metropolitans, subject to the Patriarchal See of *Constantinople*, acknowledged *Photius*; but they extorted from him a Promise in Writing, that he should respect *Ignatius* as his Father, and should by no means persecute him. Yet, notwithstanding this Promise, Two Months after *Photius* was raised to that See; *Ignatius* his Friends were secured, and himself accused of a Conspiracy against the Government. He brought an Information against him, and removing him from the Isle of *Terebinthus*, whither he had withdrawn himself, he was convey'd to another Island called *Hiera*, from thence to *Bernera*, and afterwards to *Numera*, where he was very ill used, bound with Chains and cast into Prison. From thence he was carried to *Mitylene*; and, whilst he was there, *Photius* having called a Council together, Pronounced his Deposition, and an Anathema against his Person.

Pope Nicholas his Letter upon the Ordination of Photius. *Photius* having thus secured himself in his Patriarchal Dignity, was not fully satisfied; but being desirous to get this Sentence Confirmed by the Bishop of *Rome*, sent two Bishops to Pope *Nicholas*. Whom he pray'd to send two Legates to *Constantinople*, to re-establish the Church-Discipline, and utterly extirpate the residue of the Sect that oppos'd Image-worship, being resolv'd to compell them to approve of *Ignatius* his Deposition. For he did not formally desire of the Pope the Approbation of it, but he gave him to understand, that *Ignatius* had voluntarily quitted the Patriarchal See, by reason of his Age and Craziness, and had withdrawn himself into a Monastery belonging to a certain Island, and that he was in great esteem both with the Princes and People. Upon this Request, Pope *Nicholas* sent two Bishops to *Constantinople*, viz. *Zachary* and *Radoaldus*, with the Character of Legates a latere, with full power to Regulate the Business of the Iconoclasts, and to Inform themselves so far onely of *Ignatius* his Deposition, as to make the Report thereof to the Holy See. At the same time he Writ both to *Michael* the Emperour, and to *Photius* himself, about the Deposition of *Ignatius*. In his Letter to the Emperour, he expresses his Dislike, that *Ignatius* had been Deposed without consulting the Holy See about it, and that a Lay-man was put into his Place, contrary to the Canons of the Church, and the Decrees of the Popes. He therefore declares to him, That he cannot give his Assent to *Photius* his Ordination, before he is fully informed by his Legates of the whole Matter of Fact; That he desired, *Ignatius* should be Cited before them and the Council, to ask him the Reason, Why he left his Flock; and to inquire whether his Deposition was made Canonically; And that, when he should have a True Account of Things, he would decide the Matter by an Apostolick Decree, according to the true Merit of the Cause. Next, he recommends the Worship of the Images of *Jesus Christ*, the Virgin *Mary*, and Saints, proving the Lawfulness of it by the Tradition of the Church, and some Instances out of the Old Testament. To which he adds, That as Altars are Sanctify'd by Benediction, and as the Bread, after Consecration, is, in reality, the Body of Christ, and the Wine becomes his Blood; so the Wood, whereof a Cross is made, is but common Wood, before 'tis brought into the Form of a Cross; but when it has once receiv'd that Form, it becomes Holy, and the Horreur of Devils, by reason of our Saviour's Figure upon it. He exhorts the Emperour, to restore

to the Pope the Authority he formerly had, by his Vicar the Bishop of *Thessalonica*, over the old and new *Epirus*, over *Illyria*, *Macedon*, *Thessaly*, *Achaia*, the Two *Dacia's*, *Mosia*, *Dardania*, and *Prevalitania*. And, to assert it as his Right, he sent to the Emperor some Letters of his Predecessors. He farther requires the Restitution of the Papal Patrimonies in *Calabria* and *Sicily*; and that the Arch-bishop of *Syracuse* might be Ordained by the Holy See. Lastly, He tells him, that he sends him, as Legates, *Radoaldus* Bishop of *Porto*, and *Zachary* of *Agnania*; whom he desires him to receive with a Respect suitable to their Character; to give them frequent and favourable Audiences, to give Credit to their Informations; not to suffer 'em to be ill-intreated, and to send them back under a safe Guard. These are, in short, the Contents of Pope *Nicholas* his Letter to the Emperor. That to *Photius* is shorter; wherein he expressed, how joyful he was to understand by his Letters the Steadfastness of his Faith, but that he was grieved on the other side, to see such Violations made of the Canons of the Church, in the Business of his Promotion, being, as it were, all at once raised from a Layman, to the Dignity of a Patriarch; wherein he had transgressed the Canons, and the Decrees of the Popes, so that he could not Approve of his Ordination, before he were fully informed by his Legates he had sent to *Constantinople* of his Morals, Conduct, and Affection to the Doctrine of the Church; And that, when he should be fully satisfy'd about it, he would Honour him according to his Station, and give him real Proofs of his Brotherly Love. These Two Letters, dated *Septem. 25th. 860.* being this Pope's second and third Letters, were given to his Legates, upon their departure for *Constantinople*.

Whilst an Answer was expecting from *Rome*, *Ignatius* was Re-manded to the Isle of *Terebinthus*, where he suffer'd much from the Emperor's Officers, and by an In-road the *Scythians* made into it, who Plunder'd the Island and all the Monasteries; so that he was constrained to withdraw himself into a private House at *Constantinople*.

The Pope's Two Legates being come to *Constantinople*, the Emperor called a Council thither in 861. which consisted of 318. Bishops, the Pope's Legates assisting at it. *Ignatius* was Cited to appear at this Council by the Commissioners, to Answer to the Charge exhibited against him. He demanded of those Officers that came to Cite him, Whether he must appear in a Bishop, Priest, or Monk's Habit? They being startled at it, could give him no Answer, But that he should hear from them about it the next day; when they came back to him, and Cited him a second time, in the Names of *Zachary* and *Radoaldus* the Pope's Legates, to appear before the Synod in the Habit which he thought in his Conscience most proper for him. Upon which he put on his Patriarchal Vestments, and Marched forth, attended by Bishops, Clerks, Monks, and a world of People, towards the Church, wherein the Assembly was. Being come over against *S. Gregory's* Church, at a place where a great Cross stood upon a Marble-Pillar, in the middle of the Street, a Noble Man, sent by the Emperor, came to tell him, That if he did not appear in a plain Monk's Habit, 'twould go near to cost him his Life. *Laurentius* the Priest, and the two *Stephens*, did likewise forewarn him, not to come in his Pontifical Habit. *Ignatius* forced to obey, was dragged alone into the Synod, Habited like a Monk. He was no sooner come in, but the Emperor fell upon him with Opprobrious and Virulent Language; but after a while, being a little cooler, he commanded him to sit down on a Wooden Bench. He begged leave to Salute *Radoaldus* and *Zachary*, which was granted him. He asked them who they were, and what their Commission was? To which they Answer'd, That they were Legates from Pope *Nicholas*, to take Cognizance of his Affair. He farther Asked them, Whether they had any Letter from His Holiness for him? They Answered, They had none: supposing they had not to do with a Patriarch, but with a Man Deposed in a Provincial Synod. Then he charged them to Expel the Adulterer, who had, by Force, possessed himself of his See; declaring withall, that, If they had not Power to do it, they had none to be his Judges. They Answer'd, That they had Power from the Emperor to be Judges in his Affair. Whereupon *Ignatius* was pressed by the Courtiers to make his Resignation, by which the Metropolitans were awed that solicited his Restauration. Thus was the first Day spent in Heats and Contests, so that the Assembly was Adjourned to another Day. Mean while *Ignatius* was pressed very hard to a Resignation, which he would never yield unto. Being cited again to appear before the Council, he Answer'd, He would not appear, and that he would never own for his Judges Men that appeared so visibly prepossessed against him; who were so far from expelling *Photius*, that they did daily eat at his Table, and to whom he had sent Presents before their Arrival. That he Appealed to the Pope, and was willing to submit himself to his Judgment. Those who stood for him required the same Thing. To make out the Justice of his Demand, he alledged *Imocent's* Letter to *Chrysostom*, and the Canon of the Council of *Sardinia*, touching the Review of the Bishop's Causes. Which notwithstanding, being pressed to appear in the Council, he urged, That those who had caused him to be Summoned thither did not understand the Canons, nor the Practice of the Church, that a Bishop must be Cited by two Bishops, not (as he was) by two Persons, one a Lay-man, the other a Deacon. But his Arguments not being able to prevail against Violence, he was forced into the Council; wherein appeared against him several Witnesses, Deposing, That his Ordination was Invalid, because he was Chosen by Favour: He rejected those Witnesses, as produced by the Emperor; adding, That if he were not Arch-bishop, the Emperor was no Emperor, nor any of those Bishops truly so, for that they had been all Consecrated by him. He said further, That *Photius* being an Adulterer, was no Member of the Church; and that he could not set himself up to Rule, and Feed Christ's Flock. First, Because he was one of those that were Condemned and Excommunicated. Secondly, Because, of a Lay-man he was made a Patriarch so suddenly.

The Council of Constantinople against Ignatius.

Thirdly,

Thirdly, Because he owed his Ordination to an Excommunicated and Deposed Bishop. Fourthly, Because having given a Promise in Writing, That he would never molest him, he had broken his Oath within 40 days after his Intrusion. To which no Answer was given: but, in stead of it he was pressed again to Resign, which he constantly refused. So that the Assembly broke up this second time, as the first, *re infecta*. In the following Sessions, the Emperour caused no less than 72 Witnesses to be heard; who Deposed, That he was not raised to the Patriarchal See according to the Canons; but, with much Bribery, and by the Emperour's Favour. Whereupon was Read the Thirteenth of the Apostle's Canons, which Ordains, That if any one becomes a Bishop by the Secular Power, he ought to be Deposed. In fine, after a long deliberation, the Council Pronounced his Deposition; and bringing him before them, his Pontifical Habit was put on, and he was presently Devested of the same.

Image-worship was another Thing debated in, and Confirmed by this Council; The Acts whereof were accordingly divided into two Parts, one about Images, and the other about *Ignatius* his Deposition. Therefore perhaps the *Greeks* call it, The First and Second Synod; or, if we rather give credit to *Zonaras*, and *Balsamon*, 'twas because the Resolutions taken at the first Sessions being not set down in Writing, by reason of some Troubles, another Sitting was appointed, in which the Determinations of both were reduced into Writing. These two Authors give us an account of XVII. Canons made in this Assembly.

The Canons
of the
Council of
Constanti-
nople.

The First is, To prevent an Abuse in the Foundation of Monasteries. For many of the Founders retained the Property thereof, and disposed of Monasteries as of their other Estates. To prevent which disorder, 'tis ordained by this Canon, That no Monastery shall be erected, but with the Bishop's Advice and Consent, who is to Consecrate it; That an Inventory shall be made of the Situation, and Appurtenances of the Monastery, and all that belongs to it, which shall be kept in the Archives of the Bishoprick; And that it shall not be lawful for the Founder to make himself Superiour of it, or to make any other that he thinks fit, without the Bishop's Concurrence.

The Second Canon is levelled against those who put on a Monk's Habit, without observing the Rules and Constitutions of a Monastick Life. To redress which Grievance, 'tis ordained by this Canon, That a Monk shall do nothing but by the Superiour's Direction, to whose Rules he is subject, and in whose Monastery he shall be bound to live.

The Third enjoyns the Superiours to make an Inquiry after such Monks as have left their Monasteries, and to shut them up again.

The Fourth prohibits the Monks to quit their Monasteries, either to retire themselves into Secular Houses, or to change Monasteries; leaving the Bishops a full Power to Remove them, if they think it necessary.

The Fifth imports, That the Monks Habit shall be given onely to such as have been proved Three Years, except in case of Diseases, which may allow of a shorter Time; or when such as are admitted, have formerly led a kind of Monastick Life in the World, it is sufficient, in this case, to keep them in the State of Novices Six Months.

The Sixth Canon declares, That Monks ought to have nothing of their own; that, before they turn Monks, they may freely dispose of their Estates; but after they are entered, the Monastery has the sole and intire Property of all they have, and they are disabled from using, or disposing of it as their own. That in case it be discovered, that any of them has retained an Inheritance to his own proper use, it ought to be Sold, and the Money given to the Poor. All which Regulations extend, by Act of the Council, not onely to Monks, but in like manner to Nuns.

The Seventh forbids all Bishops to Found Monasteries at the Charge of their Dioceses. Which was to prevent the Ruin of Bishopricks, the Bishops in those Times being apt to bestow all their Cares and the Incomes of their Bishopricks, upon Erecting and Founding of Monasteries.

The Eighth is against such as voluntarily assumed to themselves the Office of Bishop, or caused themselves to be made such, without an Urgent Necessity, as in case of Disease. And such it Condemns to be Deposed, if Clergymen; and if Laymen, to be Excommunicated.

The Ninth is against those who strike and abuse others.

The Tenth ordains, That those shall be Deposed who shall take upon them to convert into Prophane Uses, Vessels, or Sacred Vestments, made use of at the Altar.

The Eleventh forbids all Clergymen to take upon them Secular Impleys, or Offices.

The Twelfth forbids to Celebrate, or Administer the Sacraments in private Chappels, without the Bishop's Consent.

The Thirteenth prohibits all inferiour Clergymen to separate from their Bishop, before he be Tried and Condemned by his Judges.

The Fourteenth contains the same Prohibition to Bishops; in relation to their Metropolitan.

By the Fifteenth the same Thing is ordered to be observed, in relation to the Patriarch; except in case of Heresie, if the Patriarch do publicly Teach it. In which case those that forsake his Communion, before the Judgment of the Synod, ought not onely not to be Deposed, but are worthy of Praise for so doing. Which ought to be understood of a manifest and condemned Heresie.

The Sixteenth enjoyns, That no Bishop shall be Ordained in a Church, the Bishop whereof is still living, unless he has voluntarily Resigned his Bishoprick, or has been Deposed in Due Form. But, if a Bishop do forsake his Flock, and absents himself Six Months from his

his Church, without a lawful occasion, he ought to be Deposed, and another put in his place.

The Seventeenth forbids to raise a Lay-man or a Monk immediately to the Episcopal Dignity.

These are the Canons said to be made by this Council. The first appear to have been made Indirectly against *Ignatius*; but the two last do plainly condemn the Conduct of *Photius*. Which might suggest a belief, that they were made by another Synod; but that 'tis usual with Men to appear most severe against those Disorders they themselves have been guilty of.

Photius was not satisfy'd in Deposing *Ignatius*, and stripping him unhandſomly of his Sacerdotal Habit; but to extort a Resignation from him, he caus'd him to be shut up in a close narrow Prison, where he received very ill usage. And there he was forced to make a Cross over a Writing, the Contents of which were, That he own'd himself unworthy of being a Bishop, and that he had not been duly raised to the Patriarchal Dignity, but with Bribing and Favour; and that he was not the Lawful Possessor of it, but an Usurper. This Signature being thus extorted from him, he was left undisturbed in the Palace of *Pose*. Mean while he drew a Petition, by way of Appeal, to the Pope; wherein having represented his Case to His Holiness, as it is related here, he begs of him that he will Commiserate him, and lend him his helping Hand, in Imitation of his Predecessors *Fabian*, *Julius*, *Innocent*, *Leo*, and all those that have laboured for the Propagation of the Faith and Truth.

The Persecution of Ignatius.

But *Ignatius* his Adversaries, not contented with his forced Resignation, perswaded the Emperor, That it was fit he should Publickly Read it himself in the Church, and Anathematize himself. In order to which, upon a Whitſunday, his House was beset with Guards. Which *Ignatius* perceiving, made his Escape in a Country-man's habit, with Baskets, and got over into the Islands, where he absconded, shifting frequently his Habitation, for fear of being discover'd. In August following there hapned an Earthquake at *Constantinople*, which the People attributed to the Persecution of *Ignatius*. For which reason, the Princes were forced to Promise, That he should no more be molested, nor any harm done him for having concealed himself, or to any Person or Persons that had concealed him. Which Promise being made publick, *Ignatius* discovered himself, and was sent back into his Monastery, there to live in quiet. Whereupon the Earthquake ceased, and the *Bulgarians* were converted.

Zachary and *Radoaldus* being returned to *Rome*, declared onely to the Pope, by word of Mouth, that *Ignatius* had been Deposed, and *Photius* Raised in his stead to the See of *Constantinople*, but concealed from him the share they had in it.

Two days after came an Ambassador, named *Leo*, from the Emperour, with two Volumes, containing the Acts of the Council at *Constantinople*; one concerning *Ignatius* his Deposition, and the other about Images. He also brought a Letter from the Emperour to the Pope, wherein he desired his Assent, under his own hand, to the Deposition of *Ignatius*, and the Promotion of *Photius*. At the same time a Monk, by Name *Theognostus*, came to *Rome* from *Ignatius* in a Layman's habit, who informed the Pope of what had passed. The Pope, far from doing what the Emperour desired of him, Wrote immediately a Letter to all the Patriarchs, wherein he declared his Dislike of *Ignatius* his Deposition, and *Photius* his Intrusion. He Wrote likewise to *Michael* the Emperour, that he would never yield his Consent to the Deposition of *Ignatius*, nor the Ordination of *Photius*. And, whereas, to justify this last, *Nectarius* and *S. Ambrose* were alledged as two Presidents, being made of Lay-men Bishops; he makes it out, that they had a particular Calling, and that they had not been Ordained to thrust a Bishop out of his See. He answers farther to the same Instances, and that of *Tarasius*, in the Letter he Writ at the same time to *Photius*, that it is for the good of the Church, through Necessity, or by a particular Inspiration of God, that the Laws of the Church have been dispensed with upon such Occasions; but that none of those Reasons could take place in his Ordination. He complains, that *Photius* refuses to own or observe the Popes Decretals, because they condemn his Ordination. He does acknowledge, that some Churches may have particular Customs different from those of *Rome*. But he maintains withall, that this Way of Ordaining a Lay-man Bishop, contrary to the Canons, and the General Laws of the Church, ought not to be tolerated. His farther Complaints are, That his Legates were not used with that Respect he expected; that they had been detained a long time without the freedom of speaking to any one, and that they had been forced by Threats to consent to the Deposition of *Ignatius*, and the Intrusion of *Photius*. These three Letters are under the same Date, viz. March 18th, 862.

Pope Nicholas his Letters upon the Deposition of Ignatius.

The Pope having sent them to *Constantinople*, and other parts of the World, a Council was called by His Holiness at *Rome*, in order to have this Business thoroughly examined. The Pope knew not at first how much his own Legates had contributed to the Deposition of *Ignatius*, and thought they had been forced to it. But, hearing that they had been corrupted by *Photius*, and that they themselves had Deposed *Ignatius*, and owned *Photius*, he thought himself bound, for the Vindication and Honour of the Holy See, to call this Synod. *Radoaldus* did not appear, but *Zachary* did; who being convicted to have had a hand in the Deposition of *Ignatius*, and to have acknowledged *Photius* as the Lawful Patriarch, he was Deposed and Excommunicated. He afterwards did acknowledge his Fault, declaring, That he had acted contrary to the Orders he had received from the Holy See, by Consenting to the Deposition of *Ignatius*. *Radoaldus* being absent, his Condemnation was put off till another time.

A Council held at Rome upon the Ordination of Photius.

This Council did also take into their Consideration the Difference betwixt *Ignatius* and *Photius*, and Confirmed Image-Worship, as may be seen by the Six Articles inserted into the Seventh Letter of Pope *Nicholas*.

The First declares, That *Photius* being of a Lay-man Ordained a Patriarch by *Gregory* of *Syracuse*, for having Invaded the See of *Constantinople*, and thrust out *Ignatius* the Lawful Possessor thereof; for having held Communion with Persons Excommunicated by the Holy See; having Corrupted the Pope's Legates; having Banished and Persecuted the Bishops who would not acknowledge him, is therefore degraded from his Sacerdotal Office, and all Orders Ecclesiastical, by the Authority of God, of the Princes of the Apostles, *St. Peter* and *St. Paul*, of all the Saints, of the Six General Councils, and by the Judgment of the Holy Ghost; And if, after this Judgment, he continues in possession of that See, he is Excommunicated, with all such as shall Abett him, or hold Communion with him.

The Second contains the like Sentence of Deposition against *Gregory* of *Syracuse*, and a Communion against him, if he continues to raise Troubles against *Ignatius*; and such as hold Communion with him are hereby declared Excommunicated.

In the Third Article, All such as *Photius* has promoted to his Orders, and have held Communion with him, after his Instruction, are declared to have been unlawfully Ordained, and their Orders to be void accordingly.

The Fourth enjoyns the Restauration of *Ignatius*, though he never was truly Deposed, nor justly Condemned or Degraded; and declares, that all Persons that shall hinder him from assuming again his Sacerdotal Habit, from performing the Duties of his Place, or from the peaceable enjoyment of his See, shall be Deposed and Excommunicated.

The Fifth enjoyns, That all Persons Exiled upon this account, be Restored to their several Stations; and Declares, all that shall obstruct it to be Excommunicated.

The Sixth confirms what had been Decreed by the Popes touching the Images of *Jesus Christ*, the Holy Virgin, and the Saints; and pronounces an Anathema against *John* of *Constantinople* and his Followers, who Taught, That they ought to be broken, and trampled under our feet.

To these Six Articles, Pope *Nicholas* adds two Decisions, made in a former Synod, against those who held, That our Saviour's Godhead had suffered upon the Cross. By the first it is determined, that our Saviour indeed suffered in his Flesh, but that his Godhead remained Impassible. And by the Second pronounces an Anathema against those who shall say, That our Saviour suffered in his Godhead.

Radoaldus, whose Judgment was put off, being returned into *Italy* from *France*, the Pope sent some Bishops, to summon him to appear at the Synod. But he concealed himself so well, that they could find him no where. Anno 863. he came suddenly into *Rome*, where he combined for some time with the Pope's Enemies; but durst not stay till the Synod sat, which was put off by reason of the Troubles. He fled from *Rome*, spoiled his Church, and took Sanctuary in another Diocese. But in the Year 864. he was Deposed and Excommunicated in the Synod which then sat, with Threats of Anathema, if he held Communion with *Photius*.

Pope Nicholas his Letter to Michael the Emperour.

Michael the Emperour having received the Pope's Letter, sent him a very sharp Answer, expressing his Discontent. To which the Pope made a long Reply, Consuting Article by Article, what the Emperour had Written. Who complaining as if he had been ill-used by the Holy See, tho' since the Sixth Council, no Emperour of the Greeks had honoured the Holy See so much as he had: The Pope makes him this Return, That he has not Abused him in any manner, but onely Warned and Rebuked him, as Bishops ought to doe; and that, if his Predecessors did not bear the Honour that was due to the Holy See, 'twas because most of them were Hereticks, when those that were good Catholics had always a Veneration and Respect for the Holy See. The Emperour, speaking of the Legates, he desired the Pope to send him, had used the Word to Command. Which hard Expression the Pope could not digest, and therefore brought in several Instances of Emperours, who Writing to the Popes, had used the words to Pray, or to Desire; and says, That in the Letter sent him by *Michael*, he himself had used the word to earnestly Intreat, Obsecramus. Nor does he pass by the Epithet of *Barbarous*, given by the Emperour to the Latin Tongue; but tells him very seriously, That he ought to have spoken better of a Language made by God himself, made use of in the Inscription of the Cross, and in which God is worshipped amongst the Latins. To which he adds, That he who glories in being the Emperour of the *Romans*, should not despise the *Roman* Tongue. The Emperour had signify'd in his Letter, That he had not required the Legates to be Judges a second time in the Cause of *Ignatius*. And the Pope makes him this Return, That the Event is a Proof, that was his Design; that, for his part, he had given them no Power but to get an Information of the Matter, and make him the Report thereof, but not to give Judgment in the Case. That those who had Condemned *Ignatius*, were his Enemies, or Excommunicate, Persons either Suspected, or Accused, and so could not be his Judges; and that they were all Inferiours to him, having consequently no Power to Sit upon, much less to Depose him. Upon which last Head he does much enlarge, endeavouring to prove by Instances, as well as by the Authority of the Popes and Councils, that the Patriarchs of *Constantinople* can be brought to no Judgment but the Pope's. He maintains, That the Emperour could not call a Synod, and much less bring his Officers thither.

The Emperour had sent him word, That the Council by which *Ignatius* was Deposed, was as Numerous as the *Nicene* Council. To which the Pope Answers; That it is not the Number, but the

the Merit and Worth of the Bishops assembled in Council, which ought to be regarded; That no Patriarch was present at this, and all the Bishops were Suffragans of *Constantinople*; That the Small Number ought to be no prejudice, provided they act from a Pious Principle; and a great Number availeth nothing, if Ungodliness be at the bottom of their Proceedings. That on the contrary, the greater the Number of the Wicked is, the more easily they may compass their wicked Designs. The Emperour had Writ, That he desired Legates onely upon the account of Images. And the Pope makes him this Return, That he made it onely his Pretence, and that his Aim was to make use of them against *Ignatius*. But he declines an Answer to what the Emperour had Alleged against the Privileges of *Rome*, and contents himself to say, That they are Divine and Perpetual; That they may be Assaulted, but not Overthrown; That they were not granted by Councils, but owned and respected. The Emperour had demanded of him *Theognostus*, and some other Monks of *Ignatius's* his Party, who had taken Sanctuary at *Rome*. But the Pope refused to deliver them up. He affirms and proves, by the Example of *S. Athanasius*, and the Testimony of Pope *Julius*, that he had a Power to Cite both *Photius* and *Ignatius* to *Rome*, and to be Judge of their Difference. Yet he is willing, if they cannot come in Person, to receive their Deputies. He wishes that *Photius* should send him, on his part, the Bishop of *Syracuse*, with others left to his Choice; and names the Deputies that shall appear in behalf of *Ignatius*. He consents that the Emperour shall send thither Officers from him, and says, The Business shall be Judged at *Rome* by his Council.

In another Letter Written to the same Emperour, Nov. 13. 866. and sent him by Legates, he exhorts him to yield to his Reasons. He gives him an account, how *Zachary* and *Radoaldus* were Deposed, for having exceeded their Power, in Condemning *Ignatius*. He complains, That the first Letter he had Written had been Counterfeited, and makes it appear, that the Council held against *Ignatius* had not proceeded in a Legal Manner; and that he should have been Reinstated before his Cause was Judged. He requires from the Emperour, that he would cause that Injurious Letter he had sent him, to be Burnt, and threatens with Excommunication the Inditers of it.

At the same time he sent to the Clergy of *Constantinople* an Account in Writing of what had passed at *Rome* about the Concern of *Photius* and *Ignatius*; *Photius* in particular he charges with several Things, in a Letter directed to him. In another to Prince *Bardas* he expresses the Dissatisfaction he lies under, to see those Hopes frustrated which he had entertained of him; and advises him to Recollect himself, and to protect *Ignatius*. Whom he informs on the other side of what he had done for him; and comforts him in his Condition. *Theodora* the Empress he praises in another Letter, exhorting her to Patience, and assuring her that he would do his utmost to restore *Ignatius*. He intreats *Eudoxia* to protect him, and desires the same of the Senators of *Constantinople*. Thus you have the substance of the Sixteen first Letters of Pope *Nicholas*, collected by himself, and sent into all Parts, to inform the whole World of this Affair, and of his Conduct in it.

But whilst Pope *Nicholas* laboured hard to Reinstat *Ignatius* in his See, *Photius* and *Bardas* were no less active and industrious to bring him to a fatal end. *Photius* suborned a Man, and caused him to be Intercepted with two Counterfeit Letters; one to the Pope, subscribed by *Ignatius*, and the other under the Pope's Name to *Photius*. Whence he took occasion to Impeach *Ignatius* for keeping Correspondence in the West, and Writing thither against the Emperour. Whereupon *Ignatius* was Apprehended, who remained in Custody, till the Letter-bearer was manifestly proved to be an Ill Man, and an Impostor. After this he had some Respit; till *Bardas*, frightened by a Dream, in which he saw the Patriarch imploring the Pope's Assistance against him, kept him under so strict a Guard, that he could not so much as say Mass, or speak to any Man. At last *Bardas* was slain, in April, Anno 866. by the Emperour's Order, who set up *Basilus Caesar* in his place the 26th following, being *Whitsunday*.

Photius, resolved to be revenged of the Pope, exasperated as much as in him lay, the Emperour against him, and perswaded him to call a Council, in order to Condemn the Pope, as the Pope had Condemned him. He Summoned to *Constantinople* all the Bishops of his Patriarchate, and set up others, who pretended themselves to be sent as Deputies from the other Patriarchs. Pope *Nicholas* was Accused before this Council, his Deposition pronounced, and his Person Excommunicated. This done, *Photius* solicited the Emperour *Lewis* King of *Italy*, and the Princess *Engelberg*, to declare themselves against the Pope, promising to procure him the Imperial Crown of the East, should they but Expel that Pope from his See. The Acts of this Council he sent into the West by *Zachary*. But, soon after this, *Michael* the Emperour was slain by *Basilus* his Order, who thereupon was Declared Emperour, Sept. 23d, 867.

The first Thing *Basilus* did, after he had settled himself upon the Throne, was the Expulsion of *Ignatius*, *Photius*, and Reinstaturation of *Ignatius*. He sent Orders for *Zachary* to Return, banished *Photius* Re-instated into a Monastery, sent for *Ignatius* to *Constantinople*, and Reinstated him in his See, Novemb. 23d, 867.

This is Observable in the Life of this Patriarch, that he came now into his Church, whilst the Priest Offering the Sacrifice, was Singing these Words in the Quire, Giving Thanks unto the Lord. *Ignatius* being in Possession of his See, Excommunicated presently *Photius*, those that had been Ordained by him, all his Followers, and such as held Communion with him. He likewise begged of the Emperour, that he would Summon a General Council, to remedy those Evils the Church did lie under. And several Deputies were immediately dispatched to the Pope at *Rome*; John,

Other Letters of Pope Nicholas upon the Affair of Ignatius.

Ill Treatment made to Ignatius.

The Council of Photius against the Pope.

John, Bishop of Pergos, from Ignatius; Peter of Sardis from Photius; and an Officer, Named Basilus, from the Emperour. Peter of Sardis perished by a Ship-wrack, in the Gulf of Dalmatia; the other two had better luck, and came safe to Rome. Where they found Pope Nicholas dead, and Adrian raised into his Place, who received them very graciously. They shewed him the Acts of the Councils held by Photius against Ignatius, and Pope Nicholas I. Adrian called a Synod, which Condemned them to be Burnt, and Excommunicated Photius a second time. Next he presented to them two Bishops, by Name Donatus and Stephen, for his Legates, to Act in his Name in the Council to be held at Constantinople.

The Council of Constantinople, being the VIII. General Council.

This Council was Summoned by Basilus the Emperour in the Third year of his Reign, and the Second of that of Constantine Ind. 3. Anno 869. of the Common Account. They met in the Church of S. Sophia, on the right side, where the Catechumeni were commonly instructed. In the midst of the Assembly were placed the Holy Gospels, with a Cross. It began the Fifth of October, and ended the last day of February following. During which time they had Ten distinct Sessions. As to the Number of Bishops assisting thereat, it vary'd very much. At first it consisted onely of the Pope's Legates, viz. Donatus Bishop of Ostia, Stephen Bishop of Nepi, and Marinus a Deacon, Thomas Arch-bishop of Tyre representing the Patriarch of Jerusalem, and Ignatius Patriarch of Constantinople. With them did 12 Bishops sit, by their Order, who had firmly adhered to Ignatius his Cause and Interest. In the Second Session they admitted Ten Bishops, who begged Pardon for having sided with Photius. The Third consisted onely of 23 Bishops, and the Fourth of 21. In the Fifth there was Two Metropolitans, to wit, of Ephesus and Cyzicus, who had not been in the former; but on the other side some of the Bishops that had been in the former, did not appear in this. The Sixth consisted of Thirty seven Bishops, their Number increasing as the Bishops that had stood for Photius came in and subscribed a Writing, whereby they rejected him, and owned Ignatius. The next Two were not more numerous. But the Ninth, at which Joseph was present, as Deputy from the Patriarch of Alexandria, was composed of above 60 Bishops; and the last of above 100, who all subscribed to the Decisions of the Council. At all their Sittings there were Senators, Noblemen, and Officers of the Emperour, with Babanes at the head of them, who spoke to the Bishops in the Name of all. The Emperour was there in Person at the Sixth, Seventh and Eighth Sessions. Constantine came thither with him at the Ninth, at which were present also Anastasius the Library-Keeper, and Eberard, as Ambassadors from Lewis Emperour of Italy, besides Two Ambassadors from the King of Bulgaria. Almost all the Bishops were of Asia, Thracia and Greece.

The first time they sat was October the 5th. The Pope's Legates, Ignatius Patriarch of Constantinople, a Deputy from the Patriarch of Jerusalem, Thomas, Metropolitan of Tyre representing the Patriarch of Antioch, that See being then Vacant; and the Noblemen being met, they sent for the Bishops in, who had been persecuted for the Cause of Ignatius, being 12 in Number, viz. Five Metropolitans of Greece, and Seven Bishops, who accordingly took their places in the Council. Then Babanes, the Chief of the Noblemen, Read aloud the Emperour's Exhortation to the Council; wherein he declared, That having purposed to put an end to the Differences that troubled the Peace of the Church, he had sent for Legates from the Bishop of Rome, and Deputies from the other Patriarchs, to hold an Oecumenical Council; that he exhorted the Bishops to come with a Spirit of Peace, and to seek out Remedies for the present Evils. Whereupon Babanes, turning to the Pope's Legates, desired them, in the Bishop's Name, to declare unto them whence they came, and what Power they had. They answered, That it was never done before in any Synod, to examine the Power of the Pope's Legates. To which Babanes reply'd, That what he did was not for want of Respect to the Holy Apostolick See; but because the late Legates Radoaldus and Zachary had deceived them, by abusing their Power. This Reason being allowed of, they presented the Pope's Letter to the Emperour; which was Read in Latin by Marinus the Deacon, one of the Legates, and turned into Greek by Damian a Clergy-man, the Emperour's Interpreter. In this Letter Adrian, having Congratulated Basilus, concerning his Elevation to the Imperial Throne, Commends his Design of restoring Peace to the Church, and his Application to the Holy See to find out a Remedy for the Evils the Church of Constantinople did lie under: He approves of what he had done in the behalf of Ignatius, and against Photius; and returns him his Thanks for his proceeding in that Matter, according to the Judgment of the Holy See, and the Modern Bishops. As to those Bishops, and other Persons, that had Troubled the Peace of the Church, and continued to hold Communion with Photius, after his Condemnation, he says, They ought to be differently used according to the difference of their Faults, which he leaves to the Judgment of his Legates and Ignatius. And, whereas the Emperour had desired, they should not be proceeded against to the utmost rigour; He tells the Emperour, That he is very much concerned at it, because not onely by the Judgment of Nicholas his Predecessor, which he has Subscribed to, but also by the Laws of the Church, they ought to be most severely Punished, without any hopes of their Restauration. However, for Peace-sake, and to save a great many Men, his Opinion was, That Moderation might be used, and some favour may be shewed them, as has been practised on the like occasions by the Popes his Predecessors, of which he gives some particular Instances. That therefore he desires the Meeting of a Council, wherein his Legates shall preside; who, upon their knowledge of the Persons and their Faults, may be competent Judges thereof. That a Declaration of Abhorrency shall be made against the Council held against the Holy See, and all the Acts thereof shall be Burnt.

He likewise exhorts the Emperour to make all the Bishops subscribe to the Decrees made in the Synod of *Rome* against *Photius*, and for *Ignatius*. In conclusion, he prays him to send him back four Monks, fled from *Italy* into *Constantinople*; and recommends unto him his Legates, together with *John* Bishop of *Silea*, *Ignatius* his Deputy, and *Basilus* his Envoy. He prays him to excuse their long Tarrying, as being none of their Fault; for he could not possibly dispatch them sooner, having upon him the Care of so many Churches.

This Letter being Read, the Deputies of the other Patriarchs were likewise desired to read their Letters, that Information might be had both of their Qualities and Power. *Elias*, Deputy of the Patriarch of *Jerusalem*, said, They could not be ignorant who they were, and that they might know it by the Emperour's Exhortation; However, to satisfy the Desire of the Assembly, he declared, That *Thomas* Bishop of *Tyre* represented the Patriarch of *Antioch*, during the Vacancy of that See, being the first Metropolitan of that Patriarchate, and consequently had no occasion to bring Recommendatory Letters; and that he spoke for him, because he could not speak Greek without some difficulty. As for himself, that he had a Letter from *Theodosius* his Patriarch to *Ignatius*, which had been already read, and might be read again. The Contents of which Letter were, That he durst not before Write unto him, or send any body to him, for fear of incurring the Suspicion and Persecution of the Prince of the *Saracens*, whom *Jerusalem* was then subject to, and who treated the Christians with a great deal of Humanity, suffering them to Build Churches, and to have a Free Exercise of their Religion, without any Violence or Hardship put upon them; but, that having receiv'd his Orders to Write to him, he sends him *Elias* to Represent his Person, a Man of Eminent Parts, able to give a sound Judgment of Things under debate; that the Prince of the *Saracens* appointed *Thomas* Bishop of *Tyre* to bear him Company; and that he desires him to obtain from the Emperour the Liberty of some *Saracens* who were his Prisoners, whereby the *Saracens* Anger might be appeased, who otherwise threatned the Christians.

Then was Read the Paper sent by the Pope to be Subscribed by all the Bishops, containing an Excommunication of all Hereticks, particularly of *Photius*, and all the Opposers of Image-worship, with a general Approbation of all the Proceedings against *Photius*, and *Gregory* Bishop of *Syracuse*, by the Popes *Nicholas* and *Adrian*, a Condemnation of all that had been done by *Photius* against the Holy See; and lastly, an Acknowledgment of *Ignatius* as the Lawful Patriarch. This Form was approved of by all the Bishops, and the Deputies from the East. *Thomas* and *Elias* said, They agreed to it, and desired to hear it Read. The like Form was drawn up at *Constantinople*, before the Legates came thither, and contained Six Articles. In the first, they acknowledge *Ignatius* as the Lawful Patriarch. In the second they declare, That all the Bishops who had stood by *Ignatius*, and therefore Deposed by *Photius*, ought to be restored to their respective Sees. In the third, they give it, as their Opinion, That all Priests, or other Clerks Ordained by *Methodius*, or *Photius*, who joyned with *Photius*, and are returned into the Church since his Expulsion, may be admitted and restored, after they have performed such Penances as shall be laid upon them. In the fourth, they declare *Photius* Degraded from his Sacerdotal Office, and incapable of Restauration, and do farther Anathematize him, in case he do not submit to the Pope's and their Judgment. In the fifth, they declare *Gregory*, Bishop of *Syracuse*, Condemned and Deposed, and all that have been Ordained by *Photius* unworthy of the Sacerdotal Office. In the last, They recommend the Execution of these Things, declaring they have, in all Points, conformed themselves to the Judgment of Pope *Nicholas*, and Excommunicating all Persons that do not submit to His and their Judgment. Which Articles were approved of by the Pope's Legates, and the whole assembly in General. Whereupon the Pope's Legates, and the Deputies from the Patriarchs of the East, being Asked by the Commissioners, Why they had Condemned *Photius* in his absence; They gave their Reasons why they refused either to see or hear him, together with the Reasons which had induced them to own *Ignatius*, whom all the Patriarchal Churches had acknowledged to be the Right Patriarch. This done, the Session concluded with Acclamations for the Emperour, the Empress, and the Patriarchs.

In the Second Session, the Pope's Legates, *Thomas* of *Tyre*, *Elias* the Deputy from *Jerusalem*, and the Twelve Bishops that had firmly adhered to *Ignatius*, being met with the Emperour's Commissioners, *Paul*, the Keeper of the Records of the Church of *Constantinople*, said, That the Bishops that had stood for *Photius* Pray'd to be Admitted. Which being granted, they declared, That they had been Ordained by *Methodius*, or by *Ignatius*; acknowledged their Error in siding with *Photius*, Begged Pardon for the same, and presented a Petition, the substance whereof is as followeth. That having been drawn in by the Artifices of *Photius*, or prevailed upon by the fear of Persecution, and the Punishments he had threatned them with, and inflicted upon *Ignatius* his Friends, they had been forced to own and support him; that they Acknowledged their Fault, and begged pardon for it; protesting, They should never adhere to *Photius*, or any of his party, as long as they should continue in their Obstinacy. This Petition of theirs being presented, the Pope's Legates declared, That they received them. The Form was read unto them; who, having approved of, and subscribed unto it, their Petition being laid upon the Gospel and the Cross, they presented it to *Ignatius* the Patriarch, who restored unto them their Pontifical Habit, and then they took their places in the Council. Though the number of the Bishops be not expressly mention'd, yet Ten of them are named in this Session.

The Priests Ordained by *Methodius* and *Ignatius*, who had sided with *Photius*, were likewise admitted; who, having presented a Petition to the same purpose as the former, and subscribed to

the Form, were also restored. The same was done with the Deacons, Sub-Deacons, and other Clerks, these Penances being inflicted upon them all. That they that eat Flesh, should forbear it, together with Eggs and Cheese; and they that eat no Flesh, should abstain from Eggs, Cheese, and Fish, on Wednesdays and Fridays, and eat nothing but Pulse with Oyl, and a little Wine; to fall upon their knees Fifty times a day; to say a Hundred times *Kyrie eleeson, My God, I have sinned, forgive my sin, O Lord*; to repeat the Sixth, Thirty sixth, and Fiftieth Psalms, until Christmas-day; and to forbear, till that day, all Sacerdotal Function. Thus ended this Session, with the usual Acclamations.

In the Third Session, which was held on the 11th of October, the Pope's Legates, the Deputies from the East, the Commissioners, and 23 Bishops being met together, the Arch-bishops of *Ancyra* and *Nice*, who had been Ordained by *Ignatius* and *Methodius*, and had favoured *Photius*, were Summoned to subscribe unto the Form, in order to be Restored. But they declared, That having sufficiently suffered for having formerly Subscribed, whether to good or ill purpose, they were resolved to Subscribe onely to the Profession of Faith they had Subscribed unto when they were Ordained, and pray'd the Council to be satisfy'd with their Resolution. After this, the Emperour's Letter to Pope *Nicholas* was read, wherein he signify'd unto him the Deposing of *Photius*, and intreated him to let him know, how he should deal with those who had espoused his Quarrel, or had been Ordained by him, expressing his desire, That they should be pardoned who came in first to Acknowledge their Fault. He gave him notice withall, that he sent Deputies from *Ignatius* and *Photius*, with *Basilus* one of his Gentlemen-Ushers, that he may order Things in their Presence as he shall think most expedient, or send them back with Commissioners from him, that he may know his clear Intention.

This Letter was followed by another from *Ignatius* to the same Pope; In which, having Exrolled the Holy Apostolick See, and commended the Emperour's Zeal, he says, That he sends him a Metropolitan and a Bishop, to express his Thankful Acknowledgment, to give him a faithful Account of all Passages, and know of him what Measures he must take in the present juncture, concerning the Bishops of *Photius* his Faction; Whom he divides into two Classes, viz. those Ordained by himself, and those Ordained by *Photius*. He puts amongst these *Paul* Bishop of *Cæsarea* in *Cappadocia*, who opposed him at first, but afterwards returned to his Duty. With this Letter was Read Pope *Adrian's* Answer, in which this Pope having promised *Ignatius* the Patriarch, that his Affection for him shall not fall short of his Predecessor's, and praised God for his Restauration; he gives him, for a Standard, the Decree given by Pope *Nicholas* against *Photius* and *Gregory*; and, confirming the same, declares them Degraded of all Sacerdotal Offices, and not to be regarded as Bishops, no more than *Gregory* and *Photius*, who took upon him a Power he had not; *Gregorium Syracusanum & Photium Tyrannum, & eos quos idem Photius in Gradu quolibet Ordinasse putatus est, ab Episcoporum numero, vel Dignitate, quam usurpative ac fiste dedit, merito sequestrantes*. To prove *Photius* his Ordinations to be void, he gives these following Reasons. First, Because *Photius* was like *Maximus*, and his Ordination, or rather Intrusion, in all points like unto his. Secondly, Because Pope *Nicholas* his Predecessor had so Decreed it. Thirdly, Because *Photius* being a Great Man, a Courtier, a Novice, an Intruder, an Adulterer, Excommunicated, having no lawful Power, could not consequently confer it upon his Followers. A Maxim which he afterwards confirms, as owned by *Photius*, and those of his Party. He therefore requires that the same Rigour be used, with relation to those who had been Ordained by *Photius*, and even to *Paul* himself, who was recommended unto him by *Ignatius*, who (says he) must expect an everlasting Reward for the Persecution he had suffer'd, besides the Temporal Rewards of the Church, and the Honour he has acquired by his Sufferings. As to those who had been Ordained by *Methodius*, or *Ignatius*, he commends the Zeal of those who had withstood *Photius*, and suffer'd constantly for the Cause of *Ignatius*; but, for the rest, who submitted to *Photius*, either of their own accord, or by force, he declares, That, provided they come in, and Sign the Form he sends by his Legates, they ought to be Pardon'd, and left in possession of their Church-Dignities, notwithstanding their Opposition against the Patriarchal Dignity, and the Holy Catholick See. Yet he declares withall, That those who assisted at the Illegal Council held at *Constantinople* against the Holy See, should be incapable of Pardon, were not the Compassion of the Holy See invaded by them as great as their Demerit. He exhorts *Ignatius* to see the Articles drawn up at *Rome* against *Photius* and his Council Subscribed unto. Lastly, He commends *John* of *Silea* his Charity and Zeal for *Ignatius*. This Letter being read, was highly Commended by all the Bishops, and so this Session ended with the usual Acclamations.

The Fourth Session was held Octob. 13th. In which two Bishops were Accused, *Theophilus* and *Zachary* by Name, who were both Ordained by *Methodius*, and continued obstinate in *Photius* his Party. These Bishops being called into the Council, required that the other Bishops that stood it out for *Photius* should also be called in. There was some time a Debate upon the matter, whether or no they should be admitted. But the Pope's Legates did at last consent, That Three of them should be called in in the Name of the rest, to hear the Sentence passed against them. When they were to be called in, they had all withdrawn themselves, except *Theophilus* and *Zachary*. Who being come before the Council, maintained, That Pope *Nicholas* had Communicated with them. The Legates convinced them of Falshood, by *Nicholas* his Letters against *Photius*, which they caused to be read. *Thomas* and *Elias* made it appear likewise, That they had never owned *Photius* for a Patriarch. Which appearing undeniable, *Theophilus* and *Zachary* were pressed upon to Sub-

scribe to the Form against *Photius*. But they would not so much as hear of it, and so were turned out of the Council. This is the Sum of what passed in this Session.

In the Fifth, held *Octob. 20th*, *Paul*, the Emperour's Charter-Keeper, had ordered *Photius* to be brought before the Council. Some Lay-men being sent to know of him, Whether he was willing to appear? He answer'd, That he came not willingly, but was carry'd by force. The Bishops however order'd, That he should come in. He protested against it, refused to Answer the Questions made unto him, and would, by no means, acknowledge his Fault. Pope *Nicholas* his Letters, containing the Sentence passed against him, were Read, and the Deputy of the Church of *Jerusalem* protested again, That the Patriarchs of the East had never owned him, exhorting him to do Penance. This done, the Pope's Legates declared him Excommunicated; and the Council did approve of it. He was exhorted to do Penance, and to acknowledge his Fault, there being no Refuge left for him, now that *Rome* and the East had declared against him. To which he Answer'd, That his Plea was not of this World. He was again warned to think seriously of his Case, and had time given him for it.

The Emperour himself was present at the Sixth Session, which was held *Octob. 25th*. *Metrophanes*, Metropolitan of *Syria*, made him a Compliment. After which a Memoir of the Pope's Legates was Read, containing the substance of what had passed against *Photius*. Then were called in the Bishops Ordained by *Photius*, and Pope *Nicholas* his Letter to *Michael* the Emperour was Read. Upon which the Council told them, That they ought to forsake *Photius*, and submit to their Judgment, who had declared his Ordinations void. They endeavour'd to defend *Photius* his Ordination, and their own, against the Decree of Pope *Nicholas*, by some Instances of Bishops Condemned or Rejected by the Popes, who, notwithstanding, were owned to be lawful. To which the Emperour himself gave this Answer; That those Bishops had been owned and defended by other Patriarchal Sees, whereas *Photius* was forsaken by all; that he pitied their Case, and exhorted them to submit themselves to the Mercy of the Council. The Pope's Legates told them, That if they would subscribe to the Form, and doe Penance, they should be received into the Church-Communion; and, at the same time, Answered to the Instances by them alledged, to shew, that the Pope's Decisions concerning Condemned Persons, had not been always followed. After this, the Emperour caused a long Exhortation to be Read, directed to those who were of *Photius* his Faction, whereby they were exhorted to submit themselves, and had Seven days time to consider of it.

The Seventh Session was held *Octob. 29th*, in the Presence of the Emperour. The Time allowed to *Photius*, to consider what he would do, being elapsed, he was called in, with *Gregory* Bishop of *Syracuse*. *Marinus* the Deacon, one of the Legates, caused his Crozier to be taken away from him; and the rest of them advised him to subscribe unto the Form, that he might be received as a Lay-man, into the Church-Communion. In stead of returning them an Answer, he directed his Speech to the Emperour, wished him a long Life, and declared he had no Answer to give to the Legates. Being asked by *Babanes*, Whether he had any thing else to say? he answer'd, That Question might have been spared, had they but minded what he had told them a few days since, and that he exhorted them to doe Penance themselves. The Council was Incensed at this Answer of *Photius*; whereupon the Bishops Ordained by him, or who adhered still to him, were immediately called in, and the Form brought from *Rome* offered unto them to set their hands to it. But all the Arguments which the Bishops and the Emperour himself did make, to induce them to it, proved insignificant. Pope *Nicholas* his Letter to the Bishops of the Patriarchate of *Constantinople*, and the Clergy of that City, containing the Sentence passed against *Photius* and his Adherers, was Read unto them; together with *Adrian's* Letters to the Emperour, to *Ignatius* the Patriarch, and the Acts of the Synod held at *Rome*, under that Pope against *Photius*, in the presence of the Deputies sent from *Constantinople*. Which Acts begin with three Discourses of the Pope to the Council; the first containing a Compendious History of the Intrusion and Attempts of *Photius*. In the second, the Pope requires the Condemnation of the Acts of the pretended Council of *Photius* against the Holy See. And the third contains a Complaint of his Presumption, in passing a Judgment against the Pope, whom he pretends to be liable to the Judgment of no Man, which he proves by the Instance of *Symmachus*: And, in answer to the Example of *Honorius*, who was Anathematiz'd by the Eastern Bishops after his Death; he says, That he was Accused of Herefy; for which cause onely 'tis lawful for Inferiours to resist their Superiours, and forsake their Errours; and that neither the Patriarchs, or Bishops, could have set up for his Judges, if the then Bishop of *Rome*, as first Bishop, had not himself consented to it. To which he adds, That the Council of *Ephesus* had Censured and Condemned *John* of *Antioch*, for his attempting to pass Judgment against *S. Cyril* Patriarch of *Alexandria*, whose See precedes that of *Antioch*. Which Maxim was approved of, and confirmed by this Council, praying the Pope to Pardon those who should acknowledge their Fault, and return to their Duty, and to regulate that Matter in the presence of the Deputies sent from *Constantinople*. Upon which the Pope declared, That all the Acts of the Council held by *Photius* against the Authority of the Holy See, ought to be utterly destroyed, and thrown into the fire; That all the Assemblies he held against *Ignatius*, ought likewise to be had in detestation; That he reiterates and confirms the Sentence passed against him by his Predecessor, yet willing to admit him, as a Lay-man, into the Church-Communion, if he will but consent to all the proceedings of the Holy See against him, and condemn his own against his Predecessor; That he grants Communion to all such as have given their

their Consent or Approbation to that Council, provided they approve of what was done by the Holy See. And, whereas the Name of *Basilius* the Emperour is put into the Acts, he declares, That it was falsly put in, being assured, that Prince had always had a great Respect for the Holy See; For which reason he declares him a most Orthodox and Religious Prince. Lastly, That he Excommunicates all Persons that shall in time to come adhere to, or approve of the Acts of that Council, and that shall not approve of the Decrees of the Holy See. Which Judgment was Signed by more than Thirty Bishops of *Italy*. Nine Cardinal-Priests, the Arch-Deacon of *Rome*, and Four Deacons.

These Acts of the *Roman* Synod being Read over in the Council of *Constantinople*, *Nicetas* said, That, seeing *Photius* refused to submit, he thought it fit that the Excommunication pronounced against him should be Reiterated. *Ignatius* the Patriarch having made a Speech thereupon to the Council, *Stephen*, Deacon and Notary, pronounced several times the Anathema against *Photius*, and made several Acclamations to the Prosperity of the Emperour, the Empress, the Pope, and the Patriarchs Deputies.

The Eighth Session was held upon the 8th day of *November*; the Acts of the Council of *Photius* against Pope *Nicholas* being first burnt by the Emperour's Order. There appeared Three Persons bearing such Names as *Photius* had given to the pretended Deputies from the Pope and the Patriarchs. Who declared, That they had not subscribed to those Acts, and knew not what they were about. Being pressed to pronounce an Anathema against those that had subscribed thereunto, they did it. This done, one *Theodorus Erithimius*, an *Iconoclast*, being summoned to appear at the Council, was called in. The Emperour pressing him to own the Lawfulness of Image-worship, to convince him thereof, asked him, Whether he honoured his Image upon a Medal? He protested, That he had for it all the Respect and Veneration which he ought to have. If then, said the Emperour, you respect the Image of a Mortal Man, much more ought you to honour the Image of Christ, of the Virgin, and the Saints. *Theodorus* being puzzled with this Objection, desired Time, but he was pressed to declare. The Decree of Pope *Nicholas*, relating to Images, was read to him, yet he refused to yield. Three others, *Iconoclasts*, acknowledged their Error, and pronounced an Anathema against all such persons as should refuse to honour Images. *Theodorus*, and all other *Iconoclasts*, were Anathematized by the Council, which repeated again their Excommunication against *Photius* and *Gregory*. And so ended this Session, with the usual Acclamations.

The Ninth Session was held *Feb.* 12th, in the year following. There was admitted a Deputy from the Patriarch of *Alexandria*, who brought a Credential Letter from him to the Emperour; in which he signify'd, that he could not give his Judgment in the Difference betwixt the two Patriarchs of *Constantinople*, because by reason of his Remoteness he had no certain Information of it; that the Bishops, and other Clergy-men, under that Patriarchate, were the more proper Judges; that there was formerly two Patriarchs of *Alexandria*, when *Narcissus* having withdrawn himself into the Wilderness, another Patriarch was Ordained in his place; that *Narcissus* being returned, he Ruled some time with him, after whose Decease, *Alexander*, Bishop of *Jerusalem*, was chosen to Govern together with *Narcissus* the Church of *Alexandria*. After the reading of this Letter, this Deputy (named *Joseph*) was admitted as Vicar of the Patriarch of *Alexandria*; and was asked, Whether he was informed of what related to the Ordination of *Ignatius*, and the Deposition of *Photius*? His Answer was, That he was not onely informed of the Matter, but had himself examined all passages relating to it, and approved of the same; and, to assure the Council of it, he tendered a Writing, which was read in full Council; whereby he formally declared his Opinion in the Thing. Next, the Witnesses were called in, who had appeared against *Ignatius* in the Synod held before *Zachary* and *Radoaldus*. One of them, called *Theodorus*, was examined first of all; who confessed, That he had been forced by an express Order of *Michael* the Emperour, to swear falsly, and to Depose against the Ordination of *Ignatius*; that he had confessed his Fault to an Abbot, who had therefore imposed upon him a Penance, which he had performed. But, being asked, Whether the Party who had laid that Penance upon him was a Priest, or not? he answer'd, He knew nothing on't; but that he was an Abbot, and had great confidence in him. In short, he owned this Council to be Lawful. Another Witness, named *Leo*, did also averr, That he had Falsly Deposed against the Ordination of *Ignatius*. Being asked, Whether he had done Penance for his Fault? he answered, He had not; but, if any were laid upon him, he would submit to it: Declaring, That he owned this Council to be Lawful. But being asked, Whether he did Anathematize *Photius*, and all those against whom the Council had pronounced an Anathema: Who am I (says he) to pronounce an Anathema? This is onely done, adds he, in case of Heresie, whereas *Photius* is Orthodox. Wherefore, says he, should I then Anathematize him? The Patriarchs Legates answer'd, That his Actions were worse than Heresie it self. Upon which *Leo* did Anathematize him, and all those whom the Council had Anathematiz'd, when he saw that it might be done for other causes than Heresie. Eleven Witnesses more were Examined, who all confessed, They had been compelled to bear False Witness against *Ignatius*. Some of them had done Penance for it, and those who had not, received it from the Council. As to the other False Witnesses then absent, they had a General Penance laid upon them, To be Two years out of the Church, two years with the Hearers without receiving the Communion, and to abstain from Flesh and Wine during these four years, except Sundays and Holy-days; to stand up Three years with the Faithful, performing three times a Week the like Abstinence; and were declared Excommunicated, unless they came to acknowledge their Fault,

Faults, and submit to that Penance. 'Tis true, the Council left it to *Ignatius* the Patriarch, to moderate, as he should think fit, the Rigour of the Penance.

After this another Business was brought in before the Council, relating to some Officers of *Michael* the Emperour, who had took upon them to wear the Sacerdotal Habit, and to perform the Office of a Priest; one named *Theophilus*, the Emperour's Master of the Horse, having laid the Gospels upon their heads, and said Prayers in derision of Ordination. *Theophilus* was dead; but three of those Officers were found guilty of this Sacrilege. Who being brought before the Council, the Patriarchs Legates obliged them to confess their Crime, the Enormity whereof they exposed unto them; and they freely submitted to what Penance should be laid upon them. Lastly, The false Deputies of the Patriarchs, whose Names *Photius* had put in the Acts of his Council, were examined before the Deputy of the Patriarch of *Alexandria*.

In the Tenth Session, at which assisted both the Emperours; the last day of *February*, the Canons were read that were to be Authorized by this Council.

The First confirms the Canons and Rules set down by the Apostles, by the general and particular Councils, and by the Holy Fathers and Doctors of the Church.

The Second exacts a due Observation and Execution of what had been Decreed by the Popes *Nicholas* and *Adrian*, upon pain of Deposition of Clerks, Delinquents, and Excommunication of Lay-men.

The Third requires the same Adoration to our Saviour's Image, as to the Book of the Gospels; because, as our Salvation is to be obtained by the words contained in that Holy Book; so in Images, we learn by the Features and Colours, what the Scripture Teaches by the Letters; and therefore they ought to be honoured according to ancient Tradition, with Worship relating to the Original; and as we honour the Gospel, and the Figure of the Cross, so ought we to honour the Virgin *Mary's*, and the Saints Images. This Canon ends with an Anathema against such as shall not do it.

In the Fourth Canon, the Council condemns *Photius*, and declares, That he never was a Bishop; That those Ordained, or raised to any Church-Dignity by him, shall be degraded; that the Churches Consecrated by him, or those whom he had Ordained, shall be Consecrated anew; and that all the former Acts of his Sacerdotal Functions shall be null.

By the Fifth, 'tis prohibited to ordain a Man, who leaves the World and turns Monk, in order to become a Bishop, or Patriarch, though he has continued some considerable time in each degree of the Orders. And as to those who left the Secular Life without any such Ambition, it is Ordained, that none shall be raised to that Dignity, till they have been Readers the space of one year, Sub-Deacons two years, Deacons three, and Priests four years. A Time not requisite to observe, in respect of those that have been, from the very first, Clerks or Monks.

The Sixth pronounces an Anathema against *Photius*, for having Intruded False Deputies, and against all those who shall hereafter Impose thus upon the Publick.

By the Seventh, it is prohibited to suffer any Person, condemned by this Council, to Paint Images, or Teach in the Churches.

The Eighth contains a Prohibition to the Patriarch of *Constantinople*, to exact Declaratory Subscriptions from Bishops, that they shall own him for their Patriarch.

By the Ninth it is determined, That those who have thus Subscribed for *Photius*, are not bound to stand to it.

By the Tenth it is prohibited to separate from the Patriarch's Communion, or to refuse to Name him in the Celebration of the Holy Mysteries, before he has been Condemned in a Council, how conspicuous soever be his Crimes. Which extends likewise to Bishops, in relation to their Metropolitans, as it does to these in relation to their Patriarch.

The Eleventh pronounces an Anathema against such as hold, That Man has Two Souls.

The Twelfth doth injoin the Deposition of Bishops, that shall prove to have been chosen by the Intrigues or Violence of Princes.

By the Thirteenth 'tis Order'd, That the Principal Dignities of the Church of *Constantinople* shall be conferred upon such Clerks of that Church, as have served in lesser Offices, and not to Strangers, or Persons having Secular Employments.

The Fourteenth provides for the honour of Episcopacy, by enjoying the Bishops not to meet Great Men and Princes at a distance from their Churches, or to Light when they meet them, or to Prostrate themselves before them.

The Fifteenth prohibits all Bishops; upon pain of being Deposed, to Sell, or Alienate what belongs to their Churches, and pronounces an Anathema against the Purchasers or Retainers thereof. If a Bishop erects a Monastery out of his Church-Revenues, he ought to leave it to the Church. But, if it be out of his own Revenues, he may dispose of it; provided nevertheless, that it shall not become a place of Habitation for Lay-men.

The Sixteenth is to prevent the Impiety of such as take upon them, in Derision, the Priestly Habit. Which Sacrilege is strictly forbidden by this Council, enjoying, That if any Emperour, or Prince, should attempt for the future to do any such Thing, he shall be therefore liable to a Penance, and Anathematized, if he refuse to submit to it; And if the Patriarch of *Constantinople*, or his Suffragan Bishops, should wink at it, they shall be Deposed; And that all those who shall

prove to have been any ways Instrumental in such an Impiety, shall do Penance, and be excluded during the space of Three years, from the Communion of the Church, viz. one year in each degree of publick Penance.

The Seventeenth renewing the Sixth Canon of the *Nicene* Council, concerning the Rights and Prerogatives of the Patriarchs, declares, That both at *Rome*, and in the Patriarchates of *Antioch* and *Jerusalem*, the Patriarchs shall be Impowered to Summon to their Councils all the Metropolitans whom they Ordain, or Confirm, by giving them the *Pallium*, and likewise to Reprove and Correct them. That it shall be no lawful Excuse for the Metropolitans to alledge, That their Princes will not give them leave to go out of their Dominions, or that they are bound to hold a Synod twice a year, because they ought to perform the Good of a Whole Diocess, that is, of several Provinces, procured by a Patriarchal Synod before that of one Province. That it is needless for Princes to be present at those Synods, because it does not appear, that they have assisted at any but General Councils. It is therefore ordered by this Council, That the Metropolitans which are Summoned by their Patriarch, and shall not appear Two Months after his Summons, shall be Excluded from Church-Communion; and Deposed, in case they continue a whole year in their Obstinacy.

The Eighteenth doth pronounce an Anathema against all those that shall take away from any Church her Rights or Privileges, obtained by the Grant of Princes, or enjoy'd during Thirty years.

The Nineteenth prohibits all Metropolitans to remove from their own into other Diocesses, abusing their Authority, to consume the Revenues of the Churches of their Suffragan Bishops. Yet it enjoyns; That Hospitality shall be used towards them, when they shall be obliged to go through any Diocess; but that they shall be provided only of such Things as shall be found there; that they shall proceed on their Way, without making any long stay, or exacting any thing, either from the Bishop, or Church. For, if all Bishops be bound to use their Revenues with Parsimony, and not spend them for their own use: How great is their Fault, who improverish, or burden the Churches of other Bishops?

The Twentieth enjoyns, That those who are in possession of Church-Lands, paying Rent for the same, shall not be turned out by force, and without a due Course of Law, for want of Payment, but shall be summon'd; and, if in Three years time they pay not what they owe, application shall be made to the Judges, that by vertue of a Judgment, the Church may be put into possession of her Land.

The One and twentieth declares, That all due Respect must be shewed to Patriarchs, and all Attempts to turn them out of their Sees are unlawful; That the Pope of Old *Rome* ought to be Honoured and Respected in the first place; and next to him the Patriarchs of *Constantinople*, *Alexandria*, *Antioch* and *Jerusalem*. That none ought to attempt to Write against the Pope, under pretence of some Crimes, which they falsely impute to him, as *Photius*, and, before him, *Dioscorus*, have done; that all those, who, in imitation of them, shall cast any Obloquy, by word of Mouth, or in Writing, against St. *Peter's* Holy See, the Prince of the Apostles, shall be Condemned, as those two Hereticks are; and that if any Prince attempt to Depose him, he shall be Excommunicated. But if a General-Council being met, there happens any Difference with the Bishop of *Rome*, he ought to be conferred with about the Matter, and his Answers be had, to make the best of it on either side, and no rash Judgment to be passed against the Supream Bishop.

By the Two and twentieth it is ordered, That Princes and Great Men shall have no hand in the Election of Patriarchs, Metropolitans, or Bishops, but shall receive him whom the Bishops have Chosen. Yet if any Lay-man be invited to joyn his Assistance in the Election, he may lawfully do it.

The Three and twentieth charges the Bishops not to give away what belongs to other Churches; nor to Ordain those Men Priests or Clerks in Churches, that have no Dependency upon them, nor to perform their Functions in any other Diocess, without the leave of the Bishop of the Place.

The Four and twentieth is against the Metropolitans, that send for their Suffragan Bishops to perform their Functions, while they are taken up with Secular Impleys. The Patriarch is ordered to punish them; and, if they persist in their Delinquency, to Depose them.

The Five and twentieth declares, That all Bishops and Priests, Deacons and Sub-Deacons, Ordained by *Ignatius*, or *Methodius*, who still adhere to *Photius*, shall be Deposed, and made Incapable for ever of all Sacerdotal Functions; but, if they Repent hereafter, they shall be received into the Church-Communion, but not restored to their Dignity.

The Six and twentieth allows the Freedom to any Priest or Deacon, Deposed by his Bishop, to Appeal to his Metropolitan; who shall send for the Bishop, and Examine the Clerks Case in a Synod, in order to confirm or annul the Judgment given against him. It gives likewise to Bishops, Judged by their Metropolitans, the liberty of a Recourse to the Patriarcha, as the Judge of the Causes of the Metropolitans within his Patriarchate; and excludes both the Provincial Bishops and the Neighbouring Metropolitans, from taking any cognisance thereof.

The Seven and twentieth, being the last of all, enjoyns all Bishops to make use of their *Pallium* at proper Times and Places; and not to abuse it through pride or ambition, by wearing it at all Times, and using it in all their Functions; and that all such as have been Monks shall keep some Marks of their Profession.

These Canons being read, the Legates proposed, That the Definition of the Council should be Read, which contained a Confession of Faith, or a Symbol of a pretty large extent; an Acknowledgment of the Seven first General Councils; the Condemnation of some Hereticks therein condemned; the Condemnation of *Photius*, and the Approbation of what had been Enacted in this Council. This Definition being unanimously approved of by all the Bishops, the Emperour Asked, Whether any one amongst them had any thing to say against the Canons and Decrees of this Eighth General Council, because whoever should oppose them, after the breaking up of the Assembly, should be condemned to Banishment. At the same time he exhorted the Bishops to give wholesome Instructions to their Flocks, and all Clergy-men to keep Peace amongst them, and not to depart from the Council's Decisions. The Lay-men he charged to forbear Disputing about Church-Matters, the Cognizance whereof belongs to the Patriarchs, Bishops, and Doctors of the Church. Which Exhortations were approved of by all the Bishops. Lastly, The Pope's Legates proposed, That the Acts of this Council should be Subscribed unto, and Invited the Emperours to do it in the first place. But *Basilus* answer'd, That he ought not to Subscribe, but after the Bishops, in Imitation of *Constantine*; yet, seeing they did him that Honour, he was willing to Sign next to the Deputies of the Patriarchs. So *Donatus* Bishop of *Ostia* Signed first; next to him the other Deputies from *Rome*, then the Deputies of *Alexandria*, *Antioch*, *Jerusalem*, and *Constantinople*; and next to these the Emperours *Basilus*, *Constantine*, and *Leo*; and, lastly, all the Bishops, every one according to his Rank. Five several Copies were Subscribed unto. The Officers and Noblemen who had assisted at this Council, declared their Abhorrence of all the Actings of *Photius* against Pope *Nicholas* and *Ignatius* the Patriarch; and that they freely submitted to the Decisions of the Council. Which was accordingly Recorded by the Registers; and so the Council broke up, with the usual Acclamations.

The Pope's Legates did not Subscribe, till after a Review made of all the Acts, by *Anastasius* the Library-Keeper, who was well-skilled in the Greek Tongue; Who, having observed, that the Commendations given in Pope *Adrian's* Letter, to the Emperour of the West, were razed out, they made a Scruple to Subscribe, and complained of it. The Greeks, unwilling to own the Emperour of the West, refused to have them Inserted; and, to palliate the Matter, alledged, That in a Council, God's Praise onely, not the Commendations of Princes, ought to be mentioned. A Pretence not very taking from Persons that continually repeated their Acclamations in Honour of the Emperours. This Debate however obliged the Legates, fearful to do any Thing that might displease the Pope, to Subscribe, with this Restriction, that they gave their Consent to the Acts of this Council.

The Council afterwards caused Circular Letters to be drawn, to Acquaint the whole World with the Condemnation of *Photius*, and the Restauration of *Ignatius*. One was particularly directed to Pope *Adrian*, full of Thanks and Approbation of the whole Proceedings of the Holy See in this Matter. The Emperours Writ likewise Two Letters about this Council; one to the Patriarchs, to let them know the Success of their Meeting; and the other to the Pope, full of Thanks and Commendations.

Ignatius the Patriarch Writ in particular a Letter to Pope *Adrian*, wherein he prays him to Consent, That the Readers Ordained by *Photius* might be admitted into Holy Orders, and desired favour for *Paul*, the Keeper of the Records of the Church of *Constantinople*, and for *Theodorus* Metropolitan of *Caria*.

The Council being ended, some Bishops of the Patriarchate of *Constantinople* went to wait on the Emperour, and complained, That the Church of *Constantinople* was made too much subject to the Church of *Rome*; adding, That the Uncertainty that was observed in the Legates Subscriptions, might give occasion to alter what was passed, and that they could not recover their Liberty, if they did not recover the Forms they were fain to subscribe unto. Whereupon those Forms were taken out of the hands of those to whom the Legates had committed the care of them; and they found it exceeding difficult to recover them, though they made use of the Interest of the Ambassadors of the Western Empire, who pressed it so hard upon the Emperour, that he found himself obliged to get them returned into their hands. Three days after this, the Emperour sent for the Pope's Legates into a place where *Ignatius* the Patriarch, and the Deputies of the other Patriarchs were met together. An Envoy of *Bulgaria*, *Peter* by Name, was called in; who acquainted the Assembly, That the Prince of *Bulgaria* was very joyful to learn, that they had met in Council for the good of the Church; and, that he Thanked the Legates of the Holy See of *Rome* for having Writ to him in their Way hither. After these Complements, he asked the Patriarchs Vicars, in the Name of the *Bulgarians*, What Church they must be subject to? To which the Pope's Legates answer'd immediately, That the *Bulgarians* had been first Instructed in the Christian Faith by the Church of *Rome*, which had sent unto them Bishops, and Priests, according to their desire. The Envoy owned, That it was true, the *Bulgarians* had first apply'd themselves to the Church of *Rome*, which they had owned hitherto; but that this was the Time to decide with the Patriarchs Legates, to which of the Two Churches it was most reasonable they should submit themselves, the Church of *Rome*, or that of *Constantinople*. The Pope's Legates answer'd, They had made an end of those Things they were sent for; and that they could not regulate any Thing farther, or consent to any Regulation prejudicial to the Church of *Rome*, concerning such Matters as they had no power to Treat of: But, the whole Countrey of *Bulgaria* being full of Latin-Priests, their Opinion was, That they ought to submit themselves to no Church but that of *Rome*.

The

The Deputies of the Patriarchs of the East asked the *Bulgarians*, Whose Country *Bulgaria* was, when Conquer'd by them? Whether they had, at that time, Greek or Latin Priests? To which they answer'd, That they Conquer'd it from the Greeks, amongst whom they found Greek Bishops. Whence the Patriarchs Deputies inferred, That those Bishops were Ordained by the Patriarch of *Constantinople*. But it was reply'd by the Pope's Legates, That, though they were Greeks, it did not follow, that they were Ordained by the Patriarch of *Constantinople*; that the Difference between Lay-men did not make any confusion in the Ecclesiastical Order; and that the Latin Church had Greeks in several places who were subject to her. The Deputies of the Patriarchs retorted, They could not deny but that *Bulgaria* was a Member of the Greek Empire, which the Legates granted; but affirmed withall, That the Division of the Church does not agree therein with that of the Empire. Being asked, Upon what they grounded the Right of the Church of *Rome*, They answer'd, First, That it was plain by the Decretals of the Bishops of *Rome*, that the Two *Epyrus's*, *Thessaly* and *Dardania*, to which the *Bulgarians* gave the Name of *Bulgaria*, had formerly belonged to the Church of *Rome*. Secondly, That the *Bulgarians* had voluntarily submitted themselves to the Holy See. Thirdly, That the Holy See had sent unto them Latin Priests and Bishops, and that they had yet actually a Latin Bishop. That the Right of the Church of *Rome* being so well grounded, and her Possession so long, she ought not to be deprived of it. The Deputies of the Patriarchs asked them, Upon which of those Pretences they grounded themselves. To which they answer'd, They did not own them for Judges, who were under the Holy See; and that they had no power to Treat of this Matter. Notwithstanding which Protestation, the Deputies of the Patriarchs made this Decision; That it was unreasonable for the *Romans*, who disowned the Greek Empire, and were Confederated with the *French*, to pretend to a Right of Ordination in their Emperor's Dominions; and therefore their Judgment was, That that part of *Bulgaria* which formerly belonged to the Empire, and had received Greek Priests and Bishops, should be restored to the Church of *Constantinople*. The Pope's Legates on the other side declared, That they made void that pretended Judgment given by the Deputies of the East, and Conjured *Ignatius* the Patriarch to forbear sending Priests or Bishops into *Bulgaria*; and presented to him, at the same time, a Letter from Pope *Adrian* upon that Subject. Which being read by *Ignatius*, not without some reluctancy, he answer'd in general terms, That he would not ingage himself in that Affair.

The Pope's
Legates
taken by the
Sclavoni-
ans.

The Emperor, although he was provoked by the Opposition of the Pope's Legates, concealed, for some time, his Relentment. Having treated them sumptuously, he dismissed them with Rich Presents; but took no care to provide for their Safety, and sent them away without a Convoy. So that they were intercepted by the *Sclavonians*, who seized upon all they had, and (amongst other Things) of the Authentick Acts of the Council. In short, they were very ill treated, and kept some time in Captivity: But, being at last released, upon pressing Letters from the Pope, and the Western Emperor, they returned to *Rome* at the latter end of the year. They gave the Pope an account of their Voyage, and deliver'd unto him *Ignatius* his Letter, and some Writings they had recover'd from the *Bulgarians*, with those they had put into the hands of *Sippo*, Minister of State, and *Anastasius* the Library-keeper, which fell not into the same danger, but preserved, and brought the Acts of the Council intire to *Rome*.

Pope Adri-
an's Letter.

Pope *Adrian* was very well pleas'd with the Transactions of the late Council, but no less dissatisfied with what had pass'd since, as he expressed it in the Letter he Writ to the Emperor, dated Nov. 10. 871. In which, having praised their Piety and Zeal, he makes great complaints of their neglect of his Legates, as to their safety, being left, without a Convoy, to the Mercy of Barbarians, by whom they were stript, made Captives, and very ill used. But that which touches him most to the quick, is the business of *Bulgaria*, complaining of the Attempt made to extort it from the Jurisdiction of the Holy See, and that *Ignatius* has had the confidence to Ordain a Bishop, in order to send him thither. To which he adds, That, if they continue in that Resolution, he must vindicate his Right, and make void the Ordination of all such as shall perform any Episcopal or Ecclesiastick Functions in that Countrey by the Mission of the Bishop of *Constantinople*. As to *Ignatius* his Requests to him, he declares, That he cannot alter any thing in that Matter, nor derogate from the Ordinances of his Predecessors, or the Council; for, it was not the practice of the Popes to abuse (according to their Fancy) the Decrees of their Fathers, as did some Greeks, who used the Pope's Decrees as long as they favoured their Designs, but laid them aside, when they found them contrary.

New Trou-
bles upon
the account
of Bulga-
ria.

This however hindred not the *Greeks* from taking possession of *Bulgaria*, and turning out of it the Latin Priests and Bishops. But the Popes did not lose all hopes to recover it. In order to which, *John VIII.* next Successor to *Adrian*, sent in the year 878. Two Legates to *Constantinople*. viz. *Peter* and *Eugenius*; the first, Bishop of *Ancona*, this of *Ostia*. The pretence was, To bring the Church of *Constantinople* into a peaceable temper, then still divided by the Faction of *Photius*. But he charged them to go to the Prince of *Bulgaria*, and Writ, at the same time, a very positive Letter to *Ignatius* the Patriarch, the substance of which was, That he now warn'd him the Third time to yield up *Bulgaria* to the Holy See of *Rome*, and Thirty days after the Receipt of this Letter, to call from thence all Bishops, Priests, and other Ecclesiastics by him Ordained. If not, he would Exclude him from the Communion of the Body and Blood of Christ, as long as he persisted to keep that Countrey under his Jurisdiction; and, if he continued in his Obstinacy, he would declare him Deprived and Fallen from the Patriarchal Dignity, wherein he had been kept by the Favour of the Holy See. At the same time the Pope Writ Two Letters to *Michael* King of the *Bulgarians*.

Bulgarians, Exhorting him to submit to the Church of *Rome*; and required of Count *Peter*, that he would use his utmost endeavours to persuade that Prince to it. Lastly, He commanded all Greek Priests, and Bishops, then in *Bulgaria*, to withdraw themselves within the space of Thirty days, declaring them Deprived of their Functions, if they refused to do it within that Time.

Photius, relying upon this Division between the Pope and *Ignatius*, attempted his Restauration; and, having by his Artifices procured the Emperour's Favour, with the Assistance of *Theodorus Santarabenus*, he returned to *Constantinople*, *Ignatius* yet living. 'Tis said, This Patriarch offer'd him to Write in his behalf to all the Bishops under his Patriarchate, and procure, that he should have his Absolution, provided, he would forbear all Sacerdotal Functions; but *Photius* refused it, being resolved to attempt his Restauration to the Patriarchal Dignity. Thus, in stead of Reconciling himself with *Ignatius*, he Declared against him, and Ordained in *Magnaurus* his Palace, *Ignatius* yet living. But this Patriarch dying, *Octob.* 23d. 878. *Photius* went into *St. Sophia's* Church with Armed Men; forcing a great many Bishops, Clerks and Monks, to Communicate with him, and to own him as their Patriarch; Deposing, and Persecuting all that refused; turning out all that had been Ordained by *Ignatius*, and restoring them to their respective Stations, after he had Re-ordained them. At the same time he took care to confer the principal Dignities of the Church upon his own Creatures. And, to prevent all Opposition on the Papal side, with Threats and Presents he prevailed with the Two Legates, to tell publickly, both the Clergy and People, That they were come to Depose *Ignatius*, and to declare *Photius* their Patriarch.

Photius returns into *Constantinople*, and is restored.

To bring the Holy See to consent to *Photius's* Restauration, *Basilius* the Emperour sent Ambassadors to Pope *John* the VIII, to desire of him, That he would receive *Photius* into his Communion, and own him as Patriarch. Three Monks were also sent to desire the same Thing, in the Name of the Patriarch of *Jerusalem*; and *Photius* sent *Theodorus Santarabenus*, to bring about this Accommodation. Who were all well received, and had a favourable Audience from the Pope. The Eastern Emperour, whose Forces began then to be considerable in *Italy*, promised him to secure the Coast of *Campania* from the Irruptions of the *Saracens*, and to yield him up *Bulgaria*. To justify the Restauration of *Photius*, the Necessity of it was urged, for the good of the Peace, and the Re-union of Mens Minds. To which his Partisans added, That *Ignatius* himself was for it; and a Paper was produced, under his Name, whereby he desired the Pope's Consent to it.

Pope *John* the VIII. gives his Consent to *Photius's* Restauration.

The Pope, in Answer to the Emperour, sent him word, That *Ignatius* of happy Memory being dead, he consented, by reason of the present Necessity, and for the good of the Peace, that *Photius* should be owned as Patriarch, provided that he gave Satisfaction, and begged pardon before a Council; That he declared him Absolved, with all the Church-men of his Party, from all Censures and Condemnations against them; and that he thought it convenient, to have him Re-instated in the See of *Constantinople*; but that he expected, no Lay-man or Courtier should, for the future, be raised to the Patriarchal Dignity of *Constantinople*; and that Cardinal-Priests, or Deacons of that Church, should be chosen for that See. To which he added, That he granted this, but on condition that *Bulgaria* should be Resigned up to him, and that the Patriarch of *Constantinople* should make no Claim to it. Lastly, He exhorted the Emperour to own, and bear respect to the Patriarch, and to endeavour the Re-union of the Bishops, and the whole Clergy with *Photius*; Declaring all those Excommunicated, That should refuse to hold Communion with him, after Three several Notices. This Letter, bearing date the 16th of *August*, 879, was carried by one *Peter*, a Priest, who was sent to *Constantinople*, with the Deputies come from thence. He had also, under his Care, a private Letter to *Photius*, wherein the Pope expressed unto him, the Joy he received by the Re-union and Peace of the Church of *Constantinople*, and his consent to his Restauration, provided that he begged Pardon in a Synod, and restored *Bulgaria* to the Holy See. Other Letters he was charged with, one directed to the Clergy of *Constantinople*; another to the Patriarchs of the East, upon the same subject; and a Third, directed to those who should refuse to hold Communion with *Photius*, wherein he warned them to acknowledge him as their Patriarch; if not, that he had charged his Legate to Excommunicate them.

He Writ in particular to the Two Legates he had sent to *Constantinople*, and let them know he was not satisfy'd with their rash Approving of *Photius*, without his Order or Knowledge; that however he joynd unto them *Peter*, Cardinal-Priest, that they might labour together for the Peace of the Church, according to the Letters and Instructions he had given him. By which Instructions, they were to make their first Visit to the Emperour, and deliver him the Letter they had for him; the next day to visit *Photius*, and give him his Letter, with Salutations from him, and a Declaration of the Command they had received from him, to own him, for Peace-sake, as Patriarch, and to make all the Churches own him, provided he received all those that should be willing to hold Communion with him, though his Adversaries before. That a Council should be called, in which they should preside with the Patriarch, and the Deputies of the Patriarchs of the East, and wherein should be present the Metropolitans and Bishops of the Patriarchate of *Constantinople*. In it he order'd, That there should be Read his Letter to the Emperour, and the Bishops be asked, Whether they approved of it; which done, they should declare, That the Holy Father having the Care of all the Churches, and being desirous to procure Peace amongst them, had sent them thither to make up their Breaches, to Reconcile those that were at Variance, and Raise up them that are Fallen; That they might all with one accord Glorifie the Father, the Son, and

the Holy Ghost. Then they were to propose the following Canons, *viz.* That after *Phocas* his Decease, no Lay-man should be raised to the Patriarchal Dignity; that *Photius* should send no *Patriarchum* into *Bulgaria*, nor make any Ordination there. 'Tis very probable, the Pope had enjoined *Photius* to beg pardon of the Council, as is mention'd in the Pope's true Letters. But this Article is not found in the Memoir which we have onely from *Photius*, nor in the Letters of Pope *John* the VIII, which he caus'd to be Read in the Council, and out of which he had razed this Article with some others, as he had added unto it an Article against the Eighth Council, to be found also in this Memoir, falsify'd by *Photius* in the like manner. All this was done by the Pope in a Synod held at *Rome*, consisting of 17 Bishops of *Italy*, 4 Cardinal-Priests, and Two Deacons, whose hands are to be found at the end of this Memoir.

The Council confirms the Restoration of *Photius*.

Peter being arrived at *Constantinople* in 879, *Photius* summon'd thither a full Council, to which he gave the Name of the VIII. Oecumenical Council; which, by his Account, consisted of 383 Bishops. The first thing he declared, at the Opening of the Assembly, was, That Pope *John* the VIII. had received him into his Communion; first, by his Two first Legates, *Paul* and *Eugenius*; next by *Peter* the Priest, whom he had sent purposely for it. Whereupon *John*, Bishop of *Heraclea*, complain'd, That the Church of *Rome* had occasion'd all the Troubles befallen to the Church of *Constantinople*, blaming the Conduct of the Popes *Nicholas* and *Adrian*, and exalting that of *John* the VIII.

In the Second Session, held the 16th of November, the Pope's Letters to the Emperour and to *Photius* were read. But so falsify'd, that what concerned *Ignatius* was razed out, as were also the Injunction to *Photius*, to beg pardon before the Council, some advantageous Expressions about the Holy See, and what related to the Restitution of *Bulgaria*. Which was supply'd with high Commendations of the Emperour and *Photius*, and the Condemnation of the Eighth Council. These Letters being read, *Photius* extolled his kindness which he pretended himself to have to *Ignatius* the Patriarch, and promised that he would honour his Memory. After this, a Letter from *Michael* the Patriarch of *Antioch*, upon this subject, was read; wherein he required also the Condemnation of the Eighth Council. Then was called in *Thomas*, Arch-bishop of *Cæsarea*, the onely Deputy from the East, that had Assisted at the Eighth Council. *Photius* caus'd him to Renounce what he had both said and done in that Council. The Letters from the Patriarchs of *Jerusalem* and *Antioch* to *Photius*, were likewise read; wherein they gave him very high Commendations, and own'd him as Patriarch. This Session ended with the reading of a Letter from *Abramius* Arch-bishop of *Amydus*, who Writ very sharply against the Eighth Council.

In the Third Session, held Nov. the 18th, the Letters from Pope *John* the VIII. to the Church of *Constantinople*, to the Bishops of that Patriarchate, and to the Patriarchs of the East, were read. In which, expressing his desire to procure the peace of their Church, the Bishops of that Patriarchate declared thereupon, that they had Peace amongst them, before the coming of that Letter; and some mention being made of *Bulgaria*, they judg'd it reasonable that Affair should be referred to the Emperour, the Bounds of the Empire being concern'd therein. A Letter from the Patriarch of *Jerusalem* to the Emperour was likewise read, wherein having deplored the Miseries and Calamities of his Church, he pray'd that Prince to assist it with his Princely Charity. Lastly, The Pope's Instructions to his Legates, an Abstract whereof we have already made, came also to be read.

In the Fourth Session there appeared a Deputy from the Patriarch of *Antioch*, who brought some Letters from that Patriarch, and that of *Jerusalem*, both Written in the behalf of *Photius*. Wherein they declared, That the Deputies, who had assisted at the Eighth Council, in the Name of their respective Churches, had been sent by the *Saracens*. These Letters being read, the Noble-men came in who had assisted at the said Council, and expressed their sorrow for what they had done, being (as they pretended) impos'd upon by the false Deputies of the Patriarchs. Five Articles were read, which were propos'd in the Name of the Pope's Legates. The first, about the restitution of *Bulgaria* to the See of *Rome*; The second, that for the future no Lay-man should be elected Patriarch of *Constantinople*; The third, that no Clerk of another Church should be chosen; The fourth, to abrogate the Council held against *Photius*; And the fifth, that those should be Excommunicated who refus'd to hold Communion with *Photius*. All which Articles, except the first about *Bulgaria*, were approved of by the Council.

In the Fifth Session, held Jan. the 26th, 880. *Photius* complain'd; That the Church of *Rome* seem'd unwilling to receive the Seventh General Council. But the Pope's Legates having satisfy'd the Council in that Matter, it was decreed unanimously, That that Council should stand for the seventh Oecumenical.

After this, *Metrophanes*, Metropolitan of *Syria*, was summon'd to appear, for refusing to hold Communion with *Photius*. Whereupon the Pope's Legates required a Canon to be made, disabling *Photius* from receiving such as had been Excommunicated or Deposed by the Bishop of *Rome*, and the Bishop of *Rome* from receiving those that had been Condemned, or Excommunicated by *Photius*: This was the first Canon. The second was made upon the Remonstrance of *Photius*, and Order'd, that Bishops that turned Monks, should not retain their Bishopricks, and disabled them from the Recovery thereof. A third Canon was added, against such as should Imprison, or abuse Bishops. This done, the Acts of the Council were sign'd by the Legates, and all the Bishops.

May the 10th, they met together in the Emperour's Palace, in whose presence was read the Symbol, or Creed of the Council of *Constantinople*, with a Prohibition to add any thing to it; which

which was against the Latin Creed, to which was added the *Filioque*. *Basilus* the Emperour; with the Princes his Sons, subscribed to this, and disapproved, by his subscription, all that had been Transacted against *Photius*.

May the 13th, the Bishops met again in the Great Church, to whom was read the Creed agreed upon in the last Meeting, and repeated Anathema's pronounced against all persons that should either add to, or take any thing from it. Thus you have an Abstract of the Acts of this Council, published by *Baronius*, and taken out of the Acts themselves, the Manuscripts whereof are to be found in the Vatican Library, and that of the *Colonna's*.

The Pope's Legates returned to *Rome*, with Letters from the Emperour and *Photius* to the Pope; to whom they made their Report of *Photius* his Restauration, and of the peaceable State wherein they had left the Churches of *Constantinople*. The Pope, in his Answer, Congratulated the Emperour for it, and returned him his Thanks, at the same time, for his Care in sending Gallies for the Defence of the Territory of *Rome* against the *Saracens*; for his restoring to the Church of *Rome* *S. Sergius* his Monastery in the Neighbourhood of *Constantinople*; and, lastly, for having restored *Bulgaria* to the Sec of *Rome*. He prays him to continue his Good Will to that Sec; and adds, at the end of the Letter, That he allows of the Acts of the Council at *Constantinople* for the Restauration of *Photius*; but, if his Legates had any way trespassed upon his Orders, he disowns all such Actings, and declares them void. This Letter bore date, *August* the Thirteenth, 880.

He also Congratulated *Photius* upon his Restauration, for which he told him he was obliged to the Holy See; but blamed him for refusing to make a Publick Acknowledgment of his Fault, and beg the Council's Pardon. He enjoyns him to submit himself, and be faithful to the Holy See; and ends his Letter with the same Clause contained in that to the Emperour: Which shews, that he was not, as yet, fully informed of all those Things the Legates had consented to. And indeed, when he understood how they had been surprised, he went up to the Chaire of his Church, from whence he fulminated his Excommunication against all Persons that should not receive the Condemnation of *Photius*; and, having Deposed his Legates, he sent *Marinus*, who had been twice already Legate in the East, to Repair the Mischief done by the late Legates. *Marinus* being arrived at *Constantinople*, did strenuously maintain what had been done under Pope *Nicholas*, and in the Eighth Council against *Photius*, refusing to consent to the Abrogation of the Acts of that Council. The Emperour incensed at his Presumption, in Disannulling what the other had Ratified, caused him to be cast into Prison; and having kept him there the space of Thirty days, thinking that Mortification would make him change his Mind, he sent him back to *Rome*, where his Confinement was soon required. For Pope *John* dying in the beginning of the year 882, he was Chosen to be his next Successor on the First of February.

Being raised to that High Station, the first Thing that he did, was, to Condemn *Photius* again; to declare void all the Episcopal Functions he had took upon him; and to Abrogate all the Acts of the False Council of *Photius*. His Pontificate having lasted but one year and odd days, he had for his Successor *Adrian*, the Third of that Name, to whom *Basilus* the Emperour made present Applications, to get him to own *Photius*. But this Pope, on the contrary, did openly declare against him, and Confirmed what his Predecessor had done. *Basilus*, provoked by this Denial, Writ *Adrian* a Letter full of Invectives against the Bishops of *Rome*, but chiefly against *Marinus*; affirming, That he could not legally be Chosen Bishop of *Rome*, because of his being Bishop of another Church. This Letter was deliver'd to Pope *Stephen* the Vth, who succeeded *Adrian* in 885. *Stephen* made a Sober, but Smart Answer to the Emperour; in which he tells him, That he wonders how he could Write in so violent a Style to his Predecessor; for he could not be ignorant, that the Sacerdotal Dignity was not any way subject to the Regal Power; That, though the Emperour represented Christ upon Earth, 'tis onely in respect to Civil and Temporal Things; And that, as God has given him a Supream Power over the Things of this World, so has he given, by *St. Peter*, to his Successors, a Supream Authority over Spiritual Things. That it was the Emperour's part to destroy with the Sword the Impiety and Barbarity of Tyrants; to doe Justice to his Subjects; to make Laws; and to have Armies both by Sea and Land; but that the Care of Christ's Flock is committed to the High-Priests; a Dignity as much above that of Kings, as Heavenly Things are above Spiritual. He exhorts him to follow the Pope's Decrees, and to respect their Dignity. He charges with Blasphemy all that have offer'd to Calumniate his Predecessor *Marinus*, and sharply rebukes him for his giving credit to such Calumnies. He asks him, By whom he was Constituted a Judge of the Holy High-Priests? And how he knows that *Marinus* was not a Bishop? He excuses his being Translated, by several Instances. Moreover, he affirms, That the Pope is not liable to any Man's Judgment; and says, That Pope *Sylvester* caused a Declaration of it to be made by his Legates in the *Nicene* Council: A Fact that cannot be proved. He justifies all the Proceedings of *Marinus* and his Predecessors against *Photius*, exhorts the Emperour to put him out of his See, and to fill his Place by another Patriarchy. He complains of the ill usage *Marinus* had at his Court. Lastly, He commends the Emperour for designing one of his Sons for the Sacerdotal Office; and requires his Assistance for the defence of *Rome* and all *Italy*, both by Sea and Land, against the Descents and Inroads of the Barbarians.

This Letter came to *Constantinople* after *Basilus*'s Decease, and was delivered to his Son *Leo*, *Photius* who succeeded him in 886. This Prince was an Enemy to *Photius*, upon a Jealousie he had that *Photius* had made use of *Santarabem* to put him out of his Father's favour, who had forced him again.

to a private Life. Glad therefore of this Opportunity, at his Accession to the Imperial Throne, to be revenged of his Enemies, he presently turn'd out *Photius*, and banished him into a Monastery in *Armenia*; caused *Santarabenus's* Eyes to be put out, sent him into Exile to *Athens*, and caused *Stephen*, his own Brother, to be chosen Patriarch of *Constantinople*. Which Election was approved of by *Stylian* Bishop of *Neocæsarea*, and by the other Bishops that were *Photius's* Adversaries: who in their own Names, and the Names of the Clergy of *Constantinople*, together with the Abbots and Monks of the Empire, sent a Letter to Pope *Stephen*. In which having related all that had passed from the beginning, in *Photius's* Case, and how *Leo* the Emperour had no sooner ascended the Throne of his Father, but he presently turn'd him out; and by that means delivered them from the Miseries they groaned under for not submitting to him; they earnestly entreat him to pardon those who had held Communion with *Photius* a second time: by which Indulgence, he would save a world of people, proving that it had been practised by the Church upon several Occasions. However they acquaint him, that they would not suffer the Bishops of *Photius's* Faction to perform any Sacerdotal Functions, whatever Permission they pretended to have from the Holy See, till they had a certain Account of the Pope's pleasure in it; and that the rest who had submitted to *Photius*, and were compelled to do it, were the more excusable. The Emperour writ also to the Pope; but only acquainted him by his Letters, that *Photius* had withdrawn himself of his own accord, and had embraced a private Life.

Letters
from Pope
Stephen
to the
Greek
Bishops.

Pope *Stephen*, in his Answer to the Bishops that had writ to him, told them, they had just cause to turn out *Photius*, as by their Letters he was informed they had done; but that the Emperour having signified unto him, that he had withdrawn himself, he was perplexed what Answer to give. That there was a vast Difference betwixt being turned out, and quitting a Dignity of his own accord. Therefore not being able to pass his Judgment upon the Matter without a full Information, he had put it off; and thought it necessary that Bishops should be sent on both sides, that all Things being duly examined, and the Truth found out, he might order that which should be most acceptable unto God.

The Bishops
Answer to
Pope Ste-
phen.

The Bishops answered Pope *Stephen*, that the Difference found in their Letter and that of the Emperour, came from hence, That *Photius's* Friends, who acknowledged him for Patriarch, were obliged to give it out, that he had voluntarily quitted his Patriarchate: which they did not, who followed the Judgment of the Popes *Nicholas* and *Adrian*, and their Legates; for they look'd upon him only as a Lay-man, and said, he would never have voluntarily left it. They wondered, that having said in the beginning of his Letter, that *Photius* had been rejected, he should say at the latter end, that he must be brought into Judgment, as if it were doubtful whether he is a Bishop or not: that, if he were brought again into Judgment, he would be found still more guilty; and, to pass by other Matters, they did not think it convenient to pardon what the World knew he had done against *Marinus*. Lastly, They repeat their former Entreaties in behalf of those whom *Photius* had forced into his Communion, and pray him to send Circular Letters to the Patriarchs of the East, that they may approve of and confirm the Condescension which he had used towards those persons. To which they add, that it was the Emperour's Desire, who by rejecting of *Photius* had delivered them from his persecution; and that it was no way repugnant to the Canons, *Photius* being rejected, to admit to Penance such as had been compelled to hold Communion with him. This Letter was delivered to Pope *Formosus*, who succeeded *Stephen*, Anno 891.

Formosus
his Reply
to the Bi-
shops Let-
ter to Pope
Stephen.

This Pope answered to *Stylian*, that he was not plain enough in his Letter; that he desired Favour, without telling the manner, or for whom, whether for Lay-men or Bishops. If for Lay-men, he was willing to grant it; but if for Bishops, and that they might remain in their Dignity, he ought to observe, that *Photius* could not confer an Episcopal Dignity which he had not; that he could confer nothing but the Condemnation he had received; that praying in behalf of those he had Ordained, was to countenance him, who had Ordained them; that on the contrary, the Church of *Rome* ought to inflict severe penalties upon such persons, to purge thoroughly by that means the Church of *Constantinople*; that however his Clemency and Lenity inclined him to the Toleration of some things, but that there were others that could not be dispensed with; that he had appointed *Landulphus* Bishop of *Capua*, and *Romanus* his Legate à *Latere*, with whom they should consult about Matters, joyning with them *Theophiladus* Bishop of *Ancyra*, and *Peter* in whom he reposed a great Trust, provided nevertheless that the Condemnation of *Photius* should stand; and as to those whom he had Ordained, they might be received as Lay-men into the Church-Communion, if they acknowledged their Fault in Writing, and begged to be admitted to Penance; that done, he might do in conjunction with his Legates what he should think most expedient, these two Articles remaining untouched.

The last
Answers of
the Popes
to the
Greeks.

But, whereas the Number of Bishops, Priests, and other Clerks ordained by *Photius* was so great, that all the Churches almost had been left destitute, if the Clergy ordained by him had been made Lay-men, therefore this Regulation could not be put in Execution in the East: So that *Stylian* and others were forced at last to tolerate them, and hold Communion with them; but since they should have been better satisfied if they could get the Consent of the Holy See to it, *Stylian* endeavoured seven Years after to get it, and writ to the Pope for it. Then was *John IX.* raised to the Papal See, who declined to return an Answer himself, but ordered one to be sent him in his Name, to this purpose, That he thanked him for his firm Adherency to the Church of *Rome*, that he hoped at last the Obstinate would submit, that Peace would be restored to the Church, and an End put to a Schism that had continued the space of 40 Years. That he expected his Predecessors Decrees should be inviolably observed; that he had the same Sentiments of *Ignatius*, *Photius*, *Stephen*,

Stephen, and Anthony, as his Predecessors *Nicholas*, *John*, *Stephen*, and the whole *Roman Church*; that he would deal with them, and look'd upon them as they had done, and received into the Church-Communion all those he had Ordained, upon the same Conditions they had prescribed. This was the last Answer of the Popes upon this Matter, whose Judgment the *Greeks* did not follow, for they left in their respective Stations not only such as had sided with *Photius*, but also those whom he had Ordained. From which time the *Latin* and *Greek Churches* held no good Intelligence, though it seems they did not break off Communion altogether. For both the Emperour, and the Patriarchs of *Constantinople*, used to write to the Pope, and the Pope to return Answer; who also sent his Legates into the East, as in the Business of *Nicholas* the Patriarch upon the fourth Marriage of *Leo* the Emperour; who, having lost three Wives without Issue, resolved to marry again. But meeting with strong Opposition against it from the Patriarch, he in the Year 901. desired Legates from Pope *John IX.* and made them approve of his fourth Marriage. Whereupon he turned out *Nicholas* the Patriarch, and put *Euthymius* in his place. This Business renewed the Troubles of the Church of *Constantinople*: for, after *Leo's* Death, *Nicholas* was restored to his See in 912, and writ a Letter to the Pope concerning it, praying him to punish those who had stirred up those Troubles against him. Some time after, having reconciled the Minds of Men, and restored Peace to the Church of *Constantinople*, he desir'd Pope *John X.* by another Letter, to endeavour a Re-union of their respective Churches, the Peace whereof seemed to have been for some time interrupted, and to re-settle a sincere Correspondence betwixt them by sending Legates on both sides, and declaring with one accord that fourth Marriages are unlawful, and therefore prohibited. It does not appear that the Pope made any Answer to it; but an Assembly was held at *Constantinople* in 921. which absolutely prohibited such Matches for the future, and Excommunicated all persons so contracted, till such time as they were parted. As for third Marriages, they were not absolutely forbidden; but a penance was ordered for five Years to all persons that should marry three times after forty Years of Age, or even before that Age, provided they had had Children by the first Marriage. We find that *John XIII.* sent Legates in 968. to *Nicephorus* the Eastern Emperour, to treat of a Match with his Daughter-in-law and *Ortho* the Western Emperour; but those Legates were slighted and abused by the *Greeks*, as was also *Luitprandus*, *Ortho's* Ambassador. In short, 'tis very plain, that there was in those Times no good correspondence betwixt the *Latins* and the *Greeks*; that the *Latins* were hated and slighted by the *Greeks*, and these but little regarded by the *Latins*. But as little Friendship as there was amongst them, yet they did not openly condemn each other, nor did their Enmity break out openly till the time of *Michael Cerularius*, as will appear in its proper place.

Broils of the Church of Rome with the Greek Churches.

Before we conclude this Chapter, it will not be improper to speak of the Works of *Photius*.

The most considerable Fruit of *Photius's* Studies and Labours, is his Library entituled *Myriobiblon*, composed by him at the Request of *Tarasius* his Brother, being yet a Lay-man, and Ambassador in *Assyria*. It contains the Argument or Abstracts of 279 or 280 Volumes of many Authors, upon various Subjects. Wherein we find Grammarians, Criticks, Poets, Orators, sacred and prophane Historians, Physicians, Philosophers, Divines, &c. not ranked according to their several Arts or Professions, but brought in confusedly, and as they came first into his Memory. As he goes forward in this Work, he seems to encrease his Labour by the length of his Abstracts. For in the beginning he sets down in few Words the general Argument of the Works he speaks of, and delivers his Censure upon them. Then he attempts a larger Account of the Matters therein contained; and towards the end he makes long Abstracts thereof, without Choice or Reflections. Thus, as his Work swells, he falls short in his Exactness; and his Spirits being wearied with the length of the Work, he grows careless and negligent, producing nothing of his own, but contenting himself to transcribe faithfully what comes in his way. And indeed the end of his Work is so unlike the beginning, that some eminent Scholars have thought it could not be *Photius's*. There is nothing to be seen of that Exquisite-ness, of that fine critical Wit, of that free and impartial Judgment upon the Character and Style of the Authors, or of that inimitable Exactness which appears in the beginning. Yet it is very probable, the Weariness and Negligence of *Photius* were the Reason why he was not so accurate towards the end as he was in the beginning. For the Number of Works mentioned in the preliminary Letter being only found compleat at the end, 'tis not credible that what *Photius* had done should be taken out, to substitute in lieu of it the productions of any others. Nay, it seems that *Photius* had purposely altered his Method, thinking it more useful to give larger Abstracts of the Works he went upon, than barely to tell the Subject. For there are some Authors of which he speaks but succinctly in the beginning, and speaks of 'em again towards the end, to give larger Abstracts of their Works. But whatever Reason induced him so to do, whether it was to make his Work less tedious or more useful, it cannot be denied but that it had been more proper to joyn the general Argument and the Censure to be given upon each Work, to Abstracts of particular places worth taking notice of. 'Twere to be wished, that *Photius* had performed both the one and the other in all the parts of his Work, and that he had not contented himself to do one of them only. The World however is very much indebted to him, and his Work a very rich Treasure nevertheless, including what is most curious in every Science, and preserving to us both the Memory of Authors, and some Fragments of abundance of Works, which had been unknown to us, and nothing whereof had remain'd with us, had it not been for this Learned Man's Work.

Photius's Library.

This so useful Work was found out by the Jesuit *Andrew Schot*, who caused it to be transcribed from a Manuscript of Cardinal *Sirlet's* Library, and to be compared with a Copy thereof in

the *Vatican*, taken out of a Manuscript at *Venice*, written by the hand of Cardinal *Bessarion*. He communicated this Copy to *David Hoeschelius*, a Printer of *Ausburg*, who caused it to be Printed in 1601; being first compared with three other Copies, one in the Duke of *Bavaria's* Library, and the two other being procured for him by *Margunius*, and the Son of *Henry Stephen*, who had a Copy Written by his Father's own hand, and Revised by an Ancient Manuscript. *Andrew Scior*, a Man extraordinary well skilled in the Greek Tongue, considering the Usefulness of this Work, undertook to Translate it into Latin; and having happily compassed his Design, caused his Translation to be Printed alone at *Ausburg*, Anno 1606. Afterwards, both the Text and the Translation were Printed together at *Geneva* in 1611; and lastly, in the year 1653, this Work was Reprinted at *Reuen* by the *Berthelins*. This Edition is the largest and fairest.

The Nomocanon of Photius.

Photius his *Nomocanon* is another Proof of this Author's great Ability. 'Tis a Collection digested in an excellent Method, and brought under 14 different Titles, of the Canons of the Councils and Canonical Epistles, and of the Emperour's Laws about Ecclesiastical Matters. *Balsamon* has made Comments upon this Work, and with these Comments it appeared in publick by the care of *Monfieur Justel*, being Printed at *Paris* in Greek, with a Latin Version at the end, in 1615; the Version being first Printed both at *Paris* and *Basil*, in 1501. This Work is also found amongst *Balsamon's* Works (Printed at *Paris* in 1620.) and in the Pandects of the Canons of *England*, [put out by *Justellus* at *Paris*, 1662.]

Photius his Letters.

The delicateness of *Photius* his Style, and fineness of his Wit, as well as his Learning, and his particular Knowledge of Holy Scripture, are in a special manner conspicuous in his Letters, which appeared first long after his Works before-mentioned. They were published from a Manuscript brought from the East into *England*, Translated by *Richard Montague* Bishop of *Notwich*, and Printed at *London*, Anno 1651. They are in number 248.

The first, Written to *Michael King of Bulgaria*, is an Instruction directed to that Prince. To whom he proposes the Creed in the first place, as the Foundation of our Christian Faith; after which, he brings in the Decisions of the Seven General Councils, of which he makes a Compendious History. He tells him, We cannot depart from the Purity of the Doctrine settled by those Councils, without endangering our Salvation. He exhorts him firmly to adhere to the Faith, and to joyn Vertues and Good Works to a lively true Faith. In short, he lays before him the chief Duties of a Christian Prince, the Vertues that are most necessary for him, and the Manner how he ought to govern himself. 'Tis one of the best and completest Instructions that were ever given to a Prince; and, 'twould be a hard matter to find a larger, exacter, or more solid Collection of Precepts.

The Second is the Circular Letter which he sent to all the Patriarchs of the East against the Roman Church in 866. Wherein he takes occasion to reproach her with what had passed in *Bulgaria*, which was but newly Converted to the Christian Faith, where some Persons were found come from the West, who spread such Doctrines as were repugnant to the Purity of the Faith. First, by making the *Bulgarians* Fast on Saturdays, against the Laws of the Church which forbid it. Which might occasion a Contempt of the Doctrine; because when Men take upon them to slight Tradition, even in the least Things, they are easily prevail'd with to slight the Doctrine it self. Secondly, by distinguishing the first Week in Lent from the rest, and permitting them to eat in that Week, Milk, Butter, Cheese, &c. Thirdly, by detecting Married Priests. Fourthly, by causing them to be Anointed again with the Chrism, that had been already Anointed with it by the Priests; affirming, That Uncction ought not to be made by Priests. He exclaims against the Prohibition, affirming, That there is no Law reserving that Uncction to the Bishop, or prohibiting the same to the Priests. Lastly, he charges the Latin Church with breach of Faith, and falsifying of the Creed; by Teaching, that the Holy Ghost does not onely proceed from the Father, but from the Father and the Son. Upon this Article he doth enlarge very much, and alleges many Objections against the Procession of the Holy Ghost from the Father and the Son. Then he breaks out against those who had Taught the *Bulgarians* this Doctrine, and does Excommunicate them, by vertue of the Canons, about the Saturdays Fast, and the Celibacy of Priests. He exhorts the Patriarchs to joyn with him in Banishing that Doctrine, to send Bishops to *Constantinople*, to have those new Tenets exploded, and put a stop to those evils, that the *Bulgarians* may receive the true Faith. He acquaints them, That he has received a Letter from *Italy*, against the Tyranny of the Church of *Rome*. He admonishes them to receive, and cause to be received, in all the Churches of their Patriarchates, the Seventh General Council, in the same manner, and with the same Authority as the first Six.

In the Third Letter, which is to *Bardas*, he complains of what he was to suffer in the Place where he was, and seems to speak much like a Christian.

In the following Letters he also makes his Complaints of the Wrongs done him.

In the 18th he Writes to *Michael* the Emperour, about the Death of *Bardas*. He owns he deserved it, if he had actually conspired to make himself sole Master of the Empire, as he could not doubt of it upon the account of the Letters *Michael* had sent him. But he laments his Death, because he had not time to do Penance for his sins. He very much flatters *Michael*, and expresses to him the great desire he has to see him again shortly at *Constantinople*. The same Thing he innuendues, but in more flattering and pathetick Terms, in the next Letter.

In the 20th, he congratulates a Monk, for having brought over a Bishop to his Party.

In the 27th, he Writes against certain Monks, who had took upon them to depose their Abbot; and observes, that Monks ought not to set up themselves as Judges of their own Abbots, but that they ought to refer their Cause to their Superiours.

In

In the 30th, he proves the Perpetual Virginity of the Blessed Virgin; and explains that place of Scripture, where it is said, *That she knew not Joseph till she had brought forth her first-born*; observing, that the Particle *Donec* (*till*) doth not always imply, that the contrary to that which had not hapned before, doth happen afterwards.

In the 31st, directed to *Tarasius* a Nobleman, whom he calls his Brother, he Treats of Providence; and shews, why Good Men suffer in this Life, whilst the Wicked wallow in Prosperity.

In the 32d, and the Seven next following, directed to *Theotistus* the Abbot, he explains, in short, the Faith of the Mystrious Trinity, and of the Incarnation, against Hereticks. He also speaks smartly therein against the *Iconoclasts*.

The next Ten consist of Moral Exhortations to several Persons.

The Fiftieth is upon the Covenants of the Law and Gospel.

The next Three consist of Reprimands to a Collector of Taxes, for his Coverousness.

In the 54th he proves, that the Holy Mysteries ought not to be given to Infidels, or Hereticks, nor to Ill-Livers, but onely to Orthodox Persons, who live according to the Rules of Christianity.

The 55th is against a Liar.

In the 63d he gives the Reasons for the Darknes of Prophecies.

In the Sixty fourth he Confutes the *Iconoclasts*, and Answers to some of their Objections.

In the 72d he shews, how Contemprible our Temporal Life is.

In the 74th he pretends, That *Abraham* made his Servant Swear, by putting his hand under his Thigh, in honour to the Circumcision, and as a Figure of the Messias to come out of his Seed.

The 97th was Written to *Basilus* the Emperour, after he had turned him out of his Sec of *Constantinople*. He complains, in this Letter, of the Ill Treatment he had received, and particularly, That his Books were taken from him. He gives a very pathetick Account of the Persecution he suffer'd, and Writes smartly to the Emperour.

In the next Letters he continues to deplore his Misfortunes, and speaks of the Earthquake that hapned at *Constantinople* upon his Expulsion.

In the 102d he examines, how St. Paul could be both a *Roman* of *Tarsis*, and a *Jew*.

The 111th is directed to *Gregory* of *Syracuse*, his old and constant Friend. Wherein he exhorts him to stand firm under his present Ill Circumstances, and not to discontinue his Episcopal Functions.

In the 115th, he says, That the Council, which he calls Heretical, and which was made up of the Enemies to Image-Worship, has Excommunicated him, to raise a Man to the Sec of *Constantinople*, who lay under an Anathema. He speaks of the Eighth Council.

In the next Letters, he Writes against that Council, but chiefly in the 118th.

In the 125th he gives Mystical Reasons for the Tearing of the Veil of the Temple, when our Saviour died.

In the 127th he explains that place of Scripture, where it is said, *That the Sin against the Holy Ghost shall never be pardon'd*.

In the following Letters, he expounds some other places of Scripture, for which he brings Mystical Reasons, well invented, and happily apply'd.

In the 137th he affirms, That what is said in St. Luke's Gospel, that *our Saviour sweated drops of Blood*, is not to be understood literally; but that it is a Proverbial Expression, to signify, that the Pains he felt were so very violent, that he Sweated great drops. To which he adds, That this History of the Gospel has been left out of the Gospel by some, and particularly by some *Syrians*; but his Opinion is, That it ought to be received as Canonical, and to be put amongst the Scriptures of Divine Inspiration.

In the 139th he shews, That it is not impossible, as some pretended, to look upon a Woman, without sinful Thoughts.

The 144th is against *Eusebius* of *Casarea*, whom he charges with Arianism.

In the 147th, *Photius* examines what it is to take God's Name in vain; and says, That among the *Jews*, taking of God's Name in Vain, was to give it to the Idols, or make use of it for a false Oath, or prophane it in idle Discourses. That among Christians, those take God's Name in Vain, who Swear against that which is established by Law, or who attribute God's Name to Creatures, as a Being which they believe Created, as also, those who confound Images with Idols, and all Hereticks who abuse that Name.

In the 152d, he expounds, as the *Pelagians* do, that place of St. Paul's Epistle, where it is said, *in which all have sinned*; pretending, after *Theodoret*, that it ought not to be thus Translated, but *whereas all have sinned*.

In the following Letters, he Treats of divers Critical Questions.

In the 162d, he treats of the Names of God; and shews, by several Instances, that the Name of God is sometimes given to Creatures, with relation to their Excellency, Justice, or Power. He observes, the *Jews* were forbidden to Name God by his proper Name, and that none but the High-Priest bore it, which he did in his Forehead, Written in extraordinary and strange Letters. He adds, that the *Hebrews* pronounce it *Aia*, and the *Samaritans*, *Fabe*; that it is Written with these Four Letters, *Joth, Aleph, Vau, He*, signifying *That is*, viz. *He that is, and indures for ever*.

In the next Letter, he demonstrates, how it was not absolutely forbidden among the Jews, to hear or pronounce that Name, seeing *Moses* heard it, and taught it the High-Priests, who wore it Written upon Plates of Gold; but that they were forbidden, upon pain of Death, to pronounce it before Strangers.

In the 164th, he examines what may be the sense of the 13th Verse, Chap. 1. of *St. Paul's Epistle to the Romans*.

The 165th contains a Fine Encomium of *St. Paul's* Wisdom and Eloquence.

In the 166th he explains several places of *St. Paul's* Epistles something dark, by reason of their Hyperbata, or Ellipsis, *i. e.* Transpositions, or Defects of words usual in them.

The 174th contains *Photius* his Apology against one of his former Friends, who now inveighed against him for his Contradictious Humour, charged him with betraying the Catholick Church, and violating her Laws. *Photius*, to vindicate himself from his Aspersions, maintains, That he has not undertaken, done, said, or writ any thing that might give any just ground to that Accusation; and that he could be reproached with nothing but the Hardships he had indured, and the Misery he was reduced to by the Persecution of his Enemies. Which he gives an Account of in the most sensible manner; affirming, That his Misfortunes had neither Despirited, nor made him slight the Divine Truth. His Adversary pretended, That it was ill done of him, to draw that Persecution on himself for Things of small consequence. But *Photius*, to justify himself, affirms, That his Enemies are our Saviour's Enemies, who rendred contemptible (as far as in them lay) the Blood of his Covenant, prophaned his Altars, and Ridiculed the Holy Christ, or rather the Holy Ghost, who had Consecrated it. He protests, he will never hold Communion with such Men, nor with those who shall receive them. Next, he deplores the Miseries of those who suffer Persecution for his sake; and complains, that he is abandon'd almost by all the World. He concludes, saying, That he ever offers Sacrifices and Prayers to God for his Prince.

In the 176th Letter, he recites the different Expositions of this Place of Scripture given by the Fathers, viz. *My Father is greater than I*.

In the 177th, speaking of *St. Peter's* Fall, he owns his Primacy.

In the 180th, and the Two next, he explains some places of the Gospel.

In the 182d, he deplores his Misfortunes.

In the 187th, he defends strongly, and rationally against *Julian's* Railleries, our Saviour's Advice, To sell a Man's substance to give it to the Poor.

In the 188th, he congratulates himself for his Sufferings.

In the 192d, he observes upon the Word *Ephod*, that it signifies, 1. A Priestly Habit. 2. A Habit like unto that worn by Lay-men. 3. The Habits of the Priests of the Heathen Gods, who imitated the Ceremonies of the Priests of the True God.

The 201. is a Letter of comfort to *George* of *Nicomedia*, upon the death of a Clerk Ordained a Priest by him. He says, That his Soul is in *Abraham's* Bosom, where it enjoys the Heavenly Glory.

In the 211th, he expounds a difficult place of *Genesis*, about the Sacrifices of *Cain* and *Abel*.

The 223d, and the three next, are likewise upon some difficult places of Scripture.

In the 228th he expounds that place in the Gospel, so frequently objected by the *Arians*, That none but the Father knows the Day of Judgment.

The 234th is a long Epistle, no less Christian than Eloquent, directed to *Tarasius* his Brother, to comfort him upon the Death of his Daughter.

In the 240th, he handles Two Critical Questions upon Scripture. The first, who was *Ethan* the *Zeraite*. The second, concerning *David's* Two Unctions. The third, about *Samuel's* serving *Saul*.

The 243d, and 244th consist of Ingenious Reproofs to a Friend of his, who forsook him through Timoroufness.

The 245th, is a piece of Comfort directed to a Nun, upon the Death of her Sister. Wherein he supposes her Soul to be in the Company of Angels.

The 246th, and 247th, are upon the Birth-place of *St. Paul*.

In the 248th, he discovers the Mystical Reasons of the Circumcision.

Monsieur Cotelierius was published in the Second Tome of the Monuments of the Greek Church, [Page 104.] a short Letter of *Photius* to *Smaracus*, Governour of the Isle of *Cyprus*, against that Minister's Avarice and Extortions; With a Compendious Discourse of the same *Photius*, shewing, that we ought to take care but of one Thing in this Life, that is, to forbear Sin; and, as we ought not to regard the Casualties and Misfortunes of this Life, nor look upon them as Evils; so Honour, Riches, Power, Eloquence, and other Advantages, either of Nature or Fortune, ought not to be regarded as a real Good.

Photius his Letter to the Patriarch of *Aquileia*, is much beyond the former. *Baronius* has inserted a Translation of it in his Annals [ad An. 883.] but it came out since in Greek by the care of *Father Combefis*, in the last Addition to the *Bibliotheca Patrum* [at Paris, 1673.] In this Letter, having first highly extolled that Arch-bishop, and Complimented him about the Deputy he had sent unto him, he Argues against the Doctrine of the Procession of the Holy Ghost from the Son, as an Error contrary to Tradition. He says, that the Popes, *Leo* the I. and *Leo* the III. have rejected that Doctrine. The first, by saying in his Letter, against *Nestorius* and *Eutychius*,

chius, that the Holy Ghost doth proceed from the Father; and the last, by disproving those that had added the *Filioque* to the *Creed*, and causing it to be Ingraven on Plates without that Addition. He afterwards brings in many Arguments, grounded upon some places of Scripture, against the Procession of the Holy Ghost from the Son. He answers to the place alledged by the Latins, *The Holy Ghost shall receive from me, and will declare it to you.* He objects to himself, That *S. Ambrose, S. Austin, S. Jerom,* and some other Fathers have said, That the Holy Ghost proceeds from the Son. He owns it to have been their opinion, and that they ought not therefore to be called Hereticks. But he pretends, their Authority must not be preferred before that of a greater Number, who spoke according to the Councils and the Holy Writ. He adds, that some Fathers of the Church may have swerved from the Truth; but, whatever respect we have for their persons, we ought not to follow their Errors. As for Instance, though *Dionysius of Alexandria* be ranked amongst the Fathers, the *Arian* Expressions he used are not to be approved; as well as some Tenets of *Methodius, S. Irenaeus, and Papias.* Lastly, he dares affirm, That if all the Men in the World should oppose us, we ought still to adhere to our Saviour's Words, and those of the Gospel; and, if we do seek after Proofs, next to our Saviour, we have the Suffrages of Oecumenical Councils, the greatest Number of the Fathers, the Bishops of *Rome*, and amongst these *S. Leo, and Adrian the I.* That the Legates themselves of the Holy See, which lately have been in the East Three several times, have alledged nothing contrary to that Doctrine; and that in the Council held by him, the Legates of Pope *John* had Subscribed unto, and approved of the *Creed*, without that Addition. Thus much is alledged by *Photius* in his Letter, to make good his Opinion.

His Work containing a compendious History of the first seven General Councils, which has been several times published separately, is nothing but part of the first Letter directed to *Michael King of the Bulgarians.*

But, as *Photius* had skill in Composition, so he was no less versed in Preaching. We have many Manuscript Homilies of his, whereof Father *Combes* has printed the Titles and Beginnings in the last Addition to the *Biblioth. Patrum.* But there are only two whole ones extant: one upon the Virgin's Nativity, inserted by the same Author into his first Continuation of the *Biblioth. Patrum,* and written with much Eloquence and Politeness. The other containing the Description and Encomium of a new Church in the Emperour's Palace at *Constantinople*, published by *Codinus* and *Combes* in their Collections.

In fine, *Photius* had joynd all the Subtily of the most refined Schoolmen to his other sorts of Learning. In *Canisius*'s Collection we have some small Treatises of his in Latin, which are a convincing proof of his great Ability in School-Learning. The principal of which, is that of our Saviour's Wills, which are called *Gnomical*; found in the Tome added by *Stuart* to *Canisius*'s Collection. It was in Greek in the Emperour and the Duke of *Bavaria*'s Libraries, out of which *Turrian* took it, and put it into Latin. The state of the Question is to know, whether our Saviour had, besides a general Will to do a Thing, a particular Will to do it in such and such manner, whether he has chosen and affected the one more than the other. *Photius* in the first place says, That this Question, having been but slightly handled by the Fathers, is the more difficult to solve; but that 'tis an easie matter to find out all that has been written upon it, *S. Maximus* being the only Father that he found treating of this Question. And, to expound him, he distinguishes many sorts of Wills. The first, a Natural Will, which he calls *Θέλων*, being nothing but a Desire of doing a Thing, without any Reason for it. The second, a General Will, by him called *Βέλων*, being an Effect of Reason. The third, called *Γνώμην*, is an Inclination to one Thing rather than another. The fourth, is the Choice one makes of one Thing rather than another. The fifth, is the Determination of the Will to do this or that Thing. And lastly, the Execution. The Matter being thus stated, he says, that our Saviour had unquestionably a general Will attended with Reasoning, but that he has not a Will of Choice, nor of Deliberation or Design to do one Thing rather than another, because having a perfect Knowledge of all Things by his Nature by reason of the Hypostatical Union, and his humane Will being wholly subject to the divine Will, he cannot deliberate upon what he must do, nor will any Thing but what pleases the divine Will. That there being two Natures in Christ, there ought to be likewise two Wills, that is to say, two Faculties; but by reason there is but one Hypostasis, or but one person that wills, he therefore wills but one Thing, and has but one general Will, that is, but one sole Affection, because the humane Will does in all Things concur with the divine Will. This is the Opinion of *Photius* in this Matter, which he backs with many Reasons; and gives shrewd Answers to all Objections against it.

In the fifth Tome of *Canisius* we find moreover seven short Dissertations of *Photius*, upon several Scholastick Questions. In the first he puts this Question, How God is every where, and answers the Objections made against his Omnipresence. He shews, that God is not in the World as created Beings are, but in a more sublime manner; that he is in every Thing, and above all Things; that he is in all Things by his Operation, but that his Act being his Substance, one may truly say he is both in Act and Substance every where; that he is every where, without being of the same Substance with the Things in which he is; that he makes no part of them, not being tied, mingled, confounded, or any way changed by them.

In the second Dissertation he shews how we know God in this Life; and says, that we cannot perfectly define, or know him, but that he is known to us by a small beam of his Majesty shining upon his Creatures, and by way of Negation, that is, by denying that he is any of those Things

we see. That all Men naturally know, that there is a God; because there ought to be an Eternal Being, a Sovereign Lord of all Things, and a Supreme Good by his own proper Substance.

In the third Dissertation he explains the Terms proper to the divine Nature, both in common, and such as are proper to each person.

In the fourth, he shews how we may say, that God is one, and that there are three persons in the God-head.

In the fifth, he treats of the Mystery of the Incarnation, and shews, that though the Word be every where, yet 'tis united hypostatically only to the humane Nature he took upon him.

In the sixth, he brings in the Reasons why it was expedient the Word should become Man. The first is, That Men being led by their Senses, might be raised by the sight of his humane Nature to the Knowledge of a Deity. The second, Because our Saviour had not overcome the Devil, had he not been in a condition to suffer. The third is, Because when a Man does both preach and give good Example, it is more effectual than using the Ministry of others; and that it is easier to imitate the Virtues we see practised, than those the practice whereof is required, without giving a Model of them. Thus it was requisite, that God should assume our Nature, to preach unto us himself the true saving Doctrine, and by teaching us by his own Example the practice of Virtues, to set himself up for a Model thereof.

Manuscripts of Photius.

In the Libraries of *Ausburg*, the *Vatican*, and of *Monsieur Colbert*, there are Manuscripts of a Treatise of *Photius*, entituled *Amphilochia*, from the Name of *Amphilochius* Bishop of *Cizycus*, who had proposed unto him a hundred Questions, which he solves in this Answer. [Some Fragments of this Treatise are extant at the end of *Amphilochius's* Works, printed by *Father Combefis* at *Paris* in 1644. and in his *Auctuar.* Tom. I. and by *Turrian* and others.] This Book was never yet in Print, nor these following Works of *Photius*, viz. his Commentary upon *St. Paul's* Epistles, of which there is a Manuscript extant in the Publick Library of *Cambridge* [but defective;] his Notes upon the Prophets, to be found in the *Vatican* Library; a Treatise against an Heretick, called *Leontius*, Bishop of *Antioch*, and quoted by *Suidas* [in the word *Leontius*.] To which add a Treatise against the Latins; [a fragment of which is extant in *Bishop Vsser, de Symbolis*, p. 25.] a Collection upon the Rights of the Metropolitans and Bishops, with a *Lexicon*; a Commentary upon *Aristotle's Categories*; and some other Works, which never yet saw Light.

A Censure upon the Genius and Qualifications of Photius.

We have nothing to add to what has been already said, concerning the Learning, the happy Genius, and Sublime Qualifications of *Photius*. Had he made use of 'em for the good of the Church, and not corrupted them by his Unjust Attempts, by unheard-of Violences, by Tricks and Artifices unworthy of an honest Man, he might have been happy. But his excessive Love of Glory, and his Unbounded Ambition, prompted him to those Excesses, which have blasted all his Indowments. 'Tis needless to repeat what we have already said of the various Editions of his Works: But it were to be wished, that we had a New Edition larger, and more Correct.

Theodorus Abucara.

Having spoke hitherto of *Photius's* Writings, I shall add a word of *Theodorus Abucara*, supposed to be that Metropolitan of the Province of *Caria*, who was Ordained by *Methodius*. Who, having sided with *Photius*, acknowledged his Fault in the Eighth Council, at their Second Session; and was received with the other Bishops Ordained by *Methodius*, who left *Photius* to submit to *Ignatius*. We have, under his Name, many small Doctrinal Treatises, published both in Greek and Latin by *Gretzerus*, and Printed at *Ingolstadt* in 1606, together with a Treatise of *Anastasius Sinaita*, [Entituled, *Ὁδὸς*; or, A Guide in the Right Way. As also in *Auctuario Duceano*, at *Paris*, 1624. Tom. I. p. 367.]

The Works of this Author are almost all Composed by way of Dialogues; wherein he brings in a Christian speaking with *Infidels*, *Saracens*, *Jews* and *Nestorians*, whom he Teaches the Truths of our Christian Faith, and answers their Objections. Therein he handles several Scholastick Questions upon the Mysteries of Christian Religion, and expounds the Meaning of the Philosophers Terms, which they made use of to explain them. He insists particularly upon the Trinity, and the Incarnation. Having, by Natural Reasons proved God's Existence, he endeavours to prove the Trinity after the same manner. He shews, That Christ is the Messiah; tells the *Infidels*, That he is God; and demonstrates *Mahomet* to be an Impostor. He proves the Necessity, and explains the Effects of the Incarnation; Confutes the Errors of the *Nestorians*, *Eutychians*, *Jacobites*, and *Theopaschites* in that Point; and proves, that there is in Christ but one Hypostasis, and two Natures. In his Answer to the *Saracens* Question upon the Eucharist, he says, in plain Terms, That the Bread and Wine set by the Priest upon the Holy Table, are changed by the Descent of the Holy Ghost into the Body and Blood of our Saviour. He Confutes the Error of the *Origenists*, as to the Duration of the Pains inflicted upon the Damned. He shews, against the *Saracens*, that it is more decent and rational to have but one Wife, than many. He shews, That God is by no means the Author of Evil. He affirms, That the Blessed Virgin never died. Lastly, he treats of several of the most subtle Questions of Divinity.

C H A P. X.

An Account of the Controversies raised by Photius, with the Church of Rome.

Photius was not satisfy'd with having divided the *Greek Church* by his Ambition; and laid the foundations of a Division between the *Greek* and *Latin Church*; but he also opposed the latter about several Points of Doctrine and Discipline, contain'd in a Letter which he Writ against it. Pope *Nicholas* the First seeing himself so vigorously Attack'd, desir'd the Assistance of the Bishops and Clergy of *France*, to Answer the Objections of *Photius*; and sent to *Hincmarus*, and the other Arch-bishops of *Charles* his Kingdom, the Ten Chief Heads objected against the *Latin Church*; that when they had examin'd them, they might furnish him with suitable Answers. *Odo*, Bishop of *Beauvais*, was pitch'd upon by the Bishops of the Province of *Rheims*, to make a Collection of the Answers which they thought sufficient to obviate the Objections of the *Greeks*. *Aeneas*, Bishop of *Paris*, was chosen for the same matter by the Bishops of the Province of *Sens*. We have the Treatise of the last; *Odo's* is lost: unless some will say, That 'tis the Treatise of *Ratramnus*, which *Odo* put out in his Name. But, there is more likelihood, that the Bishops also order'd *Ratramnus* to Write on that Subject; for, he ends his Work with these words; *We have Treated as well as we could on these Matters, contain'd in the Writings you sent to us. If our Answer please you, we give God Thanks; and, if it displease you, we submit it to your Censure and Correction: Which words were, in all probability, addressed to the Bishops, who had given him order to Write on this Subject.*

The Charge of the *Greeks* consisted of Ten Articles, which *Ratramnus* and *Aeneas* Answer in their Works.

Ratramnus's Preface is very short: He says, That the Objections made by the Emperours, *Michael* and *Basil*, against the *Roman Church*, are either False, Heretical, Superstitious, or Irreligious; and ought to be Contemn'd, were it not, that they give an Offence to the Weak. *Aeneas's* Preface is a great deal longer. He begins it with an Encomium of the Church, which is always Victorious over her Enemies; and then he laments the Division which was growing up between the Churches; for the *Greeks* had begun to Attack the *Roman Church* in the Reign of *Lewis* the Godly. He adds, That almost all the Heresies were hatch'd in *Greece*; that oftentimes the Eastern Patriarchs were Hereticks; but, that the *Roman Church* was so happy, as never to have had an Author of Heresie for its Bishop: That indeed *Liberius* yielded to the violence of the *Arians*, but did not altogether forsake the Faith of the Church. That the Objections which the *Greeks* make at present, are unjust; that they start unnecessary Questions, which are like to be the occasion of Trouble and Scandal; that he is oblig'd to prepare to Answer and Refute 'em.

The first chief Objection of the *Greeks* is concerning the Procession of the Holy Ghost. The *Greeks* ask the *Romans*, Why they hold that He proceeds from the Father and the Son, and not from the Father alone? As this is the principal head, and a Fundamental Point, *Ratramnus* treats of it very fully; and, of the Four Books which compleat his Work, Three are intirely Written on this Subject. In the first he proves the Doctrine of the *Romans*, by several Texts of Scripture; and, in the Two other, he urges some passages of the Fathers. *Aeneas* onely Collects those passages of the Fathers, which confirm the Procession of the Holy Ghost from the Father and from the Son.

Answers to the Heads of Accusation of the Greeks.

Ratramnus observes, in the beginning of his Fourth Book, that the other Heads of the Exceptions, made by the *Greeks*, don't at all concern matters of Faith, but merely the Ceremonies and Usages of the Church, inasmuch, that it had been better not to have mention'd 'em; Since no Man is either oblig'd to approve of 'em, or reject 'em; for, the Ceremonies of the Churches may be different; which he proves by the Practices of the Primitive Church, which made use of others, than what have been since practis'd, and by the various Customs of the Churches among themselves, concerning which he cites the passage of *Socrates*: Whence he concludes, that it is without cause, that the *Greeks* inveigh against the Ceremonies of the *Latins*, for differing from theirs; observing, that this Exception cou'd not proceed from a motive of Piety, but from Envy or Pride. After this general observation, which *Aeneas* has not made, he examines distinctly the Exceptions of the *Greeks*, against every Article of Discipline.

The First, in *Ratramnus*, which is the Second in *Aeneas*, is concerning the Fast on Saturdays. *Ratramnus* observes, That all the Western Churches do not agree with the Church of *Rome* in this Article; and that the number of those Churches, who do not Fast on Saturdays, is greater than of those, who keep this Fast: Besides that all the Eastern Churches do not abstain from Fasting;

Fasting; since, in the Church of *Alexandria*, they Dine not on this day, no more than in the Church of *Rome*. He says, That the Custom of Fasting on Saturdays is of long standing in the Church of *Rome*; and he deduces the Original of it from *St. Peter* and *St. Paul*, who ('tis said) Fasted on this day, before they undertook the Dispute with *Simon Magus*; whence ('tis thought) this Custom among the *Romans* came. He grounds this Assertion on a passage in the Life of *St. Sylvester*, of which he will have *Eusebius* to be the Author: But this Apocryphal Work does not so well justify the practise of the *Roman Church*, as the passages in *St. Augustin* about this Fast, and the Reflexions that he makes on the Liberty which the Churches ought to have of following their Ancient Customs. *Aeneas* justifies the practice of the Church of *Rome* by the Testimonies of Pope *Innocent the First*, of *S. Hierom* and *S. Isidore*.

The Second Article of Discipline, which is of like nature with this, is, concerning the Length of the Lent-Fast. The *Greeks* were offended, that the *Latins* did not Fast Eight whole weeks, during which they were to abstain from eating Flesh, and, during seven weeks, from Eggs and Cheese. *Ratramnus* answers, That there is a great deal of difference, as well in the Eastern, as the Western Churches, about the number of Weeks in Lent; that some begin it six, some seven, others eight, and others even nine weeks before Easter: That if the Fast were to be kept exactly Forty days, those who Fast all the other days, except Sundays, must Fast also four days of the seventh week: That they who Fast not on Saturdays, or Sundays, ought to begin their Fast the eighth week; and that those who likewise, except Thursdays, ought to begin nine weeks before Easter, to make up the number of Forty days; and, in fine, that the *Roman Church* begins a kind of Fast nine Weeks before Easter, as well as the *Greek Church*, in that they leave off Singing of *Hallelujah* nine weeks before Easter: But, after all, though there are some Western Churches that Fast no more than six weeks before Easter, except Sundays, and, in which, by consequence, there are but Thirty six days of Fasting; nevertheless, for the most part, there are added four days more of Fasting in the Seventh week before Easter, and that thus they Fast more exactly than the *Greeks*, who keep but half a Fast in the first week, since they do not abstain from things made of Milk; and in the seven others are Three days in each week without Fasting, so that thus they Fast but 36 days. *Aeneas* says the same in his Answer; but he observes farther, that this kind of Abstinence is various in different Churches; that in *Egypt* and *Palestine* they Fast nine weeks before Easter; that in several parts of *Italy*, three days in a week they abstain from Eating any Boil'd, Bak'd, or Roasted Meat, their Meals being only of Fruits, Herbs and Pulse; that in *Germany* they don't usually abstain from Milk, Butter, Cheese, and Eggs; that some do not Fast on Holy Thursday; and that the *Roman Church* seems more reasonable in Fasting six weeks together, except Sundays, and in adding four Days to compleat the number of Forty days of Fasting.

The Fourth Objection made by the *Greeks* is of very little consequence, as *Ratramnus* observes. They are offended that the Priests shave their Beards. *Ratramnus* makes this appear to be a matter of no moment, which wholly depends upon Custom: That some do not shave their Beards, but cut the hair of their heads; That others shave their beards, and the Crowns of their heads, letting the hair grow that is about their Temples, and the under-part of their heads: That others shave off one part of their hair, and keep on the other: In fine, That the Custom of the Clergy is not uniform in this matter, but different; and that there had never been any dispute on this occasion; that the Apostle *St. Paul* seems to condemn those Men, who, in shaving their heads, put themselves under a necessity of Covering them with a Veil: That nevertheless they are not to be blam'd, who do it out of Humility: That he does not accuse the *Greeks*, nor should they find fault with the Custom of the *Latins*, who imitate the *Nazarites*, in shaving their Beards, and cutting their Hair. *Aeneas* makes use of this Example, and of some passages in the Fathers that speak of it, to justify the Custom of the *Romans*; and adds, That it might more reasonably be objected to the *Greeks* as a Fault, that they suffer their hair to grow, *Et sic comam nutriant*, against the prohibition made by the Apostle and the Church.

The Fifth Article is, concerning the Celibacy of Priests. *Ratramnus* says, That if the *Greeks* seem'd Superstitious in the other Objections, they are either very blind, or were worthy Compassion in this; blind, if they do not see that Continency is very much to be commended in Ministers of the Altar; and, worthy of compassion, if, knowing it, they condemn what they are sensible in their own Consciences deserves to be prais'd. He makes it appear, that the *Latins* do not by this condemn Marriage; but that they prefer Continency, and esteem it more becoming Priests, who ought onely to be taken up with Divine Service. Then he quotes some Canons, which oblige Bishops and Priests to Continence. *Aeneas*, after he has alledg'd the Texts of *St. Paul*, in praise of Celibacy, cites the Canons of Councils, Decretals of Popes, and Passages of Fathers, in Favour of Celibacy.

The Sixth Article is, touching the Prohibition to Priests of the *Roman Church*, to Anoint the Foreheads of those that are Baptiz'd with Chrism. *Ratramnus* says, That there is no better ground for this Objection, than for the other; since the *Greeks* have no other reason for doing it, besides the Custom of their Church, and no Law at all. On the

the contrary, he maintains, that the Custom of the *Romans* is grounded upon the *Gospel*, and the *Acts of the Apostles*, where the Imposition of Hands, for bestowing of the Holy Ghost, is reserv'd to the Apostles, and consequently to Bishops, who are much above Priests, and who have particular Offices, as conferring Holy Orders, Consecrating the Holy Chrism, Holy Oils, &c. He adds, That it was upon the account of their Dignity, that it was forbidden to Priests to Anoint the Forehead of the Baptized with Holy Chrism. He affirms, That this was establish'd by St. *Sylvester*, as it is Written in the Pontifical, and quotes a Passage of Pope *Innocent* on this Subject. These two Authorities are likewise urg'd by *Aneas*, with a passage of *Gelasius*.

The Seventh Objection which the *Greeks* make against the *Latins*, is false in matter of Fact; They charge 'em with ordaining Bishops and Deacons, without conferring on them the Order of Priesthood. *Ratramnus* denies that this is practis'd in the West. He owns, that their Deacons are chosen in order to be made Bishops; but, he makes it appear, that this is not contrary to the Canons of the Church; whereas the *Greeks* violate 'em, in choosing Lay-men to make 'em Bishops. *Aneas* does not absolutely deny, that there are some among the *Latins* who allow of this Ordination; but he excuses their Practice upon this account, that it seems that he, who receives the Pontifical Benediction, is likewise honour'd with the other Benedictions, and that (it may be) they believ'd, according to S. *Jerom*, that the Ministry of a Priest makes part of a Bishop, on which he quotes the passage in S. *Jerom* on the Epistle of *Titus*.

The Eighth Objection of the *Greeks* is against the Primacy of the Patriarch of *Rome*; to whom they wou'd prefer, or at least equalize the Patriarch of *Constantinople*; because that City was then Equal, if not Superiour to *Rome*. *Ratramnus* asserts this Primacy; Because *Jesus Christ*, who is the Head of the whole Church, said to St. *Peter*, *Thou art Peter, and upon this Rock will I build my Church*: And St. *Paul* tell us, *That he was among the Gentiles*, as St. *Peter* among the *Jews*: That these two Apostles having receiv'd of *Jesus Christ* the Supremacy of the Church, *Quos ambos Ecclesie principatum à Christo positos*, were sent to *Rome*, as appears both by undoubted History, and by the Monuments of their Martyrdom: That it was reasonable, that the Prince of the Apostles should be sent to the Chief City of the World, to the end, that as it had subdued all the World to its Empire, it should likewise prelide over all the Kingdoms of the World, by its Primacy of Religion, and the Dignity of Apostleship. He alledges some Passages of Councils and Popes to establish this Preheminence of the Church of *Rome*. He affirms, That the Popes were always Presidents at General Councils by their Legates. He makes it appear, that the Patriarch of *Constantinople*, is neither to be preferred, nor equalled with that of *Rome*; and that he ought to be satisfied with the second place, which was allowed him by the Council of *Constantinople*, without entrenching on the Rights of other Churches, and the Determination made by the Council of *Nice*. *Aneas* makes a Collection of the Canons of some Councils, and the Decretals of Popes about the Prerogatives and Dignity of the Church of *Rome*: He quotes some Spurious Tracts attributed to St. *Sylvester*, as also the Donation of *Constantine*, and ends his Treatise with an *Invective* against the Condemnation of *Ignatius*, and the Advancement of *Photius* to the Patriarchate of the Church of *Constantinople*.

The *Greeks* made two more Objections against the *Latins*, which these two Authors think worth their Answering, because they plainly appear to be false; however, they ought not to be forgotten. The First is, that they made use of River-water to make the Chrism. The Second is, that they offer'd a Lamb at Easter with the Body and Blood of *Jesus Christ*, according to the Custom of the *Jews*. *Walafridus Strabo* relates, that there were some particular persons, who Consecrated and offer'd a Lamb at Easter. An example of this usage, is found in the Life of S. *Uldarick*, and a Prayer is to be seen in the *Roman Order*, for the Benediction of the Lamb on Easter-day; but this was not a general Custom, nor Authoriz'd by all the *Latin* Churches. There is much more of Argument in *Ratramnus's* Work than in *Aneas's*, which is little else but a Collection of passages on the Questions propos'd.

CHAP. XI.

Several Constitutions made in Ecclesiastical Assemblies, about the Discipline of the Church.

NO Princes and Bishops were ever so careful in making Rules for the Discipline of the Church, nor have so frequently renew'd and confirm'd them, as the Kings and Bishops of *France* in the Ninth Century. These Rules were made by them in several Assemblies, of which here follows a particular Account.

The Council of Aix la Chapelle, held in 809.

The Council of Aix la Chapelle

IN this Council the Question about the Procession of the Holy Ghost was debated, which was started by a Monk of *Jerusalem*, called *John*; and, it was there determin'd, That He proceeded from the Father and the Son: And, to confirm this Determination, *Charles the Great* Wrote a Letter to Pope *Leo* the Third, in which he confirms this Doctrine by many passages out of the Fathers. He also sent *Bernarius*, Bishop of *Wormes*, *Jesse*, Bishop of *Amiens*, and *Adelardus* Abbot of *Corbey*, to that Pope, to oblige him to confirm this Definition, and to allow that the Creed might be Sung with the Addition of the *Filioque*. A part of the Conference, which these Deputies had with *Leo* on that Subject, is yet extant; by which it is evident, that this Pope did allow of their Definition; but that he was not pleas'd with this Addition made to the Creed, or that it should be Sung with it. It was also propos'd in this Council, to make some Orders concerning the Discipline of the Church, and the Lives of the Clergy, but it was not put in Execution.

The Sixth Council of Arles, in the year 813.

The Sixth Council of Arles.

IN the year 813, *Charles the Great* Assembled several Councils for the Reformation of the Church, design'd in the Council of *Aix la Chapelle*; *Eginhard* speaks of Five; One held at *Mentz*, Another at *Rheims*, a Third at *Tours*, the Fourth at *Chalons*, and the last at *Arles*: In this order these Councils are reckon'd by this Author and *Reginon*. Nevertheless, that of *Arles*, and that of *Rheims*, are dated in the Month of *May*; and that of *Mentz* not till *June*; and, the two other have no date at all. We follow the Order in which they are found in the Collection of Councils, among which the Council of *Arles* is the first. The Bishops met in *St. Stephen's Church* at *Arles*, on the Tenth of *May*, and after they had taken their places, according to the time of their Ordination, and Prayed for the Emperour *Charles*, who had Assembled them; *John*, Arch-bishop of *Arles*, and *Hebridus*, Arch-bishop of *Narbonne*, who were the Emperour's Deputies, told them, That His Majesty earnestly pray'd and desir'd them to Instruct the Churches that were committed to their Charge, with Saving Doctrines, and to be Exemplary to them for the Sanctity of their Lives and Manners. They added, That in Acknowledgment of the King's Kindness and Favours, it was fit that Prayers should be order'd to be daily made in the Church for the Health and Prosperity of His Majesty. The next day the Bishops being met again, began their Constitutions with a Profession of Faith: Then they order'd, that Prayers should be made for the Emperour, which were the Two first Articles of this Council. In the Third, the Metropolitans were order'd to take care, that their Suffragans should be well Instructed in Sacred Things; That they should understand what belonged to Baptism, The Holy Scripture, and the Canons, that they might be able to Teach, Preach to, and Edify all the World by their Knowledge and Piety. In the Fourth, the Laity is forbidden to turn the Priests out of their Churches, without the Bishops Sentence, who ought not to prefer them to any Churches, unless he be well assur'd of their capacity. The Fifth forbids the Laity to take Bribes of Priests for presenting them to Churches. The Sixth enjoyns Bishops to Regulate the Lives of Monks and Canons. The Seventh says, That none but persons of known Honesty, and of considerable Age, shall have leave to come into Nunneries; and that those who shall come in there to Celebrate Divine Service, shall withdraw as soon as it is over; That neither young Clerks, nor Monks, shall be permitted to come thither, unless it be to see some of their Relations. The Eighth ordains, That no Monastery shall receive a greater number of Maids than it can maintain. The Ninth, that Tithes shall be paid. The Tenth, that the Rectors and Vicars shall take care to Preach, and Instruct their Congregation. The Eleventh forbids Marriages between Relations. The Twelfth recommends Peace and Unity. The Thirteenth Obedience to the Bishops, and Concord between Priests and the Civil Magistracy. The Fourteenth regards the Relief of the Poor in time of Famine. The Fifteenth is against False Measures. The Sixteenth forbids keeping Markets on Sundays, and

Working

Working in Servile Employments. The Seventeenth enjoyns Bishops to Visit their Diocesses every year, and to hinder Oppression and Violence. The Eighteenth commands, that Priests shall keep the Holy Chrism under Lock and Key; that they shall give none of it to any person as a Medicine, or for any other Reason whatever; because it is a kind of Sacrament which ought not to be touch'd but by the Priests. The Nineteenth recommends to Fathers and God-fathers Care of the Instruction and Education of their Children, both Natural and Spiritual. The Twentieth declares, that the Churches shall not be depriv'd of their Tithes, nor of the Goods belonging to them. The One and twentieth forbids Burials in Churches. The Two and twentieth ordains, that no Pleadings nor Assemblies shall be held in Churches, or in the Porches of Churches. The Twenty third is to prevent the Frauds and Cheats that are us'd in the Sale of the Goods of the Poor. The Twenty fourth forbids Bishops to permit any strange or fugitive Priests in their Diocesses, and enjoyns 'em to send 'em back to their own Bishops. The Twenty fifth orders, that those who hold any Benefices, or have Goods belonging to Churches, shall be obliged to contribute to the Repairing of those Churches. The Twenty sixth, That Publick Sinners shall doe Publick Penance.

The Council of Mentz, in the same year.

THIS Council was more famous and numerous than the preceding, and made more Canons: *The Council of Mentz*
It was holden in St. Alban's Church, the 8th of June, in the year 813. There were four Deputies from the Emperour present at it, *Hildebaud, Riculphus, Arnoldus, and Bernarius*. The Assembly divided themselves into three Classes: The Bishops made up the first, who had before them the Holy Scripture, the Canons, and the *Pastoral* of St. Gregory: The second consisted of Abbots and Monks, who examined the Rule of S. *Benedict*. The last was composed of Noblemen and Judges, who consider'd what concern'd the Civil Government. After a Fast of three days, they made Fifty six Canons. In the Three first they speak of the Three Vertues, *Faith, Hope and Charity*. In the Fourth it is ordain'd, That *Baptism* should be Administered, according to the Roman Ritual, and that it shall not be Administered, but at *Easter*, or *Whitsuntide*, unless there be a necessity for it. The Three following Canons are for settling Peace, and to prevent the taking away another Man's Goods unjustly. The Eighth grants to the Bishop the disposal of the Revenues belonging to the Church. The Ninth, and the following, contain several Orders concerning the Lives of Prebendaries and Monks, to whom they prohibit Worldly Pleasures, and the Secular Employment. The Prebendaries or Canons are there distinguish'd from the Monks, and the *Canonesse*s from the Nuns, who are of the Order of S. *Benedict*. The Two and twentieth is against Vagabond Clerks. The Three and twentieth sets at liberty the Clerks and Monks who have been shav'd, and Cloister'd by force. The Twenty fifth enjoyns Bishops to appoint some others to Preach in their stead, when they can't perform this Duty. The Twenty eighth commands Priests to wear Stoles always as Badges of the Sacerdotal Office. The Thirty Second and Thirty third recommend the Observation of Litanies, or of Rogations. The Thirty fifth that of Ember-weeks. The Thirty sixth the Celebration of High Holy-days, which are *Easter-Day*, and all the Week, *Ascension-Day, Whitsuntide*, the Feasts of St. *Peter* and St. *Paul*, the Nativity of St. *John*, the Assumption of the Virgin *Mary*, the Dedication of St. *Michael*, the Holy-days of S. *Remigius*, S. *Martin*, and St. *Andrew*; Four days at *Christmas*, and the Octave of *Christmas-day*, the *Epiphany*, the *Purification*, with the Holy-days of *Martyrs* and *Confessors*, in each Diocels, where the Body of any one of them lies, and the Day of the Dedication of the Church. The Fortieth maintains the ancient Right of Churches, in being made Sanctuaries, and forbids that those shall be deliver'd up, who come thither for Refuge, till their Lives are secur'd. The Three and fortieth declares, that one Priest cannot Sing Mass alone. The Four and fortieth reminds the People, that they ought to make frequent Offerings in the Church, and to give one another *Pax*. The Five and fortieth exhorts the Faithful to be careful in the Instruction of their Children. The Six and fortieth threatens those with Excommunication, who shall not refrain from Drunkenness. The Eight and fortieth forbids the Singing any Lewd or Immodest Songs, in going round any Churches. The Fiftieth appoints the Titles of the *Vidames*, and Defenders, or other Officers of Bishops, Abbots, or their Clergy-men. The One and fiftieth forbids the Translation of Reliques without leave. The Four and fiftieth orders, that Relations in the Fourth Degree shall not be allow'd to joyn in Matrimony. The Five and fiftieth forbids Parents presenting their own Children at the Font, or Marrying one's God-daughter, or one's Partner in the Suretyship at a Child's Baptism, or even the Person, whose Son or Daughter one has brought to be Confirm'd. I have omitted some Canons that are mention'd in the foregoing Council,

Vidames] were such persons, as supplied the Bishops places, as Temporal Lords: Judges of Bishops Temporal Jurisdiction. Now they are become Lords, holding of the Bishoprick they belong to.

*The Council of Rheims, in the same year.**The Council of Rheims,*

AFTER a Profession of Faith had been drawn up in this Council, and the Clergy had been admonish'd to doe their Duty, the Gospel was Read. The manner of Celebrating the Divine Service, and of Administring Baptism, was explain'd. The Canons, the Rule prescribed by *S. Benedic't*, the Book Written by *S. Gregory*, concerning the Duty of Pastors, and some Sentences out of the Fathers were Read. What relates to Penance was examin'd, that the Priests might know how they were to hear Confessions, and what Penances they were to enjoyn. Eight of the Chief Vices were also discours'd of in this Council; and the Bishops were told what they ought to Study, and how they should Preach. They were directed to lead a Chast, Sober, and Modest Life, and to doe Justice. As for Priests, they were enjoyn'd not to Remove from a Meaner Benefice to one that was Greater; and it was order'd, that such as should obtain any by Presents, or Money, should be depos'd. Several Canons were made concerning the Lives of Clergy-men and Monks, as also concerning the preservation of the Goods of the Church, and the keeping the Sabbath-day Holy. This is all that is contain'd in the Four and forty Articles, or Canons of this Council, which are nothing but the Summary or Abridgment of the Matters that were transacted there.

*The Third Council of Tours, in the same year.**The Council of Tours.*

THE Prelates of the Province of *Tours* took no less care than the other Bishops to Reform the Lives of the Clergy, and the Discipline of the Church. In a Council that was conven'd in that Town, in the same year 513, they made Fifty one Canons upon the same Subjects. The Bishops are charg'd by them, to Instruct themselves and others; to lead a Sober, Modest Life; to abstain from Games, Shows, and Hunting; to take care of the Poor, &c. The same is enjoyn'd the Priests, and other Clergy-men. 'Tis forbidden to bestow the Order of Knighthood on any Man, before he be Thirty years of Age. In short, most of the Canons mention'd in the foregoing Councils are treated of in this.

*The Second Council of Chalons, in the same year.**The Council of Chalons,*

THIS Council is the best of the Five, held that year by *Charles the Great's* Order, for Reforming the Church, and particularly the Clergy; but it is the most considerable for the number of Canons, and for the Matters of which it treats. In the first Canon, it condemns, with a great deal of strictness, the Avarice, Sordid Gain, and Exactions of the Bishops, and other Clergy-men. Among other things, it enjoyns the Bishops not to be a Charge to the Rectors of Parishes in their Visitations; and their Arch-deacons not to demand of them any Fees, or any thing for the Holy Chrism. It will not have them to oblige the Clerks, whom they Ordain, to Swear that they are worthy, nor that they will never doe any thing contrary to the Canons, and will be obedient to their Ordinaries. It does not prescribe many things to the Monks, because it observes, that those of that Province are to follow *S. Bennet's* Rule, and consequently need but to keep exactly to their Rule to live as they ought. It requires the Re-establishing of Publick Penance, for Publick Sins. To stop, or prevent the Differences that happen among Heirs, concerning the Right of Patronage of a Church, it orders, that it shall not be divided, and that none of the Clergy, nam'd by different heirs, shall be suffer'd to perform their Function there, till they are agreed together, and have Elected one and no more. Some persons were so devout as to be Confirm'd many times; this Council forbids this abuse in the 27th Canon. In the Thirtieth it is forbidden to dissolve the Marriages of Slaves. Some Women, with a design of being Divorc'd from their Husbands, brought their Children, at the Administration of Baptism, or Confirmation: Now, this Council orders, that these Women shall be oblig'd to doe Penance, and not be Divorc'd. The 32d intimates, that we ought not to make Confession of our Corporeal Sins onely, but also of the Spiritual. These are the words of the 33d. *Some say, That we ought to Confess our Sins to God alone; others affirm, That they ought to be Confess'd to Priests: Both are done with great Benefit in the Holy Church; so that we Confess our Sins to God, who does forgive them; and, according to the Apostle's Institution, we Confess them to each other, and Pray for each other, that we may be Sav'd. So the Confession which is made to God Purges from Sin; and that which is made to the Priest, informs us, how we ought to be Purged from them: For, God is the Author of our Salvation, and grants it us, sometimes in an Invisible manner, by his Omnipotence, and sometimes by the Operation of Physicians.* Which Canon only proves, that the Confession which is made to Priests ought to be attended with an Humble Confession of Sins to God; or, it is to be only understood of Venial Sins; it being certain, that it is necessary, that Mortal Sins be Confess'd to Priests, that we may obtain a Forgiveness of those Sins. This Council, in the next Canon, exhorts the Priests to act like Physicians, and like Judges, and to enjoyn Salutary and Suitable Penances to Sinners. It lets Penitents know, after this, that Repentance, if it be true, ought to be attended with a Change, both in the Heart, and Course of Life. It enjoyns all Confessors to take their Measures, concerning the Injunction of Penances, from the Holy Writ, and the Canons,

Canons, or from the Custom of the Church; and, to reject such *Penitential Books*, the Errors of which are unquestionable, and their Authors uncertain, which have occasion'd the Death of many, because they onely injoynd slight Penances for great Sins. In the Nine and thirtieth Canon it is order'd, that Prayers be said for the Dead at every Mass. The Fortieth orders, that such Clergy-men as have been, or shall be degraded for their Crimes, be shut up in Monasteries, that they may lead there a Penitent Life. The One and fortieth is against such Priests as change their Church. The Two and Fortieth is against those who give Churches to Priests, or take Churches from them, without the Consent of the Bishops. The Three and fortieth is against certain *Ivish-men*, who giving themselves out to be Bishops, did ordain Priests and Deacons, without the consent of the Ordinaries: Their Ordinations are here declared to be void. The Four and fortieth is against those Priests, that follow such Trades as are forbidden them. The Five and fortieth is against those who go in Pilgrimage to *Rome* or *Tours*, thinking, by this means, to obtain more easily the Remission of their Sins; and who, in hopes of this, the more freely commit them: But the Council approves the Piety of those, who, having first Confess'd their Sins at the place of their abode, and there done Penance, and begun a new Course of Life, go afterwards in Pilgrimage, by a motive of real Devotion, and with a sincere design of expiating their sins. The Six and fortieth imports, that a great deal of caution ought to be us'd in what relates to the Receiving of the Body and Blood of Christ. That 'tis to be fear'd on one side, if it be too long put off, this delay should occasion the loss of the Soul; but that on the other side, if 'tis receiv'd Unworthily, not considering the Lord's Body, those that Receive, are like to eat and drink their own Damnation. So that all persons ought to try, and examine themselves before, abstaining, for some time, from Carnal Works, and cleansing the Body and the Soul. The Seven and fortieth orders, that all *Christians* shall receive the Eucharist on Holy Thursday, except those to whom it is forbidden to take it, on the account of the great Crimes which they have committed. The Eight and fortieth recommends the Anointing of the Sick, which ought to be perform'd by Priests, with an Oil Consecrated by the Bishop; adding, that a Remedy so fit to cure the Infirmities of the Soul and the Body, ought not to be neglected. The Nine and fortieth renews the Inhibition made by the Council of *Laodicea*, to Celebrate the Sacrament in private houses. The Fiftieth orders the keeping of the Lord's Day Holy. The One and fiftieth recommends Charity between Superiours and Inferiours. The Two and fiftieth commands the Abbesses to Rule the Nuns committed to their Charge, with Holiness and Piety, and to be themselves a good Example to them. The following Canons are some Directions for Abbesses and Nunneries. There are, in all, Sixty six Canons of this Council.

The Council of Aix la Chapelle, in the year 816.

Lewis the Godly having Conven'd a Numerous Council at *Aix la Chapelle*, in the year 816, *The Council* caus'd two Rules to be drawn up there, by *Amalarius*, out of the Writings of the Holy Fathers, the one for the *Canons*, and the other for the *Canonessees*. They were Read and Approv'd in this Council; which order'd, they should be follow'd and practis'd by all *Canons* and *Canonessees*. The Emperour confirm'd them with his own Authority, and sent Copies of them to the Bishops, that they might take care to have them put in Execution. I do not here give the Abridgment of those two Rules, because they wholly consist of some Extracts of the Canons of the Councils, and of the Writings of the Latin Fathers.

The Council of Celichith in England, in the same year.

TWas not the *French* alone that were endeavouring to reform the Discipline of the Church; *The Council* *The English*, mov'd by their Example, did the like. *Kenwolfe*, King of the *Mercians*, of *Celichith*, caus'd a Council to Meet in the same year 816; The Arch-bishop of *Canterbury* presided in it, and Twelve Bishops of the different Kingdoms in *England* were present; Eleven Canons were made in it: In the First, the Bishops declare, That they will preserve the Faith and Orthodox Doctrine in their Purity, which they receiv'd from their Fathers. In the Second they say, That when a Church is built, it ought to be Consecrated by the Bishop of the Diocess; that afterwards the Eucharist ought to be set there, with Relicks in a Chest; and that 'tis requisite the Figure of the Saint to whom it is Dedicated, be placed in some part of it. The Third is an Exhortation to Concord and Unity among the Bishops. The Fourth gives a Bishop Power to Elect an Abbot, or Abbess, yet with the Advice and Consent of the Society. The Fifth enjoyns that no *Irish-man* be suffer'd to discharge any Ecclesiastical Function out of their own Country. The Sixth confirms the Ancient Canons, and all Acts ratified and confirmed with the Sign of the Cross. The Seventh is to prevent the Alienation of the Goods of the Church. The Eighth charges Layicks, or Secular persons, not to take possession of Monasteries, or alter their Institution. The Ninth directs each Bishop to have a Register, in which the Orders of the Synods, which he is to observe, are to be set down, with the Name of the Arch-bishop, on whom he depends, and of the other Bishops in the Province. The Tenth imports, that after the Death of a Bishop, the Tenth part of his Estate shall be distributed to the poor, or to pious Uses; and that Prayers shall be said for him throughout his whole Diocess, that he may obtain the Kingdom

dom of Heaven, and dwell with the Saints. The Eleventh orders the Bishops to do nothing in the Diocesses of their Brethren without their leave. The Arch-bishop is excepted, because he is the Head of the Bishops. It charges the Priests not to perform any other Functions than such as are left to them by the Bishops, as that of Paprizing, and giving the Extreme-Unction. It establishes some Penalties against those that did neglect to administer Baptism; and finally it orders, that this Sacrament shall not be perform'd by Sprinkling, but by Dipping.

The Council of Aix la Chapelle, in the year 817.

The Council of Aix la Chapelle. **I**N the following year *Lewis the Godly* held an Assembly of Abbots and Monks at *Aix la Chapelle*, and caused some Constitutions for Monks to be prepar'd by *Benedict of Aniane*, charging that Abbot to see them kept. These Constitutions are Eighty in all. An account of Abbeys, and of what they were to pay to the Crown was also drawn up in that Assembly.

The Council of Thionville.

The Council of Thionville. **I**N the year 821, there was an Assembly at *Thionville*, which made some Laws against those who should offer to Misuse or beat a Clerk, and the time of their Penance is fixed. These Ecclesiastical Laws were confirm'd by an Edict of *Lewis the Godly*, which is at the end of them.

The Capitularies, or Sanctions of Lewis the Godly.

The Capitularies of Lewis the Godly. **L***ewis the Godly* following his Father's Pious Example, made several Laws, and Wrote some Letters about Ecclesiastical Matters. In the First year of his Empire he pass'd an Edict in Favour of the *Spaniards* who fled into France from the Persecution of the *Saracens*. Another Edict made in his Third year, on the same Subject, is extant.

In the year 816, he Confirmed the Constitutions that were made at the Council of *Aix la Chapelle*, and gave Orders, that they should be follow'd by Letters to *Magnus*, Arch-bishop of *Sens*; to *Frotarius*, Arch-bishop of *Bourdeaux*; to *Arnoldus*, Arch-bishop of *Salsburgh*, and to other Metropolitans. In the same year he also made Twenty nine *Capitularies* on the Discipline of the Church. In the first he takes care to secure to the Church those Revenues that belong to it. In the Second, he leaves to the Clergy and the People the Liberty of choosing their own Bishops. In the Third he confirms the Rules of Prebendaries. In the Fourth he orders, that a good use be made of the Oblations given at Church. In the Fifth he leaves to the Monks the power of chusing their own Abbots. In the Sixth, he forbids the conferring Holy Orders on Slaves. In the Seventh, he enjoyns the Clergy not to receive such Oblations, as might cause the Children, or Relations of those that make them, to be depriv'd of their Inheritance. In the Eighth, the Priests are forbidden to give the *Tonsure* to any Person, with a Design to get a part of his Estate. In the Ninth the Laity are charg'd not to turn the Priests out of their Churches, or Install any there without the Bishop's consent. In the Tenth, he orders, that every Church have a piece of Ground belonging to it, and that no Priests apply their Revenues but to the Service of the Church. In the Eleventh, that every Church have its Priest: That the New Villages, where New Churches shall be built, pay Tythes to those Churches. The Thirteenth forbids to Pawn the Holy Vessels, unless it be for the Redemption of Captives. The Sixteenth is against the *Simoniack* Exactions, that were practis'd by some Bishops of *Italy*. The Seventeenth renews the Canon which forbids Priests to dwell with Women. In the Eighteenth, 'tis ordered, that the Bishop shall send the Chrism to such Rectors of Parishes as are remote, by one of those in their Neighbourhood; but that all those who dwell but a League, or a League and a half out of Town, shall come to fetch it as usually. In the Nineteenth, the Bishops are exhorted not to be a charge to the People, when they go either to Preach, or to Confirm. In the Twentieth 'tis decreed, that none presume to make young Maids, Nuns; or Boys, Monks, *i. e.* without the consent of their Relations. The One and twentieth obliges Widows not to take the Veil, till Thirty days after their Husbands decease. The Three following Canons are concerning Ravishers. The Five and twentieth renews *Gelasius's* Canon, against those that either debauched any of the Virgins who had been Consecrated to God, or ran away with them. In the Six and twentieth 'tis enjoyn'd, that no Maid shall receive the Veil before she be Five and twenty years of Age, according to the Canons of *Africa*. The Seven and twentieth forbids the *Trial* by the Cross. In the Eight and twentieth the Bishops are charg'd to Instruct the people of their Diocess. The last forbids Marriages between Relations, and the sharing of Churches between Co-heirs, and promises to take care to prevent this and many other things.

In the year 817, this Emperour published some Constitutions for the Monks; which Orders were drawn up at *Aix la Chapelle* by *Benedict* of *Aniane*.

Some mention an Edict of Confirmation made by *Lewis the Godly*, which, they say, he confirmed in favour of Pope *Paschal II.* the pretended Donations made by his Father to the Roman Church; but that Piece plainly appears to be supposititious, and does not deserve the least credit.

The *Capitularies* of the year 819, are almost all of them Civil Laws. Some of them, nevertheless, relate to the Church; particularly in the last *Capitulary*, published by *Baluzius*, page 619.

In the year 821, he Wrote a Letter to the Monks of *Aniane*, to exhort them to follow the Rules that had been established in their Monastery by their Abbot *Bennet*. He promises them his protection on the account of the Love he had for him, and confirms their Abbey in a Free Tenure, and the liberty they had of chusing their Abbot.

In the year 822, at the Request of the Bishops Conven'd at *Thionville*, he made some Laws, by which he enjoy'd very severe punishments for those, who calumniate, revile, misuse, or put to death any Clergy-man.

In the same year he made a *Capitulary* in favour of the Nuns of *S. Croffe* at *Poitiers*.

In the year 824, he caus'd some Instructions to be compos'd for *Jeremiah*, Arch-bishop of *Sens*, and *Jonas*, Bishop of *Orleans*, his Deputies at *Rome*, in the Affair of Images, according to the prescription of the Council of *Paris*; and he Wrote a Letter to Pope *Eugenius the Second* on that Subject.

In the year 826, there was an Assembly at *Inghilheim*, where some Laws were publish'd against those that should offer any violence to persons consecrated to God.

In the year 828, he appointed Four Councils, viz. at *Meutz*, *Paris*, *Lions*, and *Tholouse*; commanded a Solemn Fast, and sent Deputies to these Councils, to whom he gave some Instructions; and, on this occasion, he Wrote two Letters, which were address'd to the People.

In the year 829, he caus'd the Decrees of these Four Councils to be examin'd in an Assembly held at *Wormes*, and extract'd some *Capitularies* out of them.

In the year 832, he made an Edict, to confirm the Re-establishment of the Monastick Rule in the Abbey of *St. Denys*, which Monastery was originally made up of *Benedictine* Monks. The Monks had taken the Habit and way of living of Canons, except some of them, who had retir'd within a House that belong'd to the Abbey, by the Advice of *Benedict* and *Arnoldus*, who, being come to Reform that Abbey, had not been able to effect it; and had advis'd those who had a mind to follow *S. Bennet's* Rule, to withdraw from the rest. After this, *Hilduin* having demanded, that the Rule should be re-establish'd in that Abbey, a Council held at *Paris* deputed *Aldricus*, Arch-bishop of *Sens*, and *Ebbon*, Arch-bishop of *Rheims*, to doe it. Now when these were come to the Abbey, they found three sorts of Religious Men there; some of them said, They never profess'd a Monastick Life, and that they desir'd still to live like Canons; Some others confessing, they had profess'd a Monastick Life, were sorry that they had left it, took again the Habit of Monks, and led a life conformable to its Rules; and a third sort had always lived like Monks in a separate House. These two Arch-bishops settl'd again the Monastick Order in the Abbey of *St. Denys*. But, afterwards, many of those who had resum'd the Monastick Habit and Way of Living, repented the doing it, protested against it, and presented their Petition to the Emperour against *Hilduin*, and against *Aldricus* and *Ebbon*; but, it being rejected, they resolv'd to return to their Duty, and made three Charters, by which they bound themselves to follow *S. Bennet's* Rule; one of which was presented to *Lewis the Godly*, who confirm'd it by the Edict of which we are now Treating.

In the year 834, he made the City of *Hamburg* an Arch-bishoprick, as soon as *Anscharius* should be ordain'd Bishop of it; and he assign'd him all the People in the North of the *Elbe*, by his Declaration of the 15th of *March* in the same year.

The Sixth Council of Paris, held in the year 829.

Lewis the Godly imitating his Father *Charles the Great's* piety and zeal, caus'd four Councils to be conven'd in the year 829, to reform all the Churches in *France*. These Councils met at *Meutz*, at *Lyons*, at *Tholouse*, and at *Paris*; but we have nothing left of them all, but the Constitutions of that at *Paris*, which are excellent and very well Written. The Bishops begin with an Exposition of the True Faith, in which they show, That Good Works ought to be joyn'd with Faith, that it may become Saving. They add, That it must be acknowledg'd, that the Church is but one Body, which is divided into two principal parts, the Sacerdotal and the Regal. On this point they quote the passage in *S. Gelasius*, and *S. Fulgentius*. Then they enlarge on the Learning and Vertues that are requisite in a Minister of the Church. They order, that unless necessity require it, none shall be Baptiz'd at any other times but those prescribed by the Canons; and that the God-fathers shall take care to instruct their God-children in the Faith. They renew the Inhibition made, to hinder such as were Baptiz'd out of the Solemn Times, being sick, from entering into Holy Orders. They exhort all Christians to remember the Promises they have made at their Baptism. They enlarge upon the Qualities and Vertues which shole ought to have that enter into Holy Orders. They enjoyn the Bishops not to Alienate the

The Sixth Council of Paris.

the Revenues of the Church, and prescribe to them the use they ought to make of them. They also order, that they receive the *Chalice* thus, with their Clergy, and hold Spiritual Conferences. They forbid them to prefer to any Church such Clergy-men, as are preferred to them by Ladies, unless they find them duly qualified, and of sound Morals. They exhort them to do their duty towards the Flock that is committed to their Charge, and not use it as their own, but as belonging to Christ, and to assist it Corporally and Spiritually. They command, that Provincial Councils were not still held every year, and that, how beneficial that Practice was to the Church. They remove the attempts of the Suffragan Bishops. They condemn the Priests that become either Farmers, or Men of Business, and wandering Clergy-men and Monks. They charge the Bishops not to send to several distinct parts such Priests as belong to some particular Church. They recommend Residence to the Priests, and a constant attendance to instruct their Flocks. They charge the Bishops not to put their Clergy to exercise in their Visitations. They condemn severe *Penitences* to be borne, and charge the Priests to fulfil, as they ought, the Minister of the Keys. They order the Bishops not to give the Sacrament of Confirmation, after they have eaten, and believe that Sacraments ought to be administered Fasting, unless on extraordinary occasions. They would not have them bestow the Holy Ghost by imposition of hands, which is the Sacrament of Confirmation, at any other times than at Easter, and on Whit Sunday. They renew the Ancient Canons against the Crimes of Uncleanness. They will have Degraded Priests put into a State of Penance. They forbid the Admission of Foreign Clergy-men. They advise the Abbots to be an Example to their respective Societies. They exhort the Clergy to behave themselves Modestly, Decently, and Innocently. They will not have such Women as have newly left a Worldly State to be admitted [i. e. Abbesses] of Nuns. The Priests are forbidden giving the Veil to Widows without the Bishops consent, and also Consecrating Virgins; and the Abbesses are forbidden giving the Veil to Widows or Maids. They will not have the Veil to be given to Widows, till some time after the death of their Husbands. They do not permit Women to touch the Sacred Vessels, nor to give the Sacramental Habits to the Priests, and much less to give the Eucharist, as, through a great abuse, they did in some places. They charge all Priests and Canons not to go into any Nunneries, nor will they have Mass said in any other place than Publick and Consecrated Churches, saying, That 'tis better not to hear Mass, than to hear it where it ought not to be said. Priests are order'd not to let Mass when they are alone. They order, that, as there is one Bishop in each City [or Town] there ought to be a Priest in each Church; and they forbid one Priest Officiating at several Churches. After they have spoken of keeping the Lord's-Day Holy, according to the Ecclesiastical Laws, they resolve that an Address be made to the Prince, to desire, that he may Command, that no Pleadings, nor Markets be kept on that Day; and that neither Husbandmen, nor Day-labourers Work on that Day in the Countrey. They forbid all Vexations and Unlawfulness. Finally, they will not allow those Penitents, who are not yet reconciled to the Church, to stand God-fathers to Children. This is what is handled in the first part of this Council, so far as it relates to the Clergy, and to the Priestly Office. The Second concerns Princes, and the Laity. The Bishops give some very good Instructions to Kings concerning their Duties. They recommend to them Justice, Moderation, Clemency, and other Royal Vertues. They declare to such Subjects, that they ought to obey them, and reverse their Power which comes from God. They exhort the Faithful to come to Church, to join in the Prayers, and admonish them to behave themselves reverently there. Finally, they charge those who cannot come to Church, nevertheless to pray to God, and perform the Duties which they owe him. These Articles being fram'd, they sent them to the Emperor *Leun*, and added Twenty seven Chapters to them, which they put to His Majesty to Enact, and caused them to be put in Execution, that the aforesaid Articles might continue and be in force.

The Council of Aix la Chapelle, in the year 836.

*The Council
of Aix la
Chapelle.*

IN the year 836, in the Month of February, there was an Assembly of Bishops at *Aix la Chapelle*, in which some *Constitutions* were made, which are divided into three parts. The First is, concerning the *Verities* of Bishops: The Second, touching the Learning, Manners, and Doctrine of other Clergy; And the Third, of the Vertues and Duties of the Emperor, and his Children, principally in what relates to Church Affairs. A Remonstrance was prepar'd afterwards by the said Council, Address'd to King *Pepin*, and the Great Men of His Kingdom, on the occasion of their having seiz'd, to their own use, the Goods of the Church; and, that the said Remonstrance might be more effectual, it was attended with three Books, that contain'd the Examples and Passages in the Old and New Testament; as also, some Ecclesiastical Laws, which make it appear, that 'tis a Crime to take away, by force, those Goods that are Consecrated to God and the Church. *Eginhard* tells us, That this Remonstrance wrought the desired effect, and that *Pepin* yielded to these Advice, which were given him by his Father and the Bishops; so that he caused the Goods which had been taken from the Churches, to be restor'd.

The Council of Thionville.

IN the year 844, *Lewis the Godly's* three Sons met at *Thionville*, and held there an Assembly of *The Council* Bishops, of which *Dreux*, Bishop of *Metz*, was President. They exhorted these Princes, First, of *Thion-* To keep a Peaceable, and Friendly Correspondence with each other. Secondly, To Name Bi-ville. shops to the Vacant Churches. Thirdly, To restore to some Monks the Places and Revenues that ought to belong to them. Fourthly, to hinder the Laity from taking into their possession the Goods of the Church. Fifthly, That if some Reasons of State obliged them to give some Abbeys, or Houses of Canons, or Nuns, in *Commendam*; at least they should give order, that the Bishop, with some Abbot, might take care of those Monasteries and Religious Houses. Sixthly, To restore to the Whole Ecclesiastical Order, the Authority which they had, to cause the Discipline of the Church to be put in Execution, and oblige Sinners to doe Penance.

The Council of Verneuil.

IN the same year 844, a Council was held at *Verneuil*, in which, *Ebron*, Bishop of *Poitiers* was *The Council* President, with *Wenilo*, Arch-bishop of *Sens*, *Hincmarus*, Arch-bishop of *Rheims*, and the Abbot of *S. Dennis*, who assisted at it, bore the Character of the King's Commissioners. The Council addresses their Constitutions to King *Charles*. First of all they exhort him to mix Severity with Mercy, and Govern his people with Justice. They pray him to send his Commissioners to apprehend, and punish those disorderly Clergy-men, who condemn Apostolick Discipline, and break the Holy Canons, to hinder several Monks, that they abandon not their Profession, to compel certain wandering Monks, and Clergy-men to return to their Monasteries and Churches, to Nominate a Bishop for the Church of *Rheims*, and confirm the Ordination of *Agius* to the Church of *Autun*; to Adjourn the Debate about the preference granted to *Dreux* the Bishop of *Metz*, to a more Numerous Council out of *France* and *Germany*; and lastly, to cause those Revenues of the Church to be Restored, which Lay-men have unjustly possessed themselves of.

The Council of Beauvais.

IN 845, *Wenilo*, Arch-bishop of *Sens*, *Erchanraus*, and Nine Bishops, or Arch-bishops of *Charles's* *The Council* Kingdom, with *Hincmarus*, Arch-bishop Elect of *Rheims*, met in *April* at *Beauvais*, and composed Eight Canons, which they presented to that Prince, to require of him a Restitution of the Revenues and Privileges of the Church. In this Synod *Hincmarus* was Ordain'd.

The Councils of Meaux, in 845. and Paris, in 846.

THE Bishops of *France* being very earnest to perfect the Reformation of Discipline, which they *The Council* had begun, met in *May* 845, at *Meaux*; and in *February* following at *Paris*, where they composed 80 Canons for that end. The Six first were the Decrees made at *Couleine*, near *Mons*, concerning the Honour of the Church, and Peace of the State, which had the Approbation of the *Paris* King, and Bishops. Those that follow, to the 13th, are the Canons made at the Synod at *Thionville*. The Four next are taken out of the Council held at *Lorris* in *Anjou*, about the Authority of the King. To these are added the Decrees of the Council of *Beauvais*, concerning the Revenues of the Church. The rest were made either at *Meaux*, or *Paris*. In them the Bishops declare, that their Mansion-Houses ought to be Holy, and not frequented by Secular Men, or Women. And for this reason it is, that they desire the King, that when he takes up his Lodgings in them, in his Journeys, that he would not bring any Women into them. They also earnestly beg of him, that he would not suffer his Retinue, or Guards, to Pillage the Towns they pass through, or take what they please of the people without paying for it: They exhort him to maintain the Bishops in their right of doing their Office, without Molestation, and executing the Holy Canons. They condemn the custom of certain Bishops, who very seldom, or never Visit their Diocesses. They revive the Ancient Laws concerning the Translation of Bishops, the Honour due, to Metropolitans, holding Provincial Councils, and Residence, &c. They forbid taking Oaths about things Sacred. They demand a Restitution of the Ancient Hospitals, and the Freedom of Monasteries. They condemn them that are Simoniackly Ordain'd. They forbid the Suffragan Bishops to execute the Functions of Bishops. They command the Bishops to Consecrate the Chrism upon Holy *Thursday* onely, and not to take any thing for the Distribution of it. They forbid Lay-men making themselves Masters of Ecclesiastical Revenues, or choosing a Steward of them without the Consent of the Bishop, to whom the Disposal of them doth properly belong. They strictly prohibit any Priests to Administer Baptism in any other places than in the Churches where the Fonts stand; and that Clergy-men should be employed in any other business besides what belongs to the Church. They ordain, that the Priests, or Clergy of another Diocese shall not be received without Letters Dimissory. They forbid, that any Strangers shall be admitted into Holy Orders, till they have

continued one year in the Communion of some Church, or Monastery, or in the City, and declare themselves against all Ordinations without a Title. They require all Prebendaries to live in one House together, and to have the same Hall, and Dormitory. They order the Bishops to have special care of the Cardinal-Titles established in the Cities, or their Suburbs. They forbid Usury to all Christians. They order, that a Bishop shall Excommunicate no Man, but for a Publick and certain Crime, and then shall not pronounce that *Anathema* against any Man, but with the consent of his Metropolitan; and after he hath given the Admonitions commanded in the Gospel. They charge the Monks to abide in the Monasteries, and not to meddle with Secular Affairs. They petition the King not to entertain any Prebendaries in his Service, though they present themselves to him, unless the consent of their Bishop be first had, and desire, that he may be the person that Ordains them. They forbid, that a Monk should be put out of his Monastery, till his Bishop be consulted about it, or be either himself, or Deputy present. They repeat the Laws against those that invade the Revenues of the Church, as also against Ravishers, and such Nuns as live a disorderly life. They revive the Ancient Laws against the *Jews*. They forbid Burying the Dead in the Church, as by an Hereditary Right. They agreed, that the Bishop should sue to the King for a Commission, engaging the Judges to obey them in every thing that respected the Ministry. They exhort the Great Men not to suffer any Disorders in their Houses, and to be particularly careful that the Priests of their Chapels should live pious Lives. They testify their earnest desires, that the King would bestow those Chapels onely upon such Priests as would exact the Tithes that belong to them, leaving the Parish-Churches to a Curate, with a charge to uphold the Chapels, and Celebrate Divine-Service in them. And they add, that if the King gives them to Lay-men, they ought not to receive the Tithes, but they ought to be given to the Curates, who Officiate in those Chapels. They pray him to give order, that no Pleas be held in any Court, during Lent, or Easter-week. Lastly, They desire him to confirm the Constitutions of *Charles the Great*, and *Lewis the Godly*.

These Constitutions being presented to King *Charles*, then at *Epernay*, and the Nobles opposing some of them, The King having commanded the Bishops to retire, till he consulted about them, confirmed onely Nineteen of them, which ought to be understood of the last of those Constitutions, which were made in the Councils of *Meaux*, and *Paris*. For the Canons of the Councils of *Couclines* and *Thionville*, were confirmed, and published by his Authority before, and are met with at the Head of his Capitularies.

The Capitularies of King Charles the Bald.

After the Constitutions before-mention'd, there follow Nine made at *Toulouse*, *An. 843*. upon the complaints of certain Priests, who were over-charged by their Bishop.

In the First of them the Emperour orders, that the Bishop should do nothing against the Priests, by way of Revenge, because they have complained against them.

In the 2d he commands, that the Bishops should exact no more every year of the Priests, than a

† A *Muid* is a large French Measure, for Corn, containing Five Seams and Five Bushels of London Measure; and, for Wine, it contains 36 Gallons.

Muid of Wheat, and as much Barley; † a *Muid* of Wine, with a Pig of Six pence, or Two *Sols*-value, which was before determined by the Councils of *Toledo*, and *Brague*.

The 3d obliges them that dwell within one League, or a League and half of the City, to send this Present by their Servants; but in all places at greater distances, the Bishop shall appoint a place in every Deanery to have them brought to. He exhorts the Bishops not to suffer those Officers, whom they shall appoint to receive those Presents, to exact them with force, but they should kindly accept what the Priests shall bring of their own accord.

The 4th advises the Bishops, in their Visitations, not to stay at every small Church, but to make choice of some of the Principal Churches, where the Curates of the Lesser shall meet them, and bring their People to be Instructed and Confirmed. So that they shall Visit but one Church in five, and the Curates of the other four shall come to them, with their People, and bring with them every one Ten Loaves, a Rundlet of Wine of 16 Gallons, a good quantity of Oats, a fat sucking Pig, two Pullers, and some Eggs for the Maintenance of the Bishop and his Attendants. That the person where the Bishop Lodges shall accommodate him with nothing, but Wood, and Household Utensils; and that the Bishop shall be careful that his Servants do his Host no damage, either in his House or Gardens.

In the 5th he confines the Bishops, that they shall not Visit above once in the year; and, if they do it oftner, they shall be no Charge to their Curates in their other Visits.

In the 6th he orders, that if the Bishops do not Visit in person, they shall not exact any thing of their Curates for it, nor oblige them to be at any expence to entertain others; and that they shall not carry along with them a great number of servants.

The 7th exhorts the Bishops not to multiply Parishes without necessity.

The 8th declares, that the Bishops shall have no power to decline the observation of the Orders, under a pretence that it belongs to them to make and explain Canons; That they ought to explain them in their genuine sense, and not elude them by corrupt glosses; and, if they do otherwise, he will teach them, by the Judgment of a Synod, and his own Royal Authority, how they shall explain them aright.

The 9th says, that the Bishops shall oblige the Priests not to come to above two Synods a year, at the set-times for them, appointed by the Canons of the Church, and that they shall judge Priests with Justice.

King Charles published also, at the same place, another Constitution in favour of the *Spaniards* and *Goths*, who were then fled into *Catalonia*. — He likewise published at *Epernay* the 19 Canons made at the Councils of *Meaux* and *Paris*, in 846.

In 853, he confirmed the Canons of the Council of *Soissons*, and made several Constitutions for the better support of Ecclesiastical Discipline, of which I shall speak afterwards. Which were published and confirmed at the Synod held at *Verbery* the same year; which made some other Canons also, confirmed by Charles's Authority. — In *December*, the same year, he nominated several Ecclesiastical and Lay-Commissioners, in all the Provinces of *France*, and gave them several Heads of Instruction to act by in their Office; among which the Second concerns the Honour of the Church.

There are also one or two about the Revenues of the Churches and Monasteries in the Constitutions made at *Attigny*, in 854. — In his Letters-Patents of the same year, given at *Verbery*, Aug. 23d. King Charles confirms to the Prebendaries of the Church of *Tournay*, the property of the Revenue he was possessed of, and limits the number of them to 30.

In an Assembly of Bishops and Lords, held *Anno* 856, at *Bomevil*, they petition the King to put the Monasteries in Order, and to execute the Constitutions made at *Couleine*, *Beauvais*, *Thionville*, *Verneuil* and *Soissons*, and declare all those things Null, that shall be made in prejudice to those Laws. They threaten him with God's Judgments, if he doth not perform their desires.

In 857, King Charles made two Constitutions at *Quiercy*, which he sent to the Commissioners of his Realm; by which he gave them power to bring all Offenders to Civil or Ecclesiastical punishments, and particularly Ravishers.

In 862, he put out a severe Edict at *Pista* against Robberies, and other publick Disorders, very common at that time, in which the Bishops joyn with the King, and condemn those Malefactors to Canonical punishment, which the King condemned to Civil. In 866 there was a Constitution made at *Compeigne*, about the Liberties and Privileges of Churches, and the Authority of Bishops.

But, above all, his Edict of 869, made at *Pista* upon the *Seine*, is the most considerable of all that he made about Ecclesiastical Discipline. In it he declares himself the Defender of the Bishops Authority, and Liberty of the Churches. He orders all his Ministers to respect their Power, execute their Commands, and preserve the Churches in the enjoyment of their Privileges. He requires all Earls, great Lords and Judges, to give the Bishops their due subjection; and, on the other side, that the Bishops should not encroach upon the Rights of the Earls, Lords and Judges. He commands the Bishops to doe no Injustice, either to the Clergy or Laity, under their Jurisdiction; and that their Curates should give the Lords of their Parishes the respect due to them. He enjoyns the Bishops not to reject those Clergy-men that are presented to them by Abbots, Abbeses, or Lords, to serve in their Churches, if they are not worthy of blame for their Conversation, or Doctrine. He renews the Constitution, which forbids the Lords requiring any thing of the Clerks they present. He forbids them Excommunicating any persons, who were not full convicted of the Faults they were accused of; and, who after admonition to amend and repent, have not obstinately refused to submit. He recommends Peace, Union and Friendship among his Civil Magistrates, Bishops and Clergy. He orders his Bishops to defend the Privileges granted to their Churches by the *Church of Rome*, and by the Charters of his Royal Progenitors, and that they be careful to have the Rents paid that are due to them.

The King having received Intelligence at *Pisti*, that *Lotharius* was dead, went immediately to *Lorraine* to be Crown'd King of it. And being arrived there in *Sept.* 869. after *Adventius*, Bishop of that City, had declared in the Name of all the Bishops and People, that they all accepted him for their King, he took an Oath to preserve the Honour and Privileges of their Churches, to doe Justice impartially to every Man, according to the Laws, and protect that Kingdom. After this *Hincmarus*, who performed the Ceremony of the Coronation, and Ordain'd some Bishops, being Admonish'd by *Adventius*, and other Bishops, which belonged to the Province of *Treves*, that this Action would prejudice the Rights of their Metropolis, made a Declaration, That it would be no prejudice to the Rights of the Province of *Treves*, because that Province, and that of *Rheims* were like Sitters, so firmly united, that they made, but as it were, one Province; since the Bishops of both met at one Synod, observed the same Canons, and, among the Arch-bishops of *Treves* and *Rheims*, the most Aged always took place: but yet, were it not so, he ought not to be accused for meddling with the Jurisdiction of another Province, by his own Authority, or of putting his Sickle into the Harvest that did not belong to him, since he had not concerned himself with that Province, but at the Request of the Bishop, and out of Charity. Lastly, That they ought to look upon it, as a special Favour of God, that Charles was Crowned King at *Metz*, because heretofore his Father *Lewis the Godly*, who was descended of *Clovis* the French King, who was Converted by *S. Remigius*, and Baptized in the Church of *Rheims*, where he was Anointed and Consecrated King, by a Christ sent down from Heaven, which they still have at *Rheims*: That *Lewis the Godly* was Crowned Emperour in that City, and after he was Deposed from his Imperial Throne by the Conspiracies of his Enemies, he was restored, and was Crowned again in the same City, and in *St. Stephen's Church*, whose Name was a good Omen, because it signifies a Crown.

After

After this Declaration, he asked the People, If the Coronation should be Celebrated before the Altar, and whether that Prince should be Consecrated by the Holy Unction. The People having testified their Approbation by their Acclamations, they Sang *Te Deum*, and the King was Crowned by the Priestly Benediction of the Bishops. This Constitution is very remarkable.

In the year 874, *Charles* Judged some Ecclesiastical Causes at *Attigny*, at the Request of the Bishop of *Barcelona*. The First was about a Complaint made to him, That one *Thyrifus*, a Priest of *Corduba*, had called the People together at a Church of *Barcelona*, and had taken away from him almost two thirds of his people; That he Celebrated Mass, and Administred Baptism without his permission. That he caused those people to go to his Church on the Feasts of Nativity and Easter, which ought to be at his Cathedral, and gave them the Sacrament. The King Recited the Canons, which condemned the practice of that Priest. The Second complaint, made by the Bishop of *Barcelona*, was, That another Priest had engaged the Inhabitants of the Castle of *Terracine*, not to submit to his Jurisdiction. The King order'd, that the Canons in that case should be observed. The Third was against two private persons, who having Intercepted the King's Letters, had possessed themselves, the one of *St. Stephen's* Church, and the other of certain Lands belonging to the Church of *S. Eulalia*. The King commanded, that if this could be prov'd, his Commissioners should give an Account what Letters had been Intercepted, that being reported to the Council, it might be Examined by them.

Lewis, the Emperour of *Italy*, being dead, Aug. 8. 875, *Charles* was Crowned Emperour at *Rome* on *Christmas-Day* of the same year, by Pope *John* the VIII; and, at his return, received the Crown of *Lombardy* at *Pavia*, and the Confirmation of his Imperial Crown in an Assembly of the Nobles and Bishops of that Countrey, held Feb. 876, at which the Pope was present in person. After this, to acknowledge the Obligations he had to the Pope, he made a Constitution, in which he decreed, That all persons should pay an especial Veneration to the Holy Roman Church, the Head of all other Churches; that no Man should dare to attempt any thing in violation of her Power and Privileges; but should enjoy her full Authority, and exercise her Pastoral care over all the Church; that they should particularly honour the Supreme Bishop, and Universal Pope *John*; that his Decrees should be received, with all due regard, and Obedience be given him in all things he hath right to: He forbids all persons encroaching upon the Lands and Revenues of the Church of *Rome*. He then commands, that due respect be paid to the Sacerdotal Authority and Clergy; that all should submit to the Imperial Authority, and none should be so bold as to resist his Orders. That Bishops should freely exercise their Function, and punish Offenders; that they be careful to Preach. He enjoins the Lay-men which dwell in the Cities, to be present at the Assemblies of the Church on Festival-days, and forbids them having private Chapels in their Houses. He requires, that Bishops should have Colleges for their Prebendaries near the Church; that Prebendaries should live according to the Canonical Rules, and be subject to their Bishop. He forbids Clergy-men dwelling, or conversing with Women, as also Hunting. He provides for the preservation of the Church-Revenues, and payment of Tithes. He commends Friendship between the Nobility and Clergy. This was published and received at *Pontigon* in July 876.

Lastly, *Charles the Bald* held an Assembly of his Nobles at *Quiercy*, June 877, in which he made several Constitutions by his own Authority, and propounded others to his Nobles for their Advice. The Constitutions now made about Discipline, are these. The First was about the Honour and Liberty of Churches, so often repeated. By the 2d he confirms the Privileges of the Abbey of *S. Mary of Compeigne*, granted by the Pope, received by the Bishops, and Authorized by the King's Letters. The 3th secures the Revenues of Vacant Arch-bishopricks, and Bishopricks. In the 12th he nominates several Bishops, Abbots and Earls to dispose of his Alms, which he should give by Will, after his Death. The rest contain several Directions for doing what is necessary for the good of his Kingdom and Children after his Decease. Two days after he renewed again the Constitution about the Honour of Churches, and Authority of Bishops; he confirmed several Ecclesiastical and Civil Laws, and promised to put them in Execution. He provides for the preservation of the Estate of an Earl lately deceased, till his Son was in possession of it; and for the security of those Churches who have lost their Bishop, Abbot, or Superiour, till they have a Successor. These are the last Constitutions of *Charles the Bald*, who died August the 23th following at *Frankfort*, in the 70th year of his Age, and 59th from his first Coronation. He was a Lover of Justice, Religion, and of the Church, and was the nearest of any Prince of his Race, to *Charles the Great*, in his good Qualities and Vertues.

The Council of Mentz held Anno 847.

The Council
of Mentz.

THIS Council was held under *Rabanus*, An. 847. It was made up of 12 Bishops, some Suffragans, several Abbots, Monks, Priests, and others of the Clergy. The Bishops and Clergy made one body, and had the Gospels, Canons, and Fathers laid before them; The Monks the Rule of *St. Benedict*, that they might unanimously endeavour a Reformation of the Clergy, and the Monastick Life. —First, They particularly recommended it to the Bishops, that they should take care that the people be well-instructed in the Fundamentals of Religion; and, for that end, certain Homilies should be composed in the Vulgar Tongue. Secondly, That Baptism should be administred according to the Rites of the Church of *Rome*, and at the times appointed by the Pope's Decretals.

They

They exhort all Men to Peace ; and order, That not onely those Men should be Excommunicated, who attempt any thing against the King, or State ; but those, who, by surprize, contrary to his good affection to Religion, obtain of him the Lands and Revenues that belong to the Church.

They leave the whole disposal of the Church's Revenues in the power of the Bishops, and forbid the Clergy to make use of them, to augment their own Estates, or dispose of them. They secure their Tythes, and other Rights, to the Churches. They revive the Canons concerning such Employments as are forbid Clergy-men and Monks.

They forbid Monks to have any possessions of their own, to cover the enjoyment of worldly things, which they have renounced, and to take on them any Cure of Souls, without the consent of the Bishop.

They forbid Abbesses to go out of their Monasteries without great necessity, and without the leave of the Bishop.

They revive the Ancient Canons of the Council of *Ancyra* against Man-slayers. They declare, touching the Administration of the Sacraments to the Sick, that the Priests ought to require of them a sincere Confession, without imposing on them any rigorous Penance, but onely to bring their sins to remembrance, and comfort them under them, by the Prayers of their Friends, and by their Alms, and so Absolve them, upon condition nevertheless, that if they recover their health, they shall undergoe what Penance shall be imposed on them ; after which they may Administer the Unction, and then the Communion, as their *Viaticum*.

They are not afraid to grant such Malefactors, as suffer for their Crimes, if they confess their sins, and are penitent, the honour of a Christian Burial ; and that their Offerings be received, and Masses said for them.

Lastly, After they have forbidden all Contracts of Marriages, either Incestuous, or within the Degrees of Consanguinity, prohibited by the Laws ; they command, that Penances, proportionable to Mens Crimes, shall be imposed upon them ; that publick Sinners shall do publick Penance ; and they, whose sins are secret, shall undergoe private Penance.

This is almost all that is contained in the One and thirty Canons of this Council. We shall not here speak of the Council of *Mentz* held the next year, against *Goteschalcus*, nor of those that concern his Affair, nor *Ebbo's*, because we have spoken of them at large in another place.

The Council of Pavia.

THE Emperour *Lotharius*, and his Son *Lewis*, held an Assembly at *Pavia*, Anno 850. in which the Bishops made 25 Articles, or Constitutions. The Council of Pavia.

In the First they order, that the Bishops should have some Priests, or other Clergy-men witnesses of their most secret Actions.

In the Second, That they should not neglect not onely to celebrate Mass publickly on Sundays and Festivals, but, if it be possible, offer that Sacrifice every day in private.

In the Third they order, that their Meals should be temperate, and that they should entertain Pilgrims and Strangers at them ; whom they should entertain with Pious Discourses and Exhortations.

In the Fourth they forbid the Pleasures and Luxury of the World.

In the Fifth they advise them to Study the Holy Scripture ; to explain it to their Clergy, and to Preach upon it to the people.

The Sixth imports, that the Bishops should be careful that the Priests discharge their Duties well in the Government which is entrusted to them. That the Arch-Priests should go to the Heads of Families, to exhort publick Offenders to doe publick Penance : That in difficult cases they should apply themselves to the Bishops, and the Bishops should consult their Brethren.

The Seventh orders, that the Priests should examine whether the Penitents perform the works of Penance ; That the Absolution of publick Penitents is reserved to the Bishops, and that no Priest shall Absolve them but in the absence of the Bishop, and with his Allowance, because the Imposition of hands was reserved to the Apostles.

The Eighth engages them to Instruct the People in the saving nature of the Sacrament of Unction, of which the Apostle *St. James* speaks [c. 5. 14.] and make them sensible, that they can hope to receive the wished-for effects of that Mystery, *viz.* Remission of sins, and health, onely when they desire it with a sound and full Faith. That because it often happens, that sick persons know not the force of that Sacrament, or think their Distempers inconsiderable ; or forget to desire it, because their Minds are taken up with the pains of their sickness ; the Priests of the place ought to put them in mind of receiving it, and invite the Priests of his Neighbourhood to be present at the Administration. But if the sick person be in a state of Penance, he ought not to bestow it on him, till he be reconciled to the Church ; because he that is not allowed to receive the other Sacraments, is not in a capacity of receiving this.

The Ninth advises Fathers of Families to Marry their Daughters as soon as they are of Age, and condemns them to Penance, if they happen to be debauch'd, either by their Negligence, or Connivance ; and forbids, that the Benediction be given them, who Marry after they are De-flowered. It also says, that Marriage is forbidden those, who are in a course of Publick Penance.

The Tenth is against Ravishers, and declares, that they cannot lawfully Marry the persons they have forced; and allows such persons no Absolution, but just at the point of Death.

The Eleventh orders, that they who commit a publick crime in any place, shall be excluded from Communion by the Bishop of that place, and put to Penance, and not be received to Communion by any other.

The Twelfth declares, that they who are deprived of Communion, and put to Penance for their Crimes, may not exercise any publick Offices, but can't be prohibited from taking care of their Domestick Affairs. That such persons as refuse to doe Penance, ought to be Excommunicated and Anathematized, after all proper means is used to make them submit to their Duty. Yet this is not to be done without the Judgment of the Metropolitan, and Bishops of the Province.

The Thirteenth orders the Bishops to commit the care of Priests of smaller Parishes to the Arch-priests.

The Fourteenth commands those Bishops who have suffered the Monasteries of their Diocesses to be demolished, to have them immediately repaired and re-built.

The Fifteenth imports, that such Hospitals, as are subject to Bishops, shall be govern'd according to the Orders of their Founders: That those that are under the protection of the Church, shall be Govern'd by the Heirs of the Founders, according to the Rules of their Institution, who shall hinder all embezzelling the Revenues, and mis-employment of them.

The Sixteenth resolves, that they will represent to the Princes the Misdemeanour of those Hospitals, that are under their protection.

The Seventeenth orders, that all Christians should pay their Tythes, which shall be employed for the Maintenance of the Clergy, and the Necessities of the Church, according to the Disposal of the Bishop.

The Eighteenth importeth, that they will not suffer any of those Priests, or Clergy-men, who are called *Acephali*, not under the Discipline of any Bishop; and that those Priests, that celebrate Divine Service in Noble-mens Chapels, shall be such as are approved by the Bishop; or if they be out of other Bishopricks, shall have Commendatory Letters from their own Bishop: That they will not suffer wandering Clerks, nor any other persons without a Mission.

The Nineteenth forbids putting Clergy-men upon Secular Employments.

The Twentieth imports, that they shall be Excommunicated, who suffer *Jews* to be either the Judges, or Receivers of Tribute.

The One and twentieth forbids Usury, and obliges such, as have made advantage by it, to Restitution.

The Two and twentieth imports, that they who neglect the care of Orphans and Widows committed to their charge, shall be admonished of it, and exhorted to be very diligent and watchful for them; but if they will not doe it, they shall petition the King to appoint them other Guardians.

The Three and twentieth is against those Clergy-men and Monks, who, going up and down the Cities, stir up unprofitable Questions, and disperse Errors. They order, that such Men shall be apprehended by the Bishop of the place, and carried to the Metropolitan; and if it be found that they have vented such Doctrines through Ambition, and not for the Instruction, or Edification of the Faithful, they shall be punished, as the Disturbers of the Church's Peace.

The Twenty fourth forbids the ill practices of certain Peasants, who Married their Sons very young to full grown Women, to be abused by them, and prohibits such Marriages.

The last condemns certain Magicians to very severe penance, and deprives them of Absolution till the point of Death, who boasted, they could make persons Love, or Hate one another by their Art; and, whom they suspected of having killed some Men by it.

The Council of Soissons, Anno 853.

The Council
of Soissons.

THIS Council hath Three parts. 1. Some Canons. 2. The Acts of Eight Sessions, about the Affair of *Ebbo*, and the Clerks Ordained by him. 3. Some Constitutions published by the Emperour. What is contained in the Acts of this Council, we have related in the History of *Hincmarus*. So that there remain onely the Canons and Imperial Constitutions.

The First is nothing else but an Abridgment of the Judgment given against *Ebbo*.

The Second is concerning *Heriman*, Bishop of *Nevers*; who, being a Man of a weak Judgment, had committed several Misdemeanors in his Office; and, notwithstanding that, desired to continue in his Function. They order *Wenilo*, Arch-bishop of *Sens*, his Metropolitan, to go to *Nevers*, to put that Church in order, and bring away *Heriman* to *Sens* along with him, till the Summer, in which he was worst in his Mind, was over, and send him again when he was grown something better.

In the Third they reform what had passed in the busines of the Bishop of *Chartres*. They question'd the Validity of his Election, and maintain, that he is not fit to be a Bishop. It was order'd, that he should either justify himself, or retire; and they charged *Hincmarus*, *Pardulus* and *Agius*, to certify him of their Resolution. He thinking himself Innocent, and being confirmed in that Opinion by the Testimony of the Clergy and Laity of *Chartres* who were present, he thought it his best time

time to appear, which he accordingly did, and said, That it would be a great piece of pride in him to assert himself worthy of so great a Dignity, but if any Person accused him of any Crime, he was ready to defend himself. No Man appearing, the Council order'd, that certain Commissioners chosen by *Wenile*, should be sent to *Chartes*, to examine the ordination of *Burchard*, give in their Report, and ordain him Bishop.

In the Fourth they relate, that the Bishop of *Mans* being troubled with the Palsie, wrote to the Council to be excused for not coming to it, and to desire the Bishops to pray for him, both so long as he lived, and after his Death. That the Bishops promised to do their Duty, and gave Order to *Amaricus*, Arch-bishop of *Tours*, his Metropolitan, to go to the City of *Mans*, and to do what he saw convenient for the advantage of that Church in this juncture.

In the Fifth they declare, that they had deposed and banished into remote Monasteries, those Monks and Priests of the Abby of *St. Medard*, who had conspired to secure *Pepin*, *Charles's* Nephew, who was shaved and shut up in that Abby.

The Sixth is against a Deacon of the Church of *Rheims*, who was accused of putting out Edicts in the Emperour's Name, they debar him going to any Synod, and confine him within the Diocess of *Rheims*, till he should clear himself.

The other Canons are some Propositions, which they intended to make to the King; That he would send Commissioners to set up Divine Service in the Monasteries. That he would permit the Churches to enjoy their Ancient Privileges. That he would pay to the Church the Ninth and Tenth part of those Revenues, which belonged to it of old. That he would not hold any Courts in any place Consecrated to the Service of God. That none should protect those, whom the Bishop would punish by the Laws of the Church. That on the contrary, incestuous Persons, and others guilty of like Crimes, should be refer'd to the Bishops by the Civil Judges. Lastly; That there should be no exchanges made of the Churches Lands or Revenues, without the Consent of the King. In Answer to these Demands, the Emperour made Twelve Constitutions, in which he granted them more than they had desired of him. For in the First, he orders that his Commissioners shall make inquiry, with the Bishop of the place, and in the presence of him who hath charge of the Monastery, concerning the Life and Behaviour of those that dwell in it; that he will regulate the Discipline, and cause them to make the Repairs carefully. That the Churches shall be adorned, and furnished with Tapers and Books, &c. That he will compose a Verbal process, in which he will put the Name of the Abbot, or Superiour of each Monastery, the time of his enjoyment of it; the number of the Canons and Monks, or Religious Persons, to increase or diminish it, &c. That they should inquire, whether the Heirs of such as founded the Monastery, did not detain the Revenues their Ancestors had given them. That they should inform themselves of the Revenues of Chapels, and several Monasteries farmed out,--and if they had a care to keep up the Buildings, and provide all things necessary for Divine Service. That they should inform themselves of such Estates of the Church, as are given in Fee-simple; and of those Persons which pay Ninths and Tenths: That they shall forbid, that any pleading be had in Church Porches, Quires, or any other places, or in Lent. That they shall declare, that those that study to revenge them whom the Bishops have chastised for their Faults, shall be excommunicated, and pay a large Fine. That they shall order the Judges to assist the Bishop in his Visits, and constrain the excommunicated to do their Penance. That they shall declare, that he will give no Letters to set Farm to the Church Revenues. Lastly; That they shall forbid making any exchange of the Church Land, or Slaves, without the consent of the King.

The Council of Verbery, anno 853.

THE same Bishops that were convened in the Council of *Soissons* in February, met at *Verbery* in August the same Year, where they wrote a Letter, in which they declare, that they would settle *Heriman* in his Bishoprick of *Nevers*, and that he was not deprived of it for any Fault he had committed, but only for the Infirmary of which he was cured. They prevented the giving by a precarious Title, an Abby and Farm which belonged to the Abby of *St. Denys*. *Lotharius* in this Assembly, caused the Constitutions which had been made at *Soissons*, to be read over and received.

The Council of Rome, under Leo the IV.

IN 853 Pope *Leo IV.* called a Council at *Rome* in December, in which he confirmed the Canons of a Synod held under *Sergius II.* in 826. and made some Additions to them. He also composed some new Canons, and deposed *Anastasius* a Priest of the Church of *S. Marcellus*, who having left his Church, fled out of the Countrey, and would not return after several Admonitions given him, nor justify himself before the Council. There are Thirty Eight Canons made by the Synod held by *Sergius*. The six first concern the Lives, Knowledge, and Manners of the Bishops. The Eight following contain some Constitutions about the Life of Priests. The Fifteenth forbids all Familiarity of Clergy-men and Bishops with Women, and chiefly any Woman with whom they are suspected to deal carnally. The Sixth forbids alienating the Church Revenues. The Seventeenth prohibits, that the Offerings of Sinners be accepted. The Eighteenth

Eighteenth orders, that no Letters dimissory be given to any Clergy-men, but such only as are desired by some other Bishop. The Nineteenth and Twenty first, are about the Advocates, who ought to have Bishops to patronize their Causes. The Twentieth enjoyns the Founder of a Monastery or Chapel, to name a Priest approved by the Bishop to it. The Two following Canons concern the Administrations and Usage of the Church's Revenues. The Twenty Fourth orders, that Divine Service be settled again in the Churches, where it had been discontinued. The Twenty Fifth, commands that sacred places be built again. The Twenty Sixth forbids the Bishops exacting any thing against Law. The Twenty Seventh imports, that they should choose Abbots fit to govern the Monasteries. The Twenty Eight enjoyns Bishops to take Care, that those that profess themselves Monks, should live regularly. The Twenty Ninth commands, that young Women who have taken on them a Religious Life, should not marry. The Thirtieth and Thirty First, concerns the Sanctification of the Sunday. The Thirty Second commands, that such as are shut up in the Monasteries for their Crimes, should not be suffered to go out. The Thirty Third says, that 'tis not allowable for Lay-Men, to place themselves with the Priests or Clergy, at Divine Service. The Thirty Fourth says, that there shall be in all Cathedral Churches and other places where 'tis necessary, Masters and Tutors to teach the Liberal Sciences. The Thirty Fifth forbids Balls, Dancing, and other Sports upon the Feasts of the Martyrs. The Thirty Sixth prohibits Men putting away their Wives and marrying others, unless in case of Adultery and Orders, that if a Man and his Wife are willing to part, to embrace a Religious Life, they must do it with the consent of the Bishop, who shall examine both the Man and his Wife, whether they do both indeed consent to it. The Thirty Seventh forbids Polygamy. The Thirty Eight is against Marriage within the Degrees of Consanguinity forbidden.

Leo IV. made some Additions to these Canons, which were nothing else but Explications of them, or some Clauses to confirm them. But he added four new Canons. The First imports, that no greater number of Priests or Clergy-men be ordained in every Church, than is just necessary. The Second, that Priests should present themselves at the Council of their Bishops. The Third orders, that Lay-men who retain Priests that are Strangers, and employ them against the consent of their Bishop, shall be themselves excommunicated, and the Priests deposed; if upon Admonition, they will not return to their Dioceses. The Fourth says, that no Man shall settle Priests in the Churches, but he that hath right to ordain in those Churches, and punish those that are in it, *i. e.* none but the Bishop of the Dioceses.

The Third Council of Valence.

*The third
Council of
Valence.*

IN *January* 855. the Emperour *Lotharius* called a Synod at *Valence*, of Fourteen Bishops belonging to the Province of *Lyons, Vienna* and *Arles*, over whom their Metropolitans presided, and *Etbo* Bishop of *Grenoble*, to judge the Bishop of *Valence*, who was accused of several Crimes. In this Council, the Decisions about Grace above mentioned, were made, which make up the first six Canons of this Council. The Seventh is about the Election of Bishops. They declare in it, that to prevent, that ignorant and unfit Persons be not preferred to Bishopricks, they would petition the King, that the Bishop of every Diocese shall be chosen by the Clergy and People who shall be obliged to choose a Person out of the same, or a Neighbouring Church, fit to fill the See, and that if the Emperour shall send any of his Officers to be Bishop, they shall examine his Life and Doctrine carefully, that the Metropolitan shall have a care, that the Bishop who is ordained, be a person fit for that Charge. The Eighth is against those who invade the Revenues of the Church. The Ninth is against those that take the Revenues of Chapels. The Tenth orders, that they pay the Ninth and Tenth of the Revenues of alienated Churches, and condemns Usury. The Eleventh forbids taking the Oaths of both parties in justice, and excommunicates him that doth the contrary. The Twelfth forbids the Combats, which were in use to prove Mens Innocence. The Thirteenth imports, that such as are disobedient to their Bishops, shall do Penance, and such as are excommunicated in one Church, shall not be received in another. The Fourteenth forbids all vexatious Troubles, and commends Union and Love in Clergy-men. The Fifteenth enjoyns the Bishops to live an Exemplary Life. The Sixteenth orders them to preach and instruct their People. The Seventeenth commands them to visit their Dioceses, without being a charge to any Man. The Eighteenth requires, that Schools be set up for Learning and Singing. The Nineteenth imports, that the Metropolitans and Bishops should take care that the Clergy live orderly. The Twentieth enjoyns, that the Ornaments of Churches be preserved, and used only according to the Canons. The Twenty First says, that Church Revenues shall not be alienated. The Twenty Second says, that a Bishop shall not receive the rights of the Visitation, when he doth not Visit. The Twenty Third is in Favour of the Arch-Deacon of the Church of *Vienna*, whom they had redeemed from Slavery. They assert he was not a Slave, and threaten Excommunication to them, who shall persecute him upon that account.

The Council of Quiercy.

IN November, 858. the Bishops of the Province of *Rheims* and *Roën* being Assembled at *Quier-* The Council
cy, composed a Letter, directed to *Lewis* King of *Germany*, who had possessed himself of the of *Quiercy*.
Kingdom of *Charles*, Surrendered to him at *Attigny*, by *Wenilo*, Arch-bishop of *Sens*, and *Ercan-*
raus Bishop of *Chalons*. After they had excused themselves for not being present, according to
the Orders they had received at the Assembly held at *Rheims*, because they had not sufficient
Warning to provide for their Journey, and get leave of their Metropolitans, they passionately re-
present to that Prince the Disorders of the People of his Realm, and the lamentable state the
Church was in. They exhort him to maintain the Rights and Privileges of the Churches, the
Authority of the Bishops, and honour of the Priests; to put in Execution the Canons and Con-
stitutions, which concerned the Liberty of the Church; to restore their Revenues to the Church
and Clergy; to put the Monasteries and Abbeys of the Monks and Nuns into their Ancient con-
dition; and to take them from the Lay-men, to whom his Brother was forced to grant them.
They give him many Instructions about his own Carriage, and how he ought to govern his King-
dom. They let him know, that they thought he had no Right to mind the King his Brothers
Coun-reys; and, at last, Protest, that they could not take the Oath he desired of them; nor sub-
ject their Churches to him, or their Revenues, as if they were Temporal Estates. This Letter
is Written with much Elegance and Freedom. In it they Threaten that Prince with the Judg-
ments of God, and terrifie him, with representing to him his sad condition at the hour of Death.
They give him several Instructions and Precepts about Civil matters, and speak to him in a
Majestick Style. They relate to him a fabulous Story of the Damnation of *Charles Martel*,
for having taken away Church-goods. There is some probability that *Hincmarus* composed this
Letter; for which Reason 'tis Printed among his Works.

The Council of Metz.

Lewis of *Germany* being obliged to retire in 859, the Council assembled at *Metz* sent Nine Pre- The Council
lates to him, to exhort that Prince to beg peace of his Brother, to acknowledge and confess his of *Metz*.
Fault, oblige him to promise to live peaceably for the future, and never hereafter to cause Schism,
or Division, to punish them who were the Authors of this War, to engage himself to maintain the
Rights of the Churches, and procure a Reformation: That if he did these things, although his
Faults deserved a long penance, they could absolve him, although they did not joyn with him.
These Messengers, who had for their Leaders, *Hincmarus*, Arch-bishop of *Rheims*, and *Wenilo*,
Arch-bishop of *Rouen*, finding *Lewis* of *Germany* at *Worms*, June the 4th. the Prince spake to
them first, and being desirous to appease them, said to them, That if he had offended them, he
begged their pardon. *Hincmarus*, who stood the first on his left-hand, answered, That he came
to offer him what he desired; that, as to his own particular, he had nothing against him; that
he pardon'd him what he had done; and as for the Mischief he had done his Church, he advised
him, as he tender'd his own Salvation, to make it up. *Guntharius*, Arch-bishop of *Cologne*, who
was also one of the Messengers, told him what satisfaction they demanded of him, and read the In-
structions to him they had given them. *Lewis* of *Germany* was displeased with them, and told
them for Answer, That they came provided with full Instructions, that they might surprize
him: That the Bishops of his Kingdom not being present, he could do nothing in that Affair
without consulting them. So that this Embassage had not that good effect which they hoped for
by it.

The Council of Savonieres.

IN June, the same year 859, the Bishops of both Kingdoms met at *Savonieres*, near *Toul*, where The Council
they made up a Peace and Agreement between the Kings. In it also they Regulated several of *Savoni-*
other Affairs. *Tortoldus* Deacon of *Sens*, who had taken upon him to exercise the Episcopal Fun-
ctions at *Bayeux*, was left to the Judgment of *Wenilo*, Arch-bishop of *Sens*, and three other Bishops.
They ordained, that the Sub-deacon *Anscharius*, who had possessed himself of the Church of *Lang-*
res, should make Oath, that he would not attempt the like for the future. King *Charles* accused
Wenilo, Arch-bishop of *Sens*, as the cause of his Rebellion; and it was order'd, that his Process
should be made according to the Canons. *Atto*, Bishop of *Verdun* was summoned, because his
Ordination was accused as faulty. They also charged the Bishops of *Bretany* not to withdraw
themselves from the Jurisdiction of the Arch-bishop of *Tours*, their Metropolitan. They admo-
nished them not to communicate with persons under Excommunication; and to exhort their
Prince *Solomon*, to be faithful to King *Charles*. They also allow the persons Excommunicated
till the next Council, to amend and reform themselves; and, if they did not do it, they would
pronounce a solemn Anathema upon them at the next General Council. This Synod earnestly
entreats the King, and *Ralph*, Arch-bishop of *Bourges*, to maintain the privileges of the Abbey of
S. Benedict, which that Arch-bishop had possessed himself of, upon condition, that if the Abbot
were

were found negligent, or irregular, by the King's Commissioners, he should be deposed, and another put in his place. They set in order several other private Affairs, of which there is no mention in the Canons, and ordered Prayers. This Synod was very numerous: At it were Eight Metropolitans, and most of the Bishops of the Twelve Provinces of *France*. We have, besides the Thirteen Canons, or Articles, already mention'd, Three Letters, one to *Wenilo*, Arch-bishop of *Sens*, and two others to the *Bretons*, with a Remonstrance, containing an Accusation of that Arch-bishop, brought against him by *Charles the Bald*.

They read also in this Council the Six Constitutions of *Valence* about Grace; and Ten other Canons made Fifteen days before, by some Bishops met at *Langres*. We will not repeat what we have said about the Constitutions of the Council of *Valence*, and how *Hincmarus* oppos'd the Reception of them; but we will give the substance of the other Ten Canons.

The First imports, that they would petition their Kings to call Synods every year in every Province, and every second year a General-Council in their Palaces.

The Second ordains, that the Bishops should be ordained according to the Canonical Laws; that is to say, by the Judgment of the Metropolitan, and Neighbouring Bishops; and such persons should be chosen, as are of good life, and known probity.

The Third commands, that Bishops visit Religious Houses, and take care, that all things be managed and dispos'd in good order.

The Fourth enjoyns them to set up Schools, or Teach the Holy Scripture, and good Learning.

The Fifth requires them to repair their Churches.

The Sixth orders, that every Congregation should have an Head of their Profession.

The Seventh declares, that the alienated Revenues of the Church shall pay their Ninth and Tenth parts, and that for the future nothing shall be taken from the Church.

The Eighth enjoyns, that the Revenues of Hospitals shall be employed according to the intent of the Founders.

The Ninth declares, that they will cause Justice to be done to the Poor by the Civil Judges.

The Tenth contains their Resolve to punish Ravishers and Adulterers.

The Council of Coblentz.

The Council of Coblentz.

THE Peace which was made between the Kings at the Council of *Savonieres* in 859, was confirmed and sworn to, *Anno* 860, at an Assembly held at *Coblentz*; at which, Ten Bishops, and several Lords were present. In it it was agreed, that publick sinners should be put to penance; and, that no Bishop should Excommunicate any Man, till after Admonition and Reproof; That they would pardon those Rebels that accepted a pardon, and promised Fidelity for the future; That they would put the Laws and Canons against Criminals in Execution. Some other Ecclesiastical Laws and Civil Constitutions were made in it.

The Second Council of Tullium, or Toul.

The Council of Toul.

IN October 860, a General Council was held at *Touffy*, in the Province of *Toul*. There were present almost Sixty Bishops out of Twelve or Fourteen Provinces of *France*. They compos'd a Pastoral Letter against those that invaded the Churches Revenues; and, because it seem'd too tedious to some of them, they made Five Canons, which were signed by all the Bishops.

In the First they Excommunicate, and deprive of Burial all those, that take, or receive the Oblations of the Church without the consent of the Bishop, or the Person, who is entrusted with the care of the Church Revenues; and condemn those of the Clergy or Laity who shall do it, to restore three or four-fold.

In the Second, it is ordained, that Widows, or Virgins, devoted to the Service of God, who Marry, or suffer themselves to be Deflowered, shall be Imprisoned, and put to Penance till their Death: and they that so Debauch them, shall also be forced to undergoe Penance.

The Third pronounces Excommunication against all Perjured Persons, and False Witnesses.

The Fourth excludes from the Communion of the Faithful, and from Divine Service, all Ravishers and Man-slayers, till they shall submit to a course of Penance.

The Fifth enjoyns all wandering Clergy-men, and Monks, which are out of employ, because their Churches, or Monasteries, are burnt by the *Normans*, to betake themselves to their Duties, and submit themselves to their Abbots, or Bishops.

We have spoken about the contest between the two *Hincmarus's*, concerning these Canons; the Arch-bishop of *Rheims* maintaining, that they were not made by a Council, and that he did not sign them: the Bishop of *Laon* affirming the contrary. It is probable, that *Hincmarus*, Arch-bishop of *Rheims*, compos'd the Large Letter; but, that not being liked, some others digested the Five Canons, which were signed by several of them. This Council order'd *Hinc-*

marus

marus to Write to the Arch-bishops of *Bouges*, and *Bordeaux*, and Bishops of their Provinces, about the Affair of Earl *Raimond*, which we have explained in the History of *Hincmarus's* Work. And because we have also spoken of the Councils of *Aix la Chapelle*, *Metz* and *Rome*, held about the Divorce of *Lotharius* and *Thietberga*, we shall pass them over here; as also those held about the business of *Rothadus*, *Hincmarus* of *Laon*, *Ebbo*, *Wulfadus*, of which we have spoken in the History of the Controversies, in which *Hincmarus* was chiefly concerned.

The Council of Worms.

IN 868, in June, *Lewis*, King of Germany, Assembled a General Council of his Kingdom at *Worms*; in it, the Bishops first of all composed a Confession of their Faith; in which they asserted the Procession of the Holy Ghost from the Father, and the Son; and rejected the Opinion of those, who affirmed, That it proceeded from the Father by the Son, or from the Son onely. They deliver, That the Resurrection shall be in the same flesh, in which we live, and that the Catholick Church shall Reign with *Jesus Christ* for ever.

After they had made this Confession of Faith, they composed, or rather revived several Canons. The 1st Imports, that Baptism shall be solemnly Administred onely at *Easter* and *Whitsuntide*. The 2d, that it belongs to the Bishop onely to Consecrate the Chrism. The 3d, that a Bishop shall not require any Present for the Consecration of Churches; and that they shall use nothing but Bread and Wine, mingled with Water, in the Sacrament of the Altar. The 5th contains a Rule of *S. Gregory's*, about Dipping once, or thrice in Baptism. The 6th, that the Disposal of the Church Revenues belongs to the Bishops, and not to the Founders. The 7th, that they shall divide the Church Revenues into four parts. The 8th is an Extract of the Seventh Canon of the 2d Council of *Seville*. The 9th contains a Law of Celibacy, for all in Sacred Orders. The 10th concerns a Bishop accused of a Crime. The 11th declares, that Priests, who have been guilty of carnal sins, ought not to enjoy their Dignity. The 12th, that they that are accused of that crime, but can't be convicted, shall clear themselves by their Oath. The 13th, that Bishops shall not Excommunicate any Man for small faults. The 14th, that if they do, their neighbouring Bishops shall not communicate with them, till a Synod shall meet. The 15th orders, that if there be any Robbery done in any Monastery, and the Author is not known, all the Brethren shall communicate at one Mass, that by that means it may be known that they are innocent. The 16th Excommunicates the Bishops that refuse to come to a Synod, or withdraw before 'tis ended. The 17th forbids Clergy-men keeping Hunting-dogs, or Hawks. The 18th orders, that strange Clergy-men shall not be suffer'd to exercise their Ecclesiastical Functions, unless they have a Letter from their Bishop. The 19th says, that those that will not obey their Bishops, nor execute their Ministry diligently, in the Church which shall be allotted them, shall be Excommunicated and Degraded. The 20th appoints, that those Women, who are devoted to God by the Sacred Veil, and fall into any carnal crimes, shall not leave their profession, but shall be put to severe penance. The 21st obliges those Widows, who have taken the Veil, and have Prayed in the Church among the professed Nuns, offer'd Oblations with them, and promis'd to continue in that Estate, never to leave it. The 22d holds, that it is not lawful for them, who have by their Parents been put into the Monasteries in their Infancy, and have been brought up in a Regular Discipline, to leave or forsake that sort of Life, when they are come to a Riper Age. The 23d Revives that Maxim of the Councils of *Spain*, That a Man may be made a Monk, either by the Devotion of his Parents, or by his own proper Profession; and declares, That both ways equally oblige: and those, that are made so either way, may not return to a Secular Life. The 24th is against them that doe any Injury to Clergy-men or Churches. The 25th Commands Priests to impose penances proportionable to Mens Crimes, and agreeable to the Laws of the Church. The following Canons contain the punishments of different sorts of Manslaughter. The 31st gives Lepers a liberty of receiving the Sacrament of the Body and Blood of Christ, but not with those that are in perfect health. The 32d says, that the number of Children, which a Man may have, can't be determin'd; yet no Man may Marry his near Relations. The 33d forbids Marrying Two Sisters. The 34th a God-mother, or God-daughter. The 35th condemns to the penance of Murderers, those Women, who cause Abortions in themselves; and those to something less punishments, who smother their Children in their sleep, though not thinking of it. The 36th subjects to penance, and separates him from his Wife, who hath layn with his Wife's Daughter by another Husband. The 37th imports, that Married persons, though under penance, are not to be parted. The 38th and 39th impose penance upon those that kill their Slaves. The 40th appoints, that a Bishop, who ordains a Slave, knowing him to be such, without the consent of his Master, shall pay double the worth of him to his Master; but, if he were ignorant of it, the Sum shall be paid by them who were Witnesses for him. The 41st orders, that they shall be Excommunicated who live in Enmity, and will not be reconciled. The 42d constitutes, that no Man shall be Condemned, who is not formally Convicted. The 43d sentences them to Deprivation of their Goods, and Excommunication till Death, who side with the Enemies of the State. The 44th condemns Adulterers to a Seven years penance.

These

These are the 44 Canons, which are all, but the 40th, in an ancient MS. under the Name of the Council of *Wormes*. There are also 36 other Canons, that bear the Name of this Council. But since they are not to be found in any ancient MS. and some of them are already among the 44 preceeding; and *Labbe* hath assured us, that the order of the first is very different in a MS, which he hath consulted; And there are some Canons cited by *Ivo Caennutensis*, under the Name of the Council of *Wormes*, which are not found among these Latter; it may be rationally doubted, whether this Collection of 44, or 80 Canons, were made in this Council of *Wormes*. However that be, these Canons are, almost all of them, found either in more ancient Councils, or in those about this time.

The Second Council of Douzy.

The Council
of Douzy.

AN Assembly of Bishops, who met the 13th of June at *Douzy*, in the Diocess of *Rheims*, Wrote a Circular Letter to the Bishops of *Aquitain*, which contains some Laws of the Councils and Popes about Marriages between Relations, and against them who possessed themselves of the Churches Revenues, that they might deterre the Great Lords from those two disorders, which reigned among them. This Assembly also Tried *Duda* the Nun, who, being ambitious to become an Abbess, combined with the Priest *Humbertus*, and engaged him to Write Slandorous Libels against her Abbess, and present them to the King's Commissioners, by whom he was convicted of Falsehood and Calumny. After this, he returned to his Monastery, and had such private commerce with the said Nun, that she became with Child by him: She confessed her fault, and said, That it was done by the Priest *Humbertus*; but he denied it. The Council, in the first place, declared, That that Priest, being already convicted of Perjury, and to be a False Accuser, ought not to be believed upon his denial, nor ought they to refer themselves to his bare Affirmation. Secondly, That before he be judged in the place, where the Crime was committed, the King should send certain Commissioners into the Monastery, who may examine all the Nuns apart, and inquire our particularly of *Duda*, the time and place, where she committed the Crime with *Humbertus*; who may also examine her Companions, and so make that Priest sensible that his Oath is not to be trusted; That if he persist in the Denial, they shall bring him before the Deputies of the Synod, King's Commissioners, Priests, and Clergy of the Monastery, with the Abbess, and her Society. That *Duda*, and her Companions, being also summon'd thither, shall endeavour to make him own his Crime. But, if he still resolutely deny it, they shall Swear *Duda* and her Companions, and make them bear Witness against him; That, upon their Testimony, he shall be deposed by the Deputies of the Synod, Banished by the King's Commissioners, and Imprisoned in some Monastery. As for *Duda*, they ordered, That she should be put to Penance, and Scourged by the Abbess, in the presence of her Sister-Nuns, and shall not be received into Communion till after Seven years Penance. And, as for the two Nuns, who being conscious of *Duda's* Fault, did not discover it, they judged them Blameworthy; because the Priests, to whom they discover'd that sin, by secret confession, are obliged to keep them secret; yet there is not the same Obligation of Secrecie upon them, who attain the knowledge of others Crimes some other way. Nevertheless, they dealt more mildly with these Nuns, and ordered, that after they have been moderately chastised with a Rod, they shall endure but Three years Penance. This is the substance of the Relation of this Council, which is full of choice passages out of the Councils and Fathers, very handsomly and fitly alledged.

The Council of Ravenna.

The Council
of Raven-
na.

John the Eighth appointed a Council at *Ravenna*, where he was to meet the Bishops at the end of May, 877. He came and held a Council there in the beginning of August, where they made Nineteen Canons for the good of the Church.

The First enjoyns, and obligeth all Metropolitans within three Months after their Ordination, to send a Confession of their Faith to the Holy See, demand the Pall; and they that shall neglect this Duty, shall have no power to Ordain Bishops till they have performed it; and that other Metropolitans shall have liberty to ordain the Bishops of their Province, after three Admonitions, and having taken the Advice of the Pope.

The Second orders, that if those who are chosen Bishops do not procure Ordination within three Months after their Election, they shall be Excommunicated till they doe; and if they do not do it within Five Months, they shall neither be Ordained for the Church, to which they are chosen, nor to any other.

In the third 'tis forbidden to make use of the Pall in the Streets in Procession, or in any other Ceremonies, than what are appointed by *St. Gregory*.

The Fourth forbids the Nobles and Judges to contemn or abuse the Bishops, or exact any thing of them. It reserves the cognizance of the causes of the Clergy, Nuns, Orphans and Widows, to the Bishops.

The Fifth is against those that take away the Revenues of the Church.

The Sixth is against Ravishers.

The

The Seventh is against Murderers, and Incendaries.

The Eighth is against those that pillage and steal other Mens Goods.

The Ninth declares them Excommunicate, who voluntarily keep company with persons Excommunicated; and requires, that all Audience be denied them who are Excommunicated a whole year, and trouble not themselves to take off their Excommunication; if they die in that condition, it forbids to accept them to Communion.

That the former Decree may be put in execution, it is ordered in the following Article, That all the Bishops should send to their Neighbours, and people of their Diocess, the Names of such as are Excommunicated, and cause them to set up a List of them upon their Church-doors.

The Eleventh imports, that those, who, to avoid deserved punishment, fly to other Lords, shall not be received, till their Master hath Justice done him.

The Twelfth is, that they that absent themselves Three Sundays together from the Assemblies of the Faithful in their Parishes, shall be Excommunicated.

The Thirteenth enjoins the Defenders, Preservers and Managers of Church-Revenues, to do their Duty, under the pain of Excommunication.

The Fourteenth shews, that he shall not be Ordained a Priest, that is not diligent in the Service of the Church.

The Three following are for the preservation of the Laws and Revenues of the Church of Rome.

The Eighteenth orders, that Tythes shall be paid to the Priest that serves the Parish; and forbids the Priest of another Diocess, or Parish, to meddle with them.

The Nineteenth forbids the Judges, or King's Commissioners to hold any Pleas, or Lodge in Churches.

At this Council there were present, besides the Pope, the Arch-bishop of *Ravenna*, Patriarch of *Grado*, Bishop of *Verona*, and Six and Forty other Bishops of *Italy*; who signed a Grant, by which they confirmed the Donation of certain Lands and Revenues given to the Church of *Aulun* by King *Charles*.

The Council of Troyes.

John the Eighth being come into *France*, to desire the Assistance of *Charles* the Emperour, called a Council at *Troyes* in 378, at which were present with the Bishop of *Porto*, and Three other Bishops of *Italy*, the Arch-bishop of *Rheims*, *Sens*, *Lyons*, *Narbonne*, *Arles*, *Tours*, *Besancon*, *Vienna*, and Eighteen other Bishops of *France*. In it they treated of several matters. The Bishops approved of the Excommunication of *Lambert*, and *Adelbert*; and declared, that they would look upon all those as Excommunicated, who had been so by the Pope. They pronounced an Excommunication against those, that had invaded the Goods of the Church. They confirmed the Judgment given against *Formosus*. They made a Canon, forbidding all Christians to Marry a Second Wife, while the First is living; and Bishops removing from one Church to another; and, in the conclusion, made Seven Canons. In the First it is commanded, that Secular Noble-men should pay respect to the Bishops, by not sitting down before them; and, that Lay-men should not meddle with Church Revenues. The Second enforces the same prohibition. The Third orders, that the Canons made the year before at *Ravenna*, should be observed. The Fourth enjoins the Bishops to assist each other in the defence of the Revenues and Interests of their Churches. The Fifth requires, that those persons, who have been Excommunicated, or subjected to Penance by one Bishop, shall not be received by his Brethren. The Sixth asserts, that they will not receive another Man's Servant without his consent. The Seventh says, that they will not entertain a private Accusation against any Man. The Pope having seen the Body of the *Gothick* and *Spanish* Laws, brought by the Arch-bishop of *Narbonne*, and finding no Law in it against Sacrilege, Wrote to them to observe the Law made by *Charles* the Emperour, who Fined such as were guilty of it Thirty pounds. He sent also a Letter to the Bishop of *Poitiers*, forbidding him to encroach upon the Revenues of his Church; and, enjoying all those, that had invaded it, to make Restitution. By another Letter he confirms the Privileges of the Church of *Tours*, and grants a Privilege to the Monastery of *Fleury*. *Hincmarus*, Bishop of *Laon*, presented a Petition to this Synod, and his Affair was here determined, as we have said. In this Synod King *Lewis the Stammerer* was Crowned by the Pope. They made a Motion to put out *Gozelin*, Abbot of *S. Denys*, but 'twas not put in execution. Lastly, They determined some affairs concerning the Bishops of *Avignon*, *Troyes*, and *Besancon*. This Council was ended at Five Sessions, or Actions, which have we have Abridged with the Seven Canons, and the Decisions of *John the Eighth*, of which we spoken.

The Council of Troyes.

The Council of Fismes.

The Council of Fismes. IN 881, several Bishops of France met at Fismes, April the 2d, where, after they had recited that excellent passage of *Gelasius*, about the Distinction between the Ecclesiastical and Civil Power; and, another place out of *S. Gregory*, concerning the Episcopal Vigilance, they admonish King *Lewis* to preserve, and increase the Honour and Revenues of the Church, and to maintain the Authority of the Bishops. They require, that Monasteries and Nunneries be visited by the King's Commissioners, who shall represent the state of those places. They exhort the King to punish Ravishers severely. They also exhort the King's Officers and Judges to hinder Disorders, and punish Crimes. They invite Sinners to Penance; and, Lastly, addressing their Speech to the King, they advise him to provide wise, discreet, and impartial Counsellors, who love Justice and Religion, and will employ their knowledge and zeal to suppress Vice.

The Council of Cologne.

The Council of Cologne. IN the year 887, there was an Assembly held at Cologne, made up of the Arch-Bishops of *Mentz* and *Cologne*, Four or Five Bishops, some Abbots, several Priests and Deacons, and some Lay-men, in which *Drogo*, Bishop of *Metz* was Ordained. Afterward they renewed some Constitutions made against them, who had taken away some Revenues belonging to the Church. Nevertheless they gave them to the end of June, to be received to Penance, if they would come in. They also revived divers other Canons of Councils about unlawful Marriages.

The Council of Mentz.

The Council of Mentz. THIS Council was called by King *Arnoldus* at that time, when Germany was much afflicted by the Incursions of the Normans. The Arch-bishops of *Mentz*, *Cologne*, and *Treves* were at it, with several of their Suffragans: In it, after they had declared, by way of Preface, the miserable condition that Germany was reduced to, they made the following Canons.

The First obliges, to Pray continually in the Church for King *Arnoldus*, his Queen, and all Christians.

In the Second, they give the King a short Abridgment of the chief Duties incumbent on him.

The Third shews him, that he is obliged to Administer Justice impartially both to great and small.

The Fourth says, that they who are Founders of Churches, should leave the disposal of the Revenues they give, to the Bishops, according to the Nineteenth Canon of the Third Council of *Toledo*.

The Fifth enjoins, that no Priests be put into any Church, without the permission of the Bishop.

The Sixth requires, that those shall be punished as Murderers of the Poor, who detain the Revenues of Churches, Monasteries, or Hospitals.

The Seventh declares, that those, who do any injury to Clergy-men, shall be put out of the Church, till they have made a proportionable satisfaction.

The Eighth orders, that they who had cut off the Nose of a Priest of the Church of *Wirtzburg*, should be Excommunicated.

The Ninth commands, that Masses shall not be celebrated in all places; but either in such places as are consecrated by the Bishop, or are allowed by him for that use. That in the places, or Churches Burnt by the Normans, Mass may be celebrated in the Chapels, till they are Re-built; and that in a Journey, if Men can't find a Church, they may say it in the open Field, or in a Tent, provided they have a Consecrated Table for an Altar, and other things necessary for that Service.

The Tenth enjoins Clergy-men absolutely to have no Woman to co-habit with them.

The Eleventh says, that all that Invade the Lands of the Church, shall be Excommunicated and Banish'd.

The Twelfth is a Canon falsely attributed to Pope *Silvester*, about the Accusations of Clergy-men.

The Thirteenth imports, that ancient Churches shall not be deprived of their Tythes and Revenues to Endow New Chapels.

The Fourteenth holds, that no Bishop can retain, ordain, or judge a person, that belongs to another Bishop's Diocese.

The Fifteenth asserts, that he that doth so, shall not be received at a Council, till he hath had a Reproof.

The Sixteenth imposes a severe and long Penance upon him that shall kill a Priest.

The Seventeenth orders the Payment of Tythes.

The Eighteenth is against a person that had Married his God-mother, and being divorced from her, had taken her again.

The Nineteenth revives some old Laws against Unchast Priests.

The Twentieth is against them, who, by their Petitions, get the Revenues of the Church into their possession by a precarious Title.

The One and twentieth revives the Prohibitions made by *Charles the Great*, to hold Meetings about Secular Affairs in the Churches, or Church-porches.

The Two and twentieth is against those, who defraud the Church of part of their Tithes.

The Three and twentieth ordains, that Ecclesiastical Causes shall be judged by the Bishop, either according to the Deposition of Witnesses, or by the Oath of the Accused, and none shall be admitted for a Witness, unless they be 14 years of Age.

The Four and twentieth recommends Peace, Unity, and Loyalty to their Prince.

The Five and twentieth orders those, who have the Patronage of Monasteries committed to them, to place such Superiours over them as may doe their Duty, and will govern such as are subject to their power, as they ought.

The Six and twentieth forbids, that Widows should be easily admitted to the Veil; and declares, that they ought to be left at liberty, either to Marry, or embrace a single Life, till their conversation be approved. If they embrace a Single Life, it orders, that they be put into the Monasteries, where they shall live regularly with the Nuns. If they violate their Profession, they shall be punished Canonically. They renew the Canon of *Elvira*, made concerning Virgins devoted to God, which violate their Virginity.

The Council of Metz.

I Place this Council after the preceeding, because we do not precisely know the year of its Meeting; yet it was held under the same Prince by *Rathbodus*, Bishop of *Treves*, and *Robert*, Bishop of *Metz*. The Bishops of *Verdun*, and *Toul*, were present at it, with one Abbot, and several Priests. Many Earls, Lords, and other Persons of worth were also at it. The following Constitutions were made at it.

The First is a resolution to endeavour to establish Peace in the Church, promote Piety and Discipline, and hinder the Poor from being pillaged.

The Second provides, that Tithes shall be paid to the Priest that serves the Church, to which they were anciently due, to maintain him; to furnish the Church with Lights, and Ornaments, and to make necessary Repairs for the Buildings.

The Third requires, that every Priest shall have but one Church, unless there hath been a Chapel annexed to it, time out of Mind.

The Fourth forbids, that any Tribute shall be exacted for a Farm, or Four Slaves belonging to the Church, or for Lands given for a Burial-place; and that nothing shall be paid for a Burial.

The Fifth orders, that Priests shall have no Women with them; no, not so much as their Mother or Sister.

The Sixth enjoyns, that Priests shall shew their Bishop the Books, and Sacerdotal Habits; that they shall keep the Throne under a Key; that Clergy-men shall not bear Arms, nor wear Lay-mens Habits; nor Lay-men Priests; that none shall be admitted for God-fathers, but such as understand the Confession of Faith; and, that one God-father is sufficient.

The Seventh forbids Christians eating with *Jews*.

The Eighth orders, that Mass shall not be celebrated in places which are not Consecrated; and that Bishops shall Consecrate those Churches a-new, which have been consecrated by Suffragan Bishops only.

The Ninth commands, that they shall veil, and shut up, in some Monastery, two Nuns of the Monastery of *St. Peter*, who had been put out of it, and unveiled for their Crimes; and that a Deacon convicted of Sacrilege shall be put in prison.

The Tenth pronounces Excommunication against some persons who had Guelt a Priest, who would oblige one of their Kinswomen to return to her Husband.

The Eleventh Excommunicates those persons, who exercised pillaging in the Province, and did not come to the Synod to acknowledge their Crime. It issues out, in particular, an Excommunication against two private persons, the one guilty of a Rape committed upon a Nun, the other of Man-slaughter.

The Twelfth asserts it to be unlawful to Communicate with Excommunicate persons, or give any tokens of Communion to those, who died under the Bonds of Excommunication.

The Thirteenth orders prayers to be made for King *Arnoldus*, with a Fast of three days, and some Processions to obtain of God the Peace and Quiet of the State.

The Council of Vienna.

THE Bishops of the Province of *Arles* made, in 892, some Constitutions like those, which had been made in *Germany*. Two Legates from Pope *Formosus* were present at that Assembly. In it they Excommunicated, 1st, those who invaded, or unjustly detained the Revenues of the Church. 2^{dly}, Those,

2dly, Those, who injured, or abused the Clergy. 3dly, Those, who misemployed the Alms given by a Bishop, or Priest, in their Sickness. 4thly, It was forbidden Secular persons to bestow Churches without the consent of the Diocesan, and to exact any Present of the Priests they put into them. By the 5th 'tis ordered, that Priests have no Women with them.

The Council of Tribur.

The Council of Tribur. OF all the Councils held at this time, there were none so numerous, or that made more considerable Constitutions, than this, which was held in 895, under King *Arnoldus*, at his Palace called *Tibur*, situate near *Mentz*. The Arch-bishops of *Mentz*, *Cologne*, and *Treves* were at it, with 19 German Bishops. The Constitutions of it are contained in 58 Articles, or Canons, which are set after a long Preface.

The First is only an Invocation of the Spirit of Peace.

In the Second, upon occasion of a Priest, who complained, that a Lay-man had put out his eyes, and his Bishop pronounced him Innocent, and because the Lay-man would not appear before him, nor undergoe Penance for his crime, they renewed the Canons which forbid to receive persons Excommunicated by their Bishop, or communicate with them. And, in the following Article they enjoin all the Counts to apprehend the Excommunicate, who will not submit themselves to Penance, and bring them before their Bishop; that those who are not afraid of the Judgments of God, may be terrified by the Severities of Men. They promise Impunity to them, who slay them, when they defend themselves against their apprehension, and will not have them obliged to pay the Fine in that case usually imposed.

The Fourth directs, how the Fine which is to be paid, for hurting and wounding a Priest, shall be employed. If he survive, he shall have it all; if he dies, it shall be divided into three parts, and given, one part to the Church, in which he was Ordained, the other to his Bishop, and the third to his Relations.

In the Fifth, they impose upon him that kills a Priest, Five years Penance; during which time he shall eat no Meat, nor drink any Wine, unless it be on Festivals and Sundays. He shall carry no Arms, go always on foot, and never come into the Church. After these years are expired, he may come into the Church, but shall not Communicate till Five years more be expired; in which time he shall keep three days of Abstinence weekly.

The Sixth condemns him, as guilty of Sacrilege, who enters into the Church-porch with a naked Sword.

The Seventh is against such as violently extort the Goods of the Church.

The Eighth is against those, that will not perform the Penance imposed on them by the Bishop.

The Ninth shews, that if the Bishop and Count call an Assembly both in one day, it is just that the People and Count both should meet at the Bishops; nevertheless, to prevent such an accident, and for the good of Peace, it was ordained, without any prejudice to the power and dignity of the Bishop, that he that first sends out his Summons, shall hold his Court.

The Tenth renews the Canon of the Council of *Carthage*, which orders, that no Bishop shall be deposed, unless it be by 12 others, a Priest by 6, and a Deacon by 3.

The Eleventh inflicts the punishment of Deposition upon those Deacons and Priests, who have committed Murder, although against their Wills.

The Twelfth orders, that the Sacrament of Baptism shall not be administered but at the Solemn Times, *i. e.* at Easter and Whitsuntide.

The Thirteenth commands, that the Tithes and Oblations of the Church shall be divided into Four parts, one for the Bishop, two for the Clergy, the third for the Poor, and a fourth for the Reparation of the Church.

The Fourteenth preserves the Tithes to the ancient Churches, and annexes the Tithes of new broken-up Lands to them; but if new Houses be built Four Miles from other Churches, in a Wood, or other place, and a Church be built there by the consent of the Bishop, they may put in a Priest, and give him the new Tithes.

The Fifteenth says, that the Dead shall be Buried, if possible, in the City, or some Monasteries; but, if that can't easily be done, then in the Church, to which they pay their Tithes.

The Sixteenth forbids exacting any thing for a Burial.

And the Seventeenth prohibits the Burying of Lay-men in Churches.

The Eighteenth forbids the use of Wooden Pattins and Chalice.

The Nineteenth orders, that Water and Wine be mixed in the Chalice, but twice as much Wine as Water.

The Twentieth is against them that Misuse Clergy-men.

The One and twentieth provides, that no Oaths be required of Priests.

The Two and twentieth says, that those that are accused of any Crime, which they have no proof of, shall clear themselves by Oath. But if there be any just cause of suspicion, they shall undergo the Proof of Red-hot Iron, in the presence of the Bishop or his Commissioner.

The Three and twentieth revives the Laws against those who Marry Virgins Consecrated to God.

The Four and twentieth imports, that a Maid, who hath taken the Veil by her own desire, and without

without any Constraint, before she is 12 Years old, she is obliged to retain her Virginity, if she hath worn that Habit a Year and a Day, and no Body may take her out of the Monastery.

The Twenty Fifth forbids Bishops to give the Veil to Widows, and obliges them to a single Life, who have taken it before.

The Twenty Sixth allows Monks, who will not go out of their Monastery to preserve themselves, or others, to do it with the consent of the Bishop, Abbot, and their Brethren; but orders those to be punished, who get but to avoid the severity of the Discipline.

The Twenty Seventh forbids the Clergy to forsake their Office, and gives the Bishops power to keep them to it, and take them up, if they are fled to take a secular Habit.

The Twenty Ninth forbids that a Slave be ordained till he hath gotten perfect Liberty.

The Thirtieth appoints, that in Memory of St. Peter, the H. Roman and Apostolick See ought to be honoured, it being just, that that Church, which is the Mother of the Priestly Dignity, should be the Mistress of Ecclesiastical Order, so that 'tis fit, that Men bear and endure the Yoke she lays upon them, although it be almost insupportable. Nevertheless 'tis ordered, that if any Priest or Deacon be accused of carrying forged Letters from the Pope to stir up any Troubles, or lay any Snares for the Ministers of the Church, the Bishop may with due Respect to the Pope, stop his Proceedings, till he hath written to the H. See.

The Thirty First is against Thieves.

The Thirty Second orders, that if the Right of Patronage to any Church be disputed by several Co-heirs which can't agree, to hinder the Disorders which may follow upon it, the Bishop shall remove the Reliques out of the Church, shut it up, and provide that no Mass be celebrated in it, till all the Heirs shall agree together to present one Priest, and that they shall neither put in, nor remove any Priest without the Bishop's consent.

The Thirty Third revives those Canons, which exclude such Persons from H. Orders, as have made themselves Eunuchs, or maimed themselves; but it excepts such from this Law, as have lost any of their Members, or are made lame by any Distemper, or other Accident.

The Thirty Fourth treats those Men gently, who in the Wars with the Barbarians have slain by chance some Christians, which they took for Pagans, by imposing on them only 40 Days Penance.

The Thirty Fifth forbids that any Pleadings or other Civil Assemblies be held on Sundays, Holidays, Fasts, or in Lent, and commands that all Christians be present on Holy-days and Sundays, at the Vigils, Divine Service, and Mass; and that in Lent, and other Fasts, they fast with Devotion, pray with Zeal and Fervour, and give Alms according to their Abilities.

The Thirty Sixth declares, that if it happens that a Man, who is cutting down a Tree, and seeing it ready to fall, bids his Companion stand out of the way, and he doth not do it, but it falls upon him, he that cut down the Tree shall not be reproved or blamed for it.

The Thirty Seventh is a like Case: If a Woman leaves her Child near boiling Water, and the Water still boiling scalds the Child, the Woman shall be put to Penance for her Negligence, but she that set the Water on the Fire hath committed no fault.

The Thirty Eighth orders, that every Free-man that marries a Woman made Free, shall keep her as his Wife.

The Thirty Ninth orders the same thing to such as marry Strangers.

The Fourtieth declares the marriage of a Man and a Widow null, who have committed Adultery together in the Life of her Husband, if he hath promised to marry her at that time.

The Forty First imports, that if a Person who is unable to do the Duties of Marriage, marry a Woman, and his Brother abuse her, they shall be parted, and she shall not have Commerce with either of them; nevertheless the Bishop may permit her to marry again, after the Guilty Person hath done Penance.

The Forty Second asserts, that if any Person change his Diocess, after he hath committed incest, he shall be taken up, and put to Penance by the Bishop of the Place where he committed it.

The Forty Third is, that if a Person commit Fornication with a Woman, who hath had carnal knowledge of his Son or Brother without his Knowledge, and he depose upon Oath, that he is not Conscious of any such thing, he may be allowed to marry, after he hath done Penance.

The Forty Fourth says, that if one Brother marry a Woman, with whom another Brother hath had carnal Commerce, a severe Penance shall be imposed upon this last, because he did not tell his Brother of it, after which they may Marry. As to the Woman, they revived upon her account the Law of the Council of Neocesarea.

The Forty Fifth orders, that he that lies with two Sisters, and the Sister which lies with him last, if she knows that he hath had Commerce with her Sister, shall be put to Penance, and obliged to live a single Life to their Death.

The Forty Sixth importeth, that if a Woman be prosecuted at Law by her Husband for Adultery, and she hath recourse to the Bishop, he shall endeavour to obtain of her Husband not to put her to Death, but if he can't prevail, he shall not deliver her into her Husband's Power, but send her whither she desires for her Safety.

The Fourty Seventh allows him, who is God-father to a Man's Child, to marry his Widow, if she was not his God-mother.

The Fourty Eighth imports, that if a Man by chance marry the Daughter of his God-mother, he may keep her and live with her, as with his Wife.

The Fourty Ninth forbids, that such as have committed Adultery together, should ever Marry, Dwell, or have Society together. If they have any Estate, it shall be preserved for the Adulterous Off-Spring.

The Fiftieth is against those who pervert Christians, and destroy them by their evil Arts.

The Fifty First repeats the Prohibitions made to an Adulterer, to marry the Woman with whom he hath committed Adultery, after her Husband's Death.

The Fifty Second leaves it in the Power of the Bishop, to regulate the time of Penance for involuntary Man-slayers.

The Fifty Fourth to the Fifty Eighth, which is the last, appoint the time and manner of Penance for wilful Murderers, viz. Seven Years. For the first Forty days, the Guilty shall not go into the Church, eat nothing but Bread and Salt, and drink nothing but Water. He shall go bare Footed, having his Thighs only covered, he shall not lie with his Wife, he shall not converse with other Men; after this, he shall not enter into the Church for a whole Year, all which time, he shall abstain from Meat, Cheese, drinking Wine, Metheglin and Beer, unless upon Holidays, or in a journey, or in Sickness, in which case he shall buy off the Fasts of *Tuesday, Thursday and Saturday*, by giving a Penny to the Poor, and maintaining Three poor People. After this year, he may go into the Church, with other Penitents, but he shall observe the same Abstinences, for the Second and Third Years, saving that he may for all that time buy off the Three Days aforesaid. In the Four last Years, he shall make three Lents, the one before *Easter*, in which he shall abstain from Cheese, Fish and Wine. The Second before the Nativity of *St. John Baptist*, and the Third before the Nativity of Christ, in which he shall practise the same abstinences. He may eat the rest of the year, what he pleases, on *Tuesdays, Thursdays and Saturdays*, and buy off *Munday and Wednesday* for a Penny, but he shall keep a strict Fast on *Friday*. When the Seven Years are over, if he hath observed these Penances exactly, he shall be reconciled as the Penitents are, and be admitted to partake of the Communion.

The Council of Nantes.

The Council of Nantes.

THE Canons which bear the Name of the Council of *Nantes*, are only a Collection of several Constitutions made at different places.

The First orders, that the Priests on *Sundays* and Holy-days shall demand of the People before they say Mass, whether there be any person of another Parish, who is come to hear Mass in Contempt of his own Priest; and if they find any, they shall put them out of the Church, and oblige them to return to their own Parish. They shall also ask, if there be any Person at Variance, and in Quarrels, and if they find any, they shall cause them to be Reconciled immediately, which if they refuse to be, they shall also put them out of the Church, till they shall be Reconciled, because they cannot bring their Offering to the Altar, till they be reconciled to their Brother. This being done, the Priest shall say Mass.

The Second forbids all Priests to receive the Parishioners of another, unless he be in a Voyage, or come to some Court.

The Third forbids a Priest to have any Woman with him, yea, those that are accepted by the Canons. It forbids also Women to approach the Altar, officiate as Priests, or to sit within the Rails.

The Fourth contains Directions, what a Priest ought to do when he hears that any Person is sick in his Parish. He ought to go immediately to see him, and when he enters into his Chamber, sprinkle Holy-Water, singing the Anthem, *Asperges me Domine, Thou shalt sprinkle me, O Lord, &c.* Psal. 51. 7. Then he shall say the Lord's Prayer, the Seven Psalms, and the Prayers for the Sick. After this, he shall cause all that are in the Chamber to go out, and coming to the Bed of the Sick-Man, he shall speak comfortably to him, and exhort him to put his whole Trust in God, to bear patiently the Afflictions he hath laid upon him, to confess his Sins, and to resolve fully upon a thorough Conversion; if God restores him to his Health, to promise, that he will do Penance, to dispose of his Goods, and set his worldly affairs in order, while he is of a sound Mind, to redeem his Sins by Alms, to pardon those that have injured him, to make a Confession of the Faith of the Church, and not to despair of the Mercy of God. After he hath given him these Exhortations, he shall give him his Blessing, and then shall retire to leave the Sick Man to think of his Sins.

The Fifth imports, that the Priest who shall receive the Confession of a Sick-Man, shall not bestow Absolution upon him, but upon Condition, that if God shall restore him to his Health, he will undergoe Penance proportionable to his Faults.

The Sixth forbids raking any thing for Burials, and Burying in the Church, near the Altar.

The Seventh forbids all Ministers of the Church to favour secret and clandestine Ordinations of any of the Clergy of another Diocess.

The Eighth forbids a Priest to have more than one Church, unless he have other Priests under him in every of those Churches, who shall recite the Office day and night, and celebrate Mass in them every day.

The Ninth commands, that the Bread be Blessed that is distributed to the People. This is one of the Articles of *Hincmarus's* Constitutions made 852.

The Tenth is about the Revenues of the Church, what use they ought to be put to, and how distributed into Four parts.

The Eleventh Orders, that when the Bishop designs to make an Ordination, he shall cause all those who are to be Ordained, to come to the City the Wednesday before the Ordination, with the Arch-Priests who are to present them. That afterward he shall send some Priests, and other discreet persons, to get information of their Life, Education, Birth, Manners, and Capacity; that he shall have them examined Three days together, and on Saturday Ordain those he finds worthy.

The Twelfth allows a Man to put away his Wife for Adultery, but not to Marry another in her Life-time. He may be Reconciled to her, but on condition that he doe Penance with her.

The Thirteenth imposes Three years Penance for single Fornication.

The Fourteenth imposes Seven years Penance upon a Married person, that hath committed Adultery; and Five on him that is not Married.

The Fifteenth regulates the practices of Fraternities, and takes away Abuses. This is Copied out of *Hincmarus's* Constitutions.

The next is an Extract from the same Author, In it a Priest is forbidden to sue for another Church besides what he has, and give Presents to the Lord to attain it.

The Seventeenth lays 14 years penance upon a Voluntary and Publick Murderer, viz. Five years in which he shall be separated from the Church; the rest of the time he may be at Prayers, but without Offering, or Communicating.

The Eighteenth imposeth Five years penance upon an Involuntary Murderer; Forty days Fast with Bread and Water, Two years separation from the Prayers of the Faithful, and Three years without communicating. It leaves it to the Priest to prescribe the Abstinence as he thinks convenient.

The Nineteenth forbids Nuns and Widows to be present at Pleadings, or any publick Assemblies, if they are not summon'd by the Prince or Bishop, or have no necessary business, in which case they ought to have the permission of the Bishop.

The Twentieth commands, that Bishops and their Ministers should use their utmost endeavours to abolish the Remainders of Idolatry in all places.

A LETTER from the Clergy of Ravenna to Charles the Younger.

CHARLES the younger had consulted the Clergy of *Ravenna*, to know, whether the Monks, which were raised to Ecclesiastical Dignities, ought to wear Clergy-men's habit, or keep to their Monks Garb. In Answer to him, they brought several Authorities of the Popes, to shew, that Clergy-men and Monks ought not so much to be distinguished by their Habits, as by their holy Lives and Profession. Then they say, that it doth not seem contrary to the Laws of the Church, that the Monks who are made Bishops, may not wear the same Habits with other Bishops, according to the practice of the Church of *Rome*; and they think, that such an Uniformity is much better, than if they were distinguished, as they are in the *Greek* Church. That nevertheless they do not think that it ought to be a Law to all Churches, because every one may have its particular Customs. But yet they can't condemn the practice of the *Italian* Bishops, and that it is convenient to uphold it, and to oblige all Monks that are Ordained Bishops, to wear the Stole, i. e. a Long Garment, in Honour to the Priesthood; although they are not thereby dispensed with to neglect the practice of their Rule. Lastly, That we must follow in such things the Custom that is anciently settled in the Church.

The LETTER of the Bishops of Germany to John the VIIIth.

THIS Letter is Written in the Name of the Bishops, Clergy, and People of *Bavaria*. They tell the Pope, that having heard of their Predecessors, that the Bishop of *Rome* hath been always careful to promote the Peace, Union, and Discipline of every Church; they cannot believe that which is daily reported, That there is lately come out from the Holy Apostolick See, which is the Original of the Christian Religion, and the Source of the Priestly Dignity, a Decree both

both unjust in it self, and contrary to the Doctrine and Authority of the Church; but that three Bishops, who pretend themselves his Legates to the *Sclavonians* and *Moravians*, have raised that Report. That these People were heretofore subject to their Prince and the Bishops, that had Converted them; That the Bishop of *Passau* had always conversed freely with them, and held Synods there, till they revolted, and forsook Christianity; That since they brag, that they have obtained of the Pope, by their Money, to send three Bishops, who have attempted to doe a thing in the Bishoprick of *Passau*, which they could not think the Holy See would be the Author of, and which is directly contrary to the Order of the Canons, viz. To divide that Bishoprick into Five parts, and place an Arch-bishop, and three Bishops in that Diocess, without the consent of the Bishop. They cite the two Canons of a Council of *Africa*, and some places in the Pope's, *Leo*, and *Celestine's* Letters. They add, that his Predecessor Consecrated *Wicherius* Bishop at the desire of the Duke *Zuetbaldus*; but that he sent him into a Conquer'd Countrey, and not into the Dutchy of *Passau*. They complain also, that his Legates giving credit to the Relations of the *Sclavonians*, accused them of many false things. They take notice, that their Prince is descended of the Family of the Kings of *France*, who are Christians; whereas the *Moravians* and *Sclavonians* are Originally Pagans, and Enemies to the Christian Religion. They commend their King *Lewis*, and shew the great inclination he hath to the Holy See, and for Religion. They Confute the Reports the *Sclavonians* had given out, that they had made a League, in a prophane manner, with the *Hungarians*, who have pillaged, burnt and sacked the Countrey. That, on the contrary, they had a design of hindring them from entring into *Italy*, and to send some Succours into *Lombardy*; and to put themselves into a condition to doe it, they had desired a League with the *Sclavonians*, but could not obtain it. They conclude, with an earnest Request to the Pope, not to believe the Calumnies which the *Sclavonians* spread abroad against them, and to endeavour the Peace of the Church.

CHAP. XII.

The Constitutions of some Bishops, and Collections of Canons, concerning the Discipline of the Church.

BESIDES the Constitutions made by the Bishops Assembled in Councils for the Reformation of Church-Discipline, several Bishops were at the pains to make particular Constitutions for their own Diocesses, and Treatises for the Instruction of their Clergy. They also, at the same time, made several Collections of Canons about Penance, and other Ecclesiastical Matters. The chief Tracts, which relate to the Matters, and the Authors of this Age, which composed them, are these that follow.

Hatto, or *Hetto*, chosen in 796 Abbot of the Monastery of *Augia Dives*, of which he was a Monk, and afterwards Bishop of *Basil* in 801; was sent, by *Charles the Great*, in the year 811, to the Greek Emperour, to make a Peace, and settle the Bounds of both Empires. He Wrote a Relation of his Voyage, but it is lost. He Composed a Book of Constitutions for the Instruction of the Priests of his Diocese, put out by Father *Dacherius*, in Tom. 6. of his *Spicilegium*, and inserted in the last Collection of the Councils.

This Book contains 25 Articles. 1. That Priests shall understand well the Doctrine of the Faith. 2. That they shall Teach the People the Creed, and Lord's Prayer in Latin, and their Mother-Tongue. 3. That they shall Teach them to say the Responses after the Priest in Divine-Service. 4. That the Priests shall understand the Nature of the Sacraments, of Baptism, Confirmation, and the Lord's Supper; and that by the Mysterious use of a Visible Creature, the Salvation of the Soul is further'd. 5. That they shall have Books necessary for their Office, viz. A Book for Celebration of Sacraments, a Book of the Lessons, Anthems, Administration of Baptism, a Calendar, and Homilies for all the year. 6. That they shall recite *S. Athanasius's* Creed at the Prime. 7. That they shall have notice of the Solemn time for Baptism, as *H. Saturday*, and the *Saturday* before *Whitsuntide*, although in cases of necessity, Baptism may be administered at all times. He observes, that they used Three Dippings, and had in their Fonts a Vessel, which they used onely to Baptize in. 8. That they should know all the days in the year, which they are to keep Holy, viz. All the Sundays in the year, from Morning to Night; our Lord's Nativity, *St. Stephen's*, *St. John's*, *St. Innocent's*, Circumcision, Epiphany, Purification, Easter, Ascension, *H. Saturday*, *Whitsuntide*, *St. John Baptist*, the XII Apostles, and chiefly *St. Peter* and *St. Paul*. The Assumption of the Virgin *Mary*, the Dedication of *St. Michael's* Church, and all other Churches; the Feast of every Saint, in Honour of whom any Church is Founded. That they ought to observe the Fasts appointed by the Prince; but as to the Festivals of *S. Remedius*, *S. Maurice*, and *S. Martin*, the People ought not to be forced to keep them, nor hindred, if their Devotion lead them to it. 9. That Clergy-men ought not to have Women, that are Related to them, with them. 10. Nor go to Taverns. 11. Nor frequent Courts of Judicature, nor be Bail, nor go a Hunting. 12. That they should know, that none ought to be Ordained for Money, and if any Man be, he ought to be deposed, as well as he that Ordained him. 13. That no body ought to receive, nor employ a Clergy-man of another Diocese, without the consent of his Bishop. 14. That they ought not to celebrate Mass in private Houses, or Unconsecrated Churches, unless in respect to the Sick. 15. That Tithes ought to be paid, the third part of which belongs to the Bishop, according to the Council of *Toledo*; that, as for himself, he was contented with a Fourth part, according to the Constitutions of the *Roman* Bishops, and the use of the Church of *Rome*. 16. That Women ought not to come near the Altar, nor doe any Offices about it. That when they are to wash the Vessels, and Church, the Clerks shall take them from the Altar, and deliver them to the Women at the Rails of the Altar, whither they shall bring them again; and the Priests shall also receive there the Offerings of the Women, to carry them to the Altar. 17. That Priests shall Preach both by their Word and Example, That Men ought not to be Usurers. 18. That no Clergy-man, Ordained, or to be Ordained, shall go out of his own Diocese, either to *Rome*, or to Court, or to obtain Absolution, without the allowance of his Bishop; and that they shall admonish them, that will go to *Rome* out of Devotion, that they ought not to go, till they have confessed their sins in their Diocese, because they ought to be bound, or loosed by their own Bishop, and not by a Stranger. 19. That nothing shall be Sung, or Read in the Church, which is not taken out of Scripture, or the Writings of the Orthodox Fathers. That they shall not honour any unknown Angels, but onely *S. Michael*, *S. Gabriel*, and *S. Raphael*. That Priests shall all have one way of Administring Penance, and shall impose it according to the nature of Mens Faults. 20. That they shall put the Offerings of the Faithful to a Good Use. 21. That they shall not suffer a Contract of Marriage between Relations to the Fifth degree; but nevertheless those that are Married in the Fourth degree shall not be parted, but put to Penance so long as they continue together. That it is not lawful to Marry the Relations of a First Husband, or First Wife; also a God-son, or God-daughter at Baptism, or Confirmation: That they who have committed Fornication with a Relation in the First degree, may not continue together, that

they shall be put to penance, and parted; but they may Marry others. That Slaves may not Marry, without the consent of their Master; and if they doe, the Marriage is null. 22. That Priests shall Teach their People to doe Works of Mercy, Instruct them in Vertue, and win them from Vice, but chiefly from Perjury. 23. That they shall Officiate in the Churches they are appointed, and shall not fail to say the Canonical hours both by day and night. 25. That they shall admonish God-fathers and God-mothers, that they are obliged to make their God-sons and God-daughters, when they are at Age of Discretion, to be sensible of the Promise they have made for them. These Constitutions shew, how prudent and wise a Man this good Bishop *Hatto* was. Being very Aged, he laid down the Government both of his Diocess and Monastery, which he had always held with it, in 823, and lived a private Monk the rest of his Life. He died in 836. He also Wrote a Relation of the Visions of *St. Wettinus*, or *Guetinus*, a Monk of the same Abbey, which are also mention'd by *Strabo*. [This Tract is printed among the Visions of *Hildegardes*, and other Religious Men, at *Paris*, 1513. and by *F. Mabillon*, *Sæc. Benedi.* 4. p. 1.]

Agobard.

This is a proper place to Treat of the Writings of *Agobardus*, which, for the most part, concern the Discipline of the Church. The Life of this Author is very obscure; some think him a Frenchman, though they have no clear proof of it. He was Coadjutor, (a) or rather a Suffragan of *Leidradus*, Arch-bishop of *Lyons*; who being desirous to retreat into the Monastery of *Soissons*, in the beginning of the Empire of *Lewis the Godly*, *Agobardus* was put in his place by the consent of the Emperour, and (b) a whole Synod of *France*, which approved of the Choice, that *Leidradus* had made of him for his Successor. But this Ordination was afterward found fault with, because 'tis against the Canons for a Bishop to choose his Successor; a Rule, which it is very dangerous to break. Nevertheless *Agobard* enjoyed his See peaceably, till he was put out by *Lewis the Godly* for taking part with his Son *Lotharius*, and having been one of the Principal Authors of his Deposition, at an Assembly of Bishops held at *Compeigne*, in 833. for *Lewis the Godly* punishing the Injustice, and Violence, which had been done to him by *Lotharius*, and the Bishops of his party, had a Process drawn up against them at a Council of *Thionville* held in 835. *Ekbo*, who was Arch-bishop

a Or rather a Suffragan.] We ought to Read *Chorepiscopus* in *Ado*, as it is in the *Chronicon* of *Hugo Flaviniensis*, and not *Co-episcopus*; because if he had been *Co-episcopus*, or Coadjutor, there had been no need of Ordaining him a-new, when *Leidradus* retired. And 'tis certain there were at this time Suffragans in *France*.

b A Whole Synod.] What Synod it was is not known. *M. Baluzius* believes it was that of *Mentz*, in 813. but this Synod was under *Charles the Great*; and *Leidradus* did not retire, and so *Agobard* could not be Ordained, till the Reign of *Lewis the Godly*.

of *Rheims*, was forced to confess his fault, and submit himself to his Deposition. *Agobardus*, who fled into *Italy*, with the other Bishops of his party, was cited to the Council three times; and, not appearing, was Deposed. The Examination of their cause was began the next year, at an Assembly held near *Lyons*, but was left undetermined, by reason of the absence of the Bishops, to whom alone it belonged to depose their Brethren. Lastly, The Children of *Lewis the Godly* having made peace with him; they obtained, that *Agobardus* should be Restored; and he was present at a Synod held at *Paris*, by the Order of *Lewis the Godly*. He likewise obtained the favour of that Emperour, with whom he Died at *Saintonge* in 840, on the 15th day of *June*.

This Bishop had no less share in the Affairs of the Church of his time, than in those of the Empire, and hath shown, by his Writings and Government, that he was not more Learned and Skilful in Divinity, than expert in Politick Affairs. The Catalogue, and Extract of his Works follow.

His Treatise against *Felix Orgelitanus* is dedicated to *Lewis the Godly*. In it he explains the Tract of *Felix*, which he Composed by way of Question and Answer, and published, against what *Agobardus* had asserted in the City of *Lyons*, where he was then in banishment, after the Recantation he had made of his Error at the Council of *Aix la Chapelle*. *Agobard* observes, that *Felix* had suppressed several Expressions, which he had used before, and had added new Errors. He acknowledged, that that Bishop lived a very Holy Life; but says, that we must judge of a Man's Faith, not by the Holiness of his Life, but of his Manners by his Faith. *Non est vitâ hominis metienda fides, sed ex fide probanda est vita*. He excuses the plainness of his Style, and prays them, who will take the pains to read his Writings, to content themselves with the consideration of the passages of the Fathers which he hath cited, and to compare *Felix's* Opinion with them. After he hath spoken in general of the Error of *Nestorius* and *Eutychius*, he says, that he hath heard that *Felix* in his Life-time, did Teach, That *Jesus Christ*, as Man, was ignorant of many things; as of the place where *Lazarus* was Buried; because he asked his Sisters, where they had laid him; the Day of Judgment; the Discourse which the Disciples, that went to *Emmaus*, had together; the Love *St. Peter* had for him. That *Agobard*, knowing that he Taught these things, found them out, reproved him for them, explained those places to him, and sent him several passages of the Fathers, contrary to those Errors; that having read them, he promised to amend them; that things remaining thus, he did not think it his Duty to publish the Errors asserted by him, because it did not concern him to doe it. But, after his Death, some of the Faithful told him, That he had asserted, That it was not certain that the Son of God Suffer'd, or was fixed to the Cross, but that ought to be affirmed of the Manhood only, which he had assumed; an Error, which arises from the ignorance of the Substantial Union of the Word with the Flesh, although he seemed to admit but one Person only in the Person of *Jesus Christ*. He shews, that *Nestorius* spake after the same manner. He consults that Assertion of *Felix*, That in the Nativity of the True Son of God, of the Substance of his Father, his Nature preceded his Will; so that he is necessarily the Son of God: but in his Humane Nativity, it was from his Will, and not from Necessity. That he was the Son of God---*Agobardus* affirms, that this Expression makes *Jesus Christ* to be believed

not to be the true and natural Son of God. He also blames *Felix* for teaching, that though the *Virgin Mary* be the Mother of God, yet she is otherwise the Mother of the Man, than of God. He says, that this Expression is not only new, and not heard of before, but impious. That the *Virgin* can't be one way the Mother of the God-head, and another of the Manhood in *Jesus Christ*, since she was the Mother of a God-man at the same time, and the Divinity and Humanity make but one Person in *Jesus Christ*. He also opposes that opinion of *Felix*, that *Jesus Christ* was different ways the Son of God according to his different Natures; That according to his Divinity, he was a Son by Nature, in Truth and Substance, whereas according to his Humanity, he was a Son only by Grace, Election, Will, Predestination and Assumption. From this Principle, he draws this Consequence, That since *Jesus Christ* is a Natural Son in one Sense, and an Adoptive in another, we must acknowledge two Sons and two Persons. 'Tis true, that *Felix* disowns this Consequence, but *Agobard* affirms it to follow directly from his Doctrine, and says, that *Nestorius* used that very Expression. He confutes this principle, and the Consequences *Felix* draws from it by several passages of the Fathers. And Lastly, answers to those that *Felix* had alledged to prove the Adoption of *Jesus Christ*; shewing that the Fathers never said, that *Jesus Christ* was an Adoptive Son, but that the Humane Nature was adopted by the Divine, i. e. the Divine Nature was united with the Humane, so that the Person made up of both Natures, was the true and natural Son of God, and not merely by Adoption and Grace.

The Book of *Agobard* concerning the Insolence of the *Jews*, is a petition addressed to *Lewis the Godly*, in which he Complains, that the Commissioners which he had sent to *Lyons*, took part with the *Jews* against the Church, and had sealed Letters and Ordinances bearing his Name, which were favourable to them. They had carryed the Business so far, that they spoke openly in favour of the *Jews*, and so threatened some Bishops. *Agobard*, who was absent when this happened, being gone to the Monastery of *Nantouë* to accommodate a difference that had happened among the Monks, wrote about it to the Commissioners, but they had no regard to his Letters; whereupon he addressed himself to the Emperour, and represented it to him, that the *Jews* did persecute Him and his Fellow-Bishops, because he preached to the Christians, that they should not sell any Slaves to the *Jews*, nor suffer the *Jews* to sell Christians into *Spain*, nor keep Christians for their Household Servants, nor to suffer Christian Women to keep the *Jewish* Sabbath, nor the *Jews* to labour or trade on the Lord's Day, not to eat in Lent with them, not to eat any Flesh they have killed, nor drink any Wine that they sell. Lastly, not to converse familiarly with them, nor trade with them, because they daily Blaspheme the Name of Christ. Then he describes the insolence of the *Jews*, because they found themselves upheld by the Authority of the Commissioners. He beseeches him to hear the humble entreaty of Himself and Brethren, and rectify this disorder.

To this Petition he joyns a Letter written in his Name, and in the name of *Bernard*, Arch-bishop of *Vienna*, and another Bishop called *Eaof* or *Taof*, in which they produce the Authorities of the Fathers and Scripture, to justify the Severity they treated the *Jews* withall. They relate the example of *S. Hilary*, who would not salute them; of *S. Ambrose*, who writes, that he would rather suffer Death, than rebuild a Synagogue of the *Jews*, which the Christians had burnt. They add to these two Fathers, *S. Cyprian* and *S. Athanasius*, who wrote against the *Jews*: Then they alledge the Canons of the Councils of *Spain* and *Agda*, which forbid Christians to eat with the *Jews*, and the Constitutions of the first Council of *Maséo*, which declares, that according to the Edict of *Childebert*, it is not permitted to the *Jews* to be Judges, or Receivers of the publick Revenues, nor to appear in publick in the H. Week, and renew the prohibition given the Christians not to eat with them. This is Confirmed by the Canons of the First and Third Councils of *Orleans*, and the Council of *Laodicea*, which forbids Christians to converse with them. They forget not the Action of *St. John*, who fled from the *Bath*, in which he saw *Cerintus* the Heretick entered, who was an Heretick of the Sect of the *Jews*. They accuse the *Jews* of their time to be worse than *Cerintus*, because they believed God Corporeal, and had gross and false Notions of the Divinity, allowed an infinite number of Letters, and believed the Law to be written several Years before the World, were perswaded that there are several Worlds and Earths, introduced many Fables about the old Testament, and uttered Blasphemy against *Jesus Christ*, published the false acts of *Pilate*, used the Christians as Idolaters, because they hated the Saints, and did infamous Actions in their Synagogues, from whence they conclude, that if they ought to separate themselves from Hereticks, they ought with more Reason to have no commerce with the *Jews*, which they maintain by several passages of H. Scripture.

'Tis very probable, that *Agobard* went to Court about this Business. He applied himself to Three Persons, who were in great Favour at Court, viz. *Adelardus* Abbot of *Corbey*, *Vala* the Son of *Bernard*, Brother of *Pepin*, and a Relation to the Emperour, and *Helesacharius* Abbot of *S. Maximus* at *Treves*, having complained before them of those that defended the *Jews*, they brought him into the King's presence to relate it, but he received no Satisfaction, and was ordered to withdraw. Being returned, he consulted those Three Persons by a Letter, what he should do with those *Jewish* Slaves, who desired to become Christians and be Baptized. He shews by several Reasons that he could not refuse to do it; and that the *Jews* might have no ground of Complaint, he says that he offer'd to pay them for those Slaves, what was ordered by the ancient Laws. But since the *Jews* would not receive that Price, because they were perswaded that the Court Officers were their Friends, he prays them to whom he wrote to direct him what to do upon that occasion, about which he was much perplexed, fearing on the one Side Damnation,

if he denyed Baptism to the *Jews*, or their Slaves who desired it; and on the other Side, being fearful of offending the great Men, if he granted it to them.

In *Agobard's* Letter to *Nebridius* Arch-bishop of *Narbonne*, he shews how dangerous it is to hold a familiar converse with the *Jews*, and tells him, that he hath admonished his People of it all along his Visitation of his Diocels, and boldly opposed the attempts of the Emperour's Commissioners.

Agobard presented another Petition to *Lewis the Godly*, in which he prays him to abolish the Law of *Gundobadus*, which ordered, that private Contentions and Differences should be decided by a single Combat, or some other proofs, rather than by the Deposition of Witnesses. He shews that that Law which was made by an *Arrian* Prince, is contrary to the Spirit of the Gospel; to that Charity, that Christians ought to have one for another, and to the peace both of Church and State. He observes, that it came neither from the Law nor Gospel; That the Christian Religion was not established by such sort of Combats; but on the Contrary, by the Death of him that preached it; That the most Wicked and Guilty have often overcome the more Just and Innocent. He adds, that *Avitus* Bishop of *Vienna*, who had some Conferences about Religion with *Gundobadus*, and converted his Son *Sigismond*, disallowed this Custom. He complains of the little Regard had to the Canons of the Church of *France*. Lastly; he says, he could wish that all the Kings Subjects had but one Law, but because he believed that impossible, he desired he would abolish at least, that Custom, which was so unjust and so prejudicial to the State.

In the Treatise of the Privileges and Rights of the Priest-hood, dedicated to *Bernard* Bishop of *Vienna*. *Agobard* Treats of the Excellency of the Priest-hood. He says, that all Christians being Members of Jesus Christ, who is our Chief Priest, are Kings and Priests of the Lord. That in the beginning of the World, the First Born were Priests, and Sacrificers. There he produces several Examples taken out of the Holy Scripture, and many Authorities to shew that God hath often heard wicked Priests, and had no regard to the Sacrifices of good ones, because he looks chiefly upon the Dispositions of the Heart of those for whom they offer Sacrifices, and that otherwise 'tis not the Merit of the Priest, nor his Person that God respects, but his Ministry and Priest-hood. For this Reason it is, that wicked Priests may administer Sacraments, which the most H. Lay-men cannot do. And upon this account, Men ought to hear and believe what the Priest teacheth, if he do not corrupt the Doctrine of Jesus Christ, for if he teach any thing that Christ hath not Commanded, he that hears him, saith *Agobard*, is a Leper, that follows another Leper, a Blind Man, lead by another Blind Man, and consequently both of them ought to be driven out of the Camp, and shall both fall into the Ditch. This gives him occasion to cite several Texts of Scripture, to exhort the Priests of the New Testament to behave themselves worthy of their Ministry, and to complain of the Irregularities of his time. He observes that the Great Lords of his time, kept Domestick Priests in their Houses not to obey them, but to employ them as they pleased, as well in Temporal as Spiritual Services; insomuch says he, that some Priests wait at Table, provide Meat and Drink, look after Dogs and Horses, and take care of their Farms in the Country. And because they can't find any good Clergy-men, who will so dishonour their Calling, they take such as come next, without regarding whether they are ignorant and worthless, and guilty of many Crimes. They only desire to have some Priests with them, that they may leave the Churches and publick Offices to them. And when they have a mind to have them ordained, they come and say in an imperious way, I have a little Clergy-Man whom I have brought up, who is the Son of one of my Waiting-Men or Tenants, I desire you to make him a Priest, and when they have got him ordained, they think that they have no need of the Curates, and never come to the Service of a Parish-Church, nor Exhortions made there. He crys out against this abuse, and bewails the badness of his time, in which the Bishops were not allowed to reprove their irregularities, as by their Office they are obliged. Lastly, he exhorts the Laity to have respect to the Sacraments, which are administered by the Priests. For says he, the Holy Sacraments, Baptism, and the Consecration of the Body and Blood of Jesus Christ, and the rest, which give Life and Salvation to the Faithful, are so Great and Holy, that they cannot become more Excellent, by reason of the Holiness of good Ministers, nor worse by the impiety of wicked ones, because they operate not by the Virtue of Men, but by the Majesty of the Holy Spirit, when the Priest hath made his Invocation; whereupon he cites several passages of *S. Austin*, *Gelasius* and Pope *Anastasi*, and advises the Bishops to be careful, that they be not partakers of other Mens Sins, by ordaining such Persons Priests, as are vicious, ignorant, and unable to discharge their Ministry well. He says, that the Learning of Ministers is more to be regarded than their Manners, because though a Priest ought to be blameless in both, yet 'tis less dangerous, to have a Priest that reaches well and lives ill, than to have the ignorant though they live well. Lastly, he distinguishes Ministers into four sorts, 1. Such as are to be loved, who live well and teach well. 2. Tolerable, such as teach well but live ill, or who live well, but have not learning enough to instruct others. 3. The Contemptible, who live ill and are ignorant. 4. Such as are accursed, who live either well or ill, and teach Heresies. In the Conclusion, he prays God to pour his Graces upon the Priests of his Church, that they may carry themselves so, as becomes their Ministry.

Nothing is more judicious, than the next Treatise of *Agobard's*, which he wrote to undeceive the People, and remove the Opinions they had, that *Sorcerers* could raise Tempests, cause Thunder, and bring Hail by their Inchantments. He proves by several Texts of Scripture, that it is great Folly, and a kind of Sacrilege to attribute to Men, that which belongs to God. He laughs at the fancy of some, who supposed that there was a Region in the Air, whither they conveyed the

the Corn and Fruit, which the Hail beat down. He shews by several Texts of Scripture, that God only is the cause of Thunder and Hail, that he punishes Men by these Plagues; That all that is done in the Air, is the effect of his Power, whether done by Himself or Angels, or Men; That he alone is the Mover and Creator of the Universe; That if wicked Men had power to afflict and destroy other Men, all their Enemies would be so dealt with; That he understood not how Men had power to disturb the Air, or Heaven, whose Nature they are ignorant of; That most of the Histories written upon this Subject being examined, will be found false, although there be some People so ignorant as to expose themselves to Death to maintain them, as it happen'd a little before, when they accused *Grimoaldus* Duke of *Beneventum*, of having scattered a Powder through the whole Countrey, which made all the Oxen die. As if, says he, he could make a Powder, which should kill Oxen only, and not other Beasts, or could make such quantities of it, and have Sowers enough to scatter it through the whole Countrey.

Fredegifus Abbot of *S. Marrian* at *Tours*, having found fault with some passages in one of *Agobard's* Books, he thought himself obliged to defend himself and answer that Abbot's Objections. The first Expression of *Agobard's* which he reproved was, That the humble Man who hath mean Thoughts of himself, is subject to error. *Fredegifus* says, That Jesus Christ was humble, and yet 'tis certain, he was not subject to error. *Agobard* answers, That his Maxim ought not to be understood of Jesus Christ, who abased and humbled himself voluntarily without ceasing to be Omnipotent and Sinless; but he confirms it in respect of all other Men, who are subject to Error and Sin.

Secondly, *Fredegifus* accuses him of weakning the Authority of Scripture, and of the Interpretation of it, because he had observed, that they did not always observe the rules of Grammar. *Agobard* answers, that that ought not to make those things doubted of, which are related in Holy Scripture, that the Interpreters have used so to do, either to accommodate themselves to the capacity of the Simple, or to express the Sense of the Original the better. That it is not allowable to doubt of the authority of those Authors, of whom the Holy Spirit hath made use to write the Canonical Books, or believe that they ought to have written otherwise than they have. That next to the Original, the authority of the Translation of the Seventy ought to be acknowledged, and the fidelity of *S. Jerom's* Latin Version upon the Hebrew Text, and that the Latin Versions made by *Orthodox* Christians out of the Seventy, are not to be condemned, but there are several Translations which are justly to be corrected and reprov'd, as those of those famous Hereticks, and Bastard Jews, *Aquila*, *Theodotion*, and *Symmachus*, as also certain Latin Interpreters reprov'd by *St. Jerom*. And lastly, as to Commentators, Men ought to follow the Rule of *St. Austin*, who gives all Liberty to judge of them, and reject what is not orthodox and true in their Writings. Afterward examining particularly the question about the Holy Books, he says, 'tis absurd to believe, that the Holy Ghost did inspire the Prophets and Apostles, with the Words and Terms which they used; and to prove this, he alledgeth the Example of *Moses*, who says, that he was of a slow Speech. He produces the Testimonies of *S. Jerom*, who acknowledgeth, that there is a difference in the Style in the writings of the Prophets and Apostles, some of whom wrote more loftily and Eloquently, others with less Elegancy and Loftiness, and sometimes there is the same difference in different Writings. This difference may not be attributed to the Holy Spirit, but to Men, and consequently 'tis they, not the Spirit, which are the Authors of the Words and Expressions which they use, although he inspires them with the Sense and Doctrine they ought to write.

In his Answer to the Third Objection, he opposeth the Opinion of his Adversary, who maintain'd, that the Souls of Men were Created, separated from the Bodies; he affirms, that we ought to believe, that they are created in and with the Body, although the Philosophers delivered the contrary, and *Austin* doubts of it.

In the next place he answers a question put to him by his Adversary, Whether Truth be any thing but God. He answers, That Truth is not always taken for God himself, although 'tis not to be doubted, but that God is Truth. The Fourth Question concerns the Righteous Men of the old Law. *Agobard* maintains that they may be called Christians, although they were not called so, because they believed in Jesus Christ, and belonged to him, being anointed with the invisible Ointment of his Grace, as well as those who were good Men among the Gentiles.

The Jews who were in credit at Court, because they had Money, obtained an Edict from the Emperour, which contained many things in their Favour, and among the rest, that none of their Slaves should be baptized, but with their Masters Consent. This Edict being very prejudicial to Religion, and contrary to Christian Piety. *Agobard* address'd a Writing to *Hilduin* the King's great Chaplain, and to the Abbot *Vala*, who was at Court, in which he shews the injustice and impiety of that Prohibition, being evidently contrary to the Design of the Gospel, and the intention of Jesus Christ, who will have all Men to be saved, and hath commanded his Apostles to preach the Gospel to all Creatures, and baptize all that believe, whether Bond or Free. He desires them to whom he writes, to endeavour all they can to get this Edict recall'd, which he hoped might be done more easily, because he offer'd to pay the Jews the Ransom of those Slaves, according to the appointment of the Canons made in that Case.

In the Letter written by *Agobard* in his own Name, and *Hildegifus* and *Florus's*, who were Clergy-men of *Lyons*, to *Bartholomew* Bishop of *Narbonne*, he speaks of a certain Distemper, which took Men suddenly, and threw them down like the Falling-Sickness. Some also felt a sudden Burning, which left an incurable Wound. This ordinarily happen'd in the Churches, and the a-

stomish'd People to guard themselves from it, gave considerable Gifts to the Churches to secure them. *Agobard* disallows this practice, and searching into the Cause of this Plague, he says, 'twas nothing else but the will of God, who punisheth Men by the Ministry of an Angel. After which, he relates several Examples of the like Chastisements out of Scripture, in which God hath exercised his Justice by Angels and other Creatures. He affirms, that these sort of inflictions are not from the power of the Devil, although he owns that God sometimes suffers the Devil to disquiet and torment Men. Returning then to the Question of *Bartholomew*, viz. what we ought to think of the practice of those, who coming into the Churches, where they were seized with this Distemper, bring presents to them. He says, that fear causes these people to do what they ought not, and hinders them from doing what they ought; for it were better, says he, to give Alms to the Poor, or Strangers, to address themselves to the Priest to receive Unction, according to the Command of the Gospel and of the Apottle, to fast and pray, and do works of Charity. It is true, adds he, that if the Offerings given to the Church be employed as they ought, they are an Action of Charity, but because at present, they are used only to satisfy the Covetousness and Avarice of Men, and not to honour God, or relieve the Poor, it is a shame to give them to such covetous Wretches to be kept, or ill employed by them.

The Injustice and Violence which was practised among the people of *Lyons*, and could not be restrained, obliged *Agobard* to write to *Matfredus*, a powerful Man in the Emperour's Court. He begs of him to use his Interest with his Prince, to hinder those Disorders, and cause justice to be done. This Compliment is short, but urgent. The Letter to the Clergy of *Lyons* concerning the manner, how the Bishops and Pastors ought to govern, is an excellent instruction for them. He says, that those who are entrusted with the Government of the Church, the Spouse of Christ, who is Peace, Truth, Justice, and the Author of all Good, ought to love that his Spouse singularly as himself, and apply himself entirely to the spiritual good of his only Spouse. That those who neglect to do their Duty, and place all their Pleasure and Affections upon Riches, Finery, Hunting, and Debauchery, are the destroyers of God's Work, and the Assistants of Antichrist; That though they seem to be Bishops in the Eyes of Men, they are not so in the Eyes of God, no more than Hypocrites, who affect to appear outwardly Holy, but whose Heart is full of Impurity, who seek not the Edification and Instruction of the Faithful, but their own Interest and Glory, such are those, who seek to get into the sacred Ministry, only to obtain Honour and Riches, or to live finely. He adds, that all those, that make it their main Business to gain themselves the Love and Respect of those that are under their Charge, and not to make Jesus Christ be loved and honoured by them, who is the only Spouse of the Church, are Adulterers and unworthy of the sacred Ministry, because they design rather to feed themselves than their Flock. Nevertheless he advises, that the Sheep should endure wicked Pastors, through Prudence, when they can't reform them.

His Book concerning the Dispensing of Ecclesiastical Revenues, was not written against the ill usage, which Clergy-men might make of them, but against the Laity, who took them away and kept them unjustly. *Lewis the Godly*, having called an Assembly of Clergy-men and Lords at *Attigny*, in 822. for the Reformation of Church and State, *Agobard* advises *Adelardus* Abbot of *Corbey*, and another Abbot called *Helisficarius*, that they ought to rectifie the Disorder, that was in the Church about the Ecclesiastical Revenues, which the Laity had appropriated to themselves, that they might speak to the Emperour of it. He zealously represents to them, that the Churches having been enriched by the Gifts of the Emperours, Princes and Bishops, had made an abundance of Laws and Canons for the preservation of the Revenues, and to hinder Lay-men from encroaching upon them; That the necessity which they alledged, was not a sufficient Reason to overlook those Laws, nor to authorize the Usurpations they had made of them. The year following, this matter was more fully debated in an Assembly held at *Compeigne*, where the Clergy again represented that the Laity were not to be suffered in the quiet Possession of the Revenues of the Church, which they had usurped. The Lords would not agree to the Restitution of them. The Emperour thought to accommodate the matter between the Bishops and Nobles, by causing a part to be restored only, but the Nobles not contented with it, declared at Length, that they would not hear of any accommodation, and complained grievously against *Agobard*, as a Man who had raised a question, which was fit to trouble both Church and State. In this Book he defends himself by bringing Authorities out of the Old and New Testament, to shew, that it is a great Crime to meddle with the Goods Consecrated to the Temple, Altars, maintenance of Ministers, and relief of the Poor. To them he joyns the Authority of the Canons, and chiefly those of the French Church. He observes, that some would not receive them, because the Popes and Emperours Deputies were not present at the Councils that made them, but 'tis his Judgment, that wherever Orthodox Bishops are met in the name of Jesus Christ for the good of the Church, the Decisions they make ought to be respected and followed, which says he, is established upon the Authority of the Popes, who have ordained that every two Years, two Councils shall be held in every Province, and have commended great Councils. Lastly, *Agobard* not only condemns the Lay-men, who make use of the Revenues of the Church to maintain Dogs and Horses, and great Retinues of Servants, or to satisfy their Pleasures and Passions, or spend them in Sports and superfluous Gallantry, but he involves in the same Condemnation the Bishops, Abbots and Clergy-men, who put those Revenues to any other use, than is allowed by the Laws of the Church and Doctrine of the Fathers.

Agobard's Treatise against the Judgment of God (*i. e.* the proofs made of Mens Innocency, either by single Combat, or by holding a red-hot-Iron, or by standing immoveable by a Cross, or by any other proof of like Nature) contains several Maxims taken out of the Holy Scripture, and chiefly out of the New Testament; by which he proves, that this usage is contrary to the Gospel, Christian Charity, Right Reason, and the Principles of our Religion.

In his Discourse of the Faith, *Agobard* runs through the chief Articles of our Belief, as the Trinity, Incarnation, Redemption; the Union of Jesus Christ with his Church; the Necessity of the Grace of Jesus Christ; to doe Good, and Resist Temptations; Patience in Adversity; Obligation to Prayer, &c. and sets down on every point Texts of Scripture, or Fathers: 'Tis rather a Sermon, than a Doctrinal Treatise.

The Letter of Lamentation about the Division of Europe, Dedicated to *Lewis the Godly*, was Written by *Agobard* in 833. when that Emperour made War against his Children. *Agobard*, who wished for peace, although he was of *Lotharius's* party, sent this Letter to him. He first of all represents to him, that it is the duty of a faithful Subject, and chiefly of a Prelate, to admonish his Prince, when he sees him ready to engage in a bad Cause, where his Soul is endanger'd. He calls God to witness, that this was the onely cause of his Writing to *Lewis the Godly*. Lastly, After he hath lamented the Calamities and Disorders which the War had caused, he tells him, That he did some time since part his COUNTRY between his Children, and made *Lotharius* a Partner in the Empire: That it was done with all the Solemnity possible, and with the consent of the Nobles and Bishops; That to consult the Will of God about it, he had commanded a Fast, continual Prayers, and Alms for three days; That the thing being finished, he sent the Act to Rome, to have it confirmed by the Pope. Lastly, That he obliged them all to Swear, that they approved the Election of *Lotharius*, and Division of the Empire. That, at first, all Letters and Edicts bore the Name of the Two Emperours in the front of them; but afterward he put out the Name of *Lotharius* without any Reason, and attempted to dispossess him of it. He beseeches *Lewis the Godly* not to persist in that design. He lets him know, that the Oath he had taken obliged him to be of *Lotharius's* party; and he endeavours to terrifie that Prince, who was of a fearful spirit, by threatening the Judgments of God, and hatred of Men upon him.

About the same time he sent a Treatise to *Lotharius*, Entitled, *A Comparison between the Ecclesiastical and Civil Government*; in Answer to an Order, which the Emperour had given to the Nobles, as well of the Clergy as Laity, to be ready to fight for him; the one with the Sword, and the other with the Tongue. *Agobard* tells him, That he ought in War to put his trust in God's help, more than his own Forces; and that in all Disputes we should seek for Truth, rather than Eloquence. Since he was one of those that *Lotharius* had Commanded, not daring to come himself, he Admonished him by Writing, of the Respect he ought to give the Holy See; and, to persuade him to it, he Cites a Passage of Pope *Pelagius*, against some Bishops, who would not recite the Pope's Name at Mass: And another passage out of St. *Leo*, about the Primacy of *Peter*. *Agobard* touched upon this string, because *Lotharius* carried Pope *Gregory* the IVth along with him, to Authorize his own party, and make his Father's odious. He knew what the other Bishops of France said, That if he came to Excommunicate them, he should return Excommunicated himself: *Si Excommunicatus veniret, Excommunicatus abiret Agobardus*. That if *Gregory* came, with an ill design, to foment the War, he deserved to be sent away with Disgrace: but he maintains, that if he came to procure the Peace and Quiet of the Empire, they ought to obey him, and not resist him. Now, he affirms, that this is the end of his Voyage, since he came to settle what was done by the will of *Lewis*, and consent of all the Members of the Empire; and confirmed by the Authority of the Holy See. He adds, That he had received Letters from him, commanding, that Prayers and Fasting be made for the Restoration of the Peace, and Agreement of the Empire, and in the Emperour's Family. Lastly, *Agobard* exhorts *Lewis the Godly* to be of that Mind.

This Writing is followed by a Letter, or rather a Fragment of a Letter of *Gregory* the Fourth to the Bishops of France, who would not receive him. It serves for an Answer to a Letter which they Wrote to him. In the beginning of it he finds fault, that they had called him Father, and Pope, in the Superscription of their Letter: He requires them to give him the Name of Father, as if the Bishops were not his Brethren, and had not that Title given upon many occasions; yea, in those very Letters he sent to them. The Second thing that *Gregory* finds fault with in the French Bishops Letter, is, That they declare their Joy for his Arrival; being persuaded, that it would be profitable for their Prince and his Subjects; and that they would have paid their Respects to him, had they not been prevented by an Express Order from the Emperour. He complains, That they preferred the Order of their Prince, before their Respect due to him; and maintains, that the Matter of Fact was not true, for they had notice of his Arrival; before they had any such Command from the Emperour. He adds, That they ought to know, that the Spiritual Government of Souls is more excellent, than the Temporal Government of Princes, as S. *Gregory Nazianzen* boldly told the same Emperour: That they ought to imitate the Liberty of *Gregory the Great*, who told the Emperour, That he was one of his Sheep, and that he ought to hear and believe him in things that belong to the Faith. That, in stead of those foolish flatteries which they

they used to ingratiate themselves with the Prince, they ought to consider *St. Austin's* words, in *Chap. 24. l. 5.* of his *Civitate Dei*; where he gives Christian Princes excellent Advice. All this is very good, but it hinders not, but that though Bishops have received an Order from their Prince not to goe to the Pope, yet they ought to doe their Duty; for that prohibition is concerning a thing purely Civil and Politick, in which they are obliged to obey him, when it is not contrary to the Essential Duties of Religion.

In the Third place, Pope Gregory complains, that the Bishops of *France*, after they had declared their Joy for the News of his Arrival in *France*, say, That they were much troubled when they heard that he came to pronounce a presumptuous Excommunication, without any reason, to the dishonour of the Imperial power, and contempt of the Episcopal Authority. He reproves their inconstancy, and asks them, Whether the actions committed by the Emperour, which are really worthy of Excommunication, be not a greater disgrace to his Imperial Majesty, than Excommunication if inflicted, would be. But it doth not appear that he had good grounds for his Reproof or Question. Onely those are justly charged with Inconstancy, who change without reason; and, in the same posture of Affairs: For that which made the Bishops of *France* alter their Mind, was, the news they had heard, that Gregory would Excommunicate their Prince. They rejoiced at his arrival, because they believed he came to settle Peace; but when they saw he came to increase their Trouble, by an unjust Excommunication, they were the more disturbed; because they foresaw, that it would tend to his Disgrace both before God and Man, to take the part of Rebelious Children against their Father. And, for this reason 'tis, that Gregory had no good grounds for this Question. Whether the Emperour did not dishonour himself more, by doing things worthy of Excommunication, than he could do by Excommunicating him; for although perhaps it may happen, that such an Extremity may be used against a King of *France*, yet *Lewis the Godly* deserved not Excommunication. He was a Prince of great Piety and Religion in *Agobard's* Opinion; he had done nothing against the Law of God, or the Church: The controverſie he was engaged in, was about the Division of his Empire, which did not at all belong to the Vicar of Jesus Christ to take Cognizance of, since the Chief Pastor himself would not meddle with such matters, while he was upon Earth; and if it had been allowed him to intermeddle with such Affairs, he ought to have endeavour'd to make Peace, and re-unite the Father and Children, and not increase the Division by a rash Excommunication; he ought not to have favoured a Rebellion of the Children against the Father; nor their Intrigues and Devices to Dethrone him, as Unjust, and Ill an Action as a Man can be guilty of. In the Fourth place, this Pope blames that Distinction between the Holy See and his Person; and that they might bear a due respect to that, though they condemned his Actions. He says, they ought to respect the Person for the Sees sake. This is true; but that respect ought not to proceed so far, as to approve things, which he doth, contrary to the honour of his See, and Spirit of Jesus Christ and his Church: They respected his See, and his Person for its sake; but they condemned and disapproved the Personal Faults which he committed, and the Errors he was fallen into.

The Bishops of *France*, in justification of themselves, had Written, That they could not break the Oath they had taken to the Emperour without sin, nor deny him their Allegiance. Gregory affirms, That it was he that was faithful to him, because he reproved his actions against Religion and the Church; but, as for them, they denied him the Faith they ow'd him, by suffering his disorders. If the Quarrel had been about Religion, or the Manners of that Prince, 'tis true, the Bishops had been defective in their Duty, if they had not admonish'd him of it; but, when the whole Contest was about the Division of the Empire, it did not belong either to the Bishops or Pope to meddle with it. They had taken an Oath to *Lewis the Godly* (which the Pope did not deny) and they ought to obey him: they also ow'd the same to his Children, but after their Father, whose Interests ought to be preferred before those of his Children. If the Pope had come with this Intention, the Bishops of *France* would have received him Honourably, as they told him in their Epistle. This Expression offended him farther. He told them, that they acted by Humane Motives, and to get a Reward in this World. None but God knew their Intention; but, their Action was accounted by Men as an Effect of their true Christian Generosity and Fidelity. At last, the Pope comes to the Matter of the Quarrel, which was about the parting of the Empire. The Bishops of *France* held, That the Division made in 817 might be altered for the Good of the State. The Pope maintained, That this Change was so far from being advantageous to the State, that it caused infinite Troubles to it, and so could not be said to be according to God's Will. The Bishops of *France* Invited him to come to the Emperour, that he might know the Truth of the thing. Gregory rejected that Proposition with disdain, believing it evident, that the Change was unjust, because it was the cause of so great troubles; as if God did not sometimes permit Just Attempts to meet with Unfortunate Ivents. And besides, it was not the Alteration which was made in parting the Empire, which disturbed the State, but the Division it self, which *Lewis the Godly* had made among his Children; for, from that time, there was no Union among them, and they sought all ways to prejudice one another, and Dispossess their Father, by raising, daily, Wars destructive to the State.

The Bishops of *France* added, That if the Pope came with intentions, contrary to what they hoped, they would not endure him to dispose of any thing in their Diocesses, or Excommunicate

any Man. *Gregory* wonders, that they would hinder him from settling Peace in their Churches; That indeed they might separate themselves from the Unity of the Church, but could not separate the Churches of *Jesus Christ* from the See Apostolick; as if that were to separate themselves from the Holy See, to make the ancient Canons to be observed, which forbid all Bishops, as well those of the Apostolick Sees as others, to doe any thing in the Diocesses of their Brethren, without their permission. Lastly, The Bishops of *France* tell him in their Letter, That they thought themselves obliged to declare to him, what they could much rather have kept to themselves, That if he would not follow their Counsel, he would be in danger of losing his Dignity. The Pope denies not but if he were guilty of some great Crime, as Murther, Sacrilege, or Theft, he might be Degraded: but, he says, Nothing is more ridiculous, than to threaten him with that punishment, because he would not agree to their Judgment. The Bishops of *France* labour'd to insinuate, that he deserved to be Deposed for Perjury, of which they affirm he was guilty, in taking part against *Lewis the Godly*, to whom he had taken an Oath of Allegiance, as is evident from the sequel of the Letter; which put *Gregory* into so great a Passion. He says, That if he were Perjured, he could not be Depos'd by those, who were equally guilty of that sin, but they could not prove him so. They added, That as to the Bishops, that followed *Gregory's* party, they should be Judged with the greatest severity; *irrefragabiliter*. The Pope accuses them of presumption, to believe, that their Judgment might not be examined a-new, in a General-Council, *apud Universitatem*; or by more Judicious persons, who have more equal Intentions; or, Lastly, at the Tribunal of *Jesus Christ*. But 'tis evident, that the Bishops of *France* spoke onely of Humane Judgments, which were according to the ancient Discipline established by the Council of *Nice*, strongly defended in *Africk*, and maintained in *France*; according to which, the Judgment given by the Bishops of a Country against the Clergy, or Bishops of it, is of unalterable force, and cannot receive any change. For this reason the Bishops of *France* did so vigorously maintain the Rights and Liberties of their Churches; and discharged their Duty of Fidelity and Obedience to their King, according to their Oath, without denying a due Respect to the Holy Apostolick See.

Although the Cause of *Lewis the Godly's* Children was very heinous, yet *Agobard* endeavours to make it plausible in his *Manifesto* [or *Apology* for them.] The pretence of their Rebellion was, the Good of the State: their Design, if we may believe them, was to purge the Court of Plots, and Debaucheries, and settle Union and firm Correspondence between their Father and themselves; and chiefly to repress the Publick Disorders of their Mother-in-Law, whom they had once Imprisoned; but, being after released, was always possessing their Fathers Mind against them, and creating Disturbances. They declare, That *Lewis the Godly* caused an Oath first to be made to himself, then to his Son *Lotharius*, and after that to *Pepin*, and, last of all, had compelled almost all the World to Promise Fidelity to a Babe (*i. e.* to *Charles the Bald*, the Son of his Second Wife, to whom he gave *Austria*, after he had taken it from *Pepin*.) That he had Raised Troops, which ought rather to be employed against the Barbarians; That he did all this by the Advice of some Men, who justled for the destruction of his Children, that they might more easily compass his own; That the Queen did many Indecent things in the sight of all the World, yea, and of the Bishops themselves. He adds, That 'tis for the publick Interest to labour for the Peace and Quiet of the State; That to doe this effectually, they ought to have recourse to the Original of these Grievances, which is no other thing but the Irregularities, Debaucheries and Ambition of the Queen; who, like another *Jezebel*, or *Dalilah*, having entirely engrossed the Affections of the King, did make him doe much Injustice and Wrong, for which he ought to put himself into a state of Penance, and leave his Throne to his Son. These last words shew, that this Book was made some-time after *Lewis the Godly* was Deposed, and put to Penance, in 833, as it is related in the Memoir, according to *Agobard*; where he says, That he was present at the Assembly of Bishops and Lords, held in the Royal Palace of *Compeigne*, in the 4th Month, 833, to consider of the Danger the Kingdom was in, by reason of the Negligence, Cowardice, and Irregularities of the Emperour *Lewis*; and that he approved all that was done for the Good of the State, and for the Amendment and Ease of *Lewis's* his Soul, which made him admonish him of his Faults, by his Commissioners, and exhort him to Repentance; And, for that end, he gave him a Schedule of his Crimes, that he might see the foulness of his Actions; that all the Bishops had met him, and compassionating his Weakness and Miseries, had begged of God to deliver him from his Misfortunes, and pardon his Sins, that so his Soul being raised by the true Contrition of an humble heart, and humbling himself before them, had acknowledged and confessed his Crimes several times; That he had begged pardon, and undergone the Penance imposed on him; That, lastly, going to the Church, in the presence of the People, he had Prostrated himself before the Altar and Tombs of the Saints; and, lying in Sackcloth, had Confessed aloud, Three or Four times, his Crimes, with abundance of Tears; and, pouring out his Tears at the bottom of the Altar, he was put to Publick Penance, by the Imposition of the hands of the Bishop, with Singing of Psalms and Prayer.

The Book Dedicated to *Ebbo*, Arch-bishop of *Rheims*, contains a Collection of Texts of Scripture, about Hope and Fear, but we have nothing remaining at present but onely the Preface.

The Works of *Agobard* conclude with Two Pieces of Poetry; the one an Epitaph upon *Charles the Great*; the other is some Verses upon the Translation of the Reliques of *S. Cyprian*, *S. Speratus*, and *Pantaleo*, brought out of *Africa* and *Ayles* to *Lyons*.

Agobard Writes in a plain Style, Intelligible and Natural, but something flat, and without Ornament: His Discourse is mingled with several Citations, long passages of Scripture and Fathers, according to the Custom of his Time. He Argues very rationally about the Matters he Treats of, and Writes like a Man well-versed in the Doctrine of the Fathers, and Discipline of the Church.

His Works are published by *Papirius Massonus*, and Printed at *Paris* in 1605, in Octavo, out of a MS. which he found by chance in a Book-binders-Shop at *Lyons*, which he designed to use as Waste-paper; and which his Brother, after his Death, put into the King's Library. But though *Massonus* was a very Learned Man, yet he left many Faults in his Edition, which have been since Corrected by *M. Baluzius*, in his Edition of *Agobard's* Works, Printed by *Maguet* at *Paris*, 1666, in Two Vol. Octavo. Revised by the same MS. with great exactness, who hath added a Treatise of *Agobard's* to it, against the Book of Offices, made by *Amalarius*, taken out of a MS. which was communicated to him by *F. Chiffletius*. [This Edition is put into the last Edition of the *Biblioth. Patrum*, Tom. 14. p. 234.]

Amulo.

Amolo, *Amulo*, or *Amulus*, a Deacon of the Church of *Lyons*, under *Agobard*, succeeded him in 841. He was in great Reputation and Favour with *Charles the Bald*. He was President in a Council held at *Lyons*, 845.

We have already spoken of this Letter to *Gottschalcus* about the Question of Predestination and Grace: But we must here give an Extract of another Letter Written to *Theobaldus*, or *Theobaldus*, Bishop of *Langres*; who consulted him about some Abuses committed in the Church of *S. Benignus* at *Dijon*, as to the Relicks shewed then: Two Monks had brought some Bones of a pretended Martyr, which they said came from *Rome*, and some other place of *Italy*; but that which was most pleasant, was, that these impudent Monks were not ashamed to say, That they had forgotten the Name of the Saint: As if, says *Amulo*, it were credible, that they could be ignorant of the Name of a Saint, famous in the place from whence they had him; or could forget his Name in the way, whom they looked upon as their Patron, and whom they ought continually to Pray to. The Bishop of *Langres* used much prudence upon this occasion; and imitating *S. Martin* in a like Case, determined, That they ought not to receive those Relicks, which were not well-Attested; but yet they might not use them with contempt. Then he thought it fit to oblige those who had brought them, to procure Authentick Proofs from the place where they had them. Indeed, one of them went away with a pretence to get some proofs, but never returned; and the other died a little time after at *Dijon*. Nevertheless they laid up these pretended Relicks in the Church, by the Body of the Holy Martyr, and affirmed they did many Miracles: No Sick persons were cured by them; but, on the contrary, some Women fell upon the ground, beat themselves, and made a shew as if they were Plagued by them. This brought many to that place. *Amulo* observes, that there were many persons who were seized with the same Distemper, and, upon that account, were obliged to stay in the Church, or to return again as soon as they were gone out of it: That this Distemper happened in other places, particularly in the Village of *Saulieu*, in the Diocese of *Aulun*, where the Bodies of the Holy Martyrs, *Andochius*, *Thysus*, and *Pelix* lay.

Amulo hereupon advises the Bishop of *Langres* to remove these Bones out of the Church, and Bury them in some decent place at a distance from it, in the presence of some few persons; for, says he, since 'tis said, They are the Bones of some Saint, we ought not to deprive them of all Respect; but yet we ought not to give an occasion to the People to fall into an Error and Superstition. Nor may we fear, adds he, least our scrupulousness be the cause of Scandal; since God hath commanded us to be sincere, and prudent in things which concern his Service. Whereupon he alledges the Example of *S. Martin*, and the Decree of Pope *Gelasius*. He says; That if there were any Miraculous Cures done in the Church of *S. Benignus*, they ought to be attributed to God, and the Merits of his Saints, without approving other Signs, done in the Church, or elsewhere. That it is likely, that the fallings and bearings of Men and Women, were the effect of the wickedness of those miserable Beggars, who pretended themselves to be so afflicted, only to get Money. That he never heard any such Miracles spoken of; as to make Sound-Men Sick; part Daughters from their Parents, and Women from their Husbands, by obliging them to continue in the Church, and hindring their return to their Houses. That these things are the effect, either of Humane Malice, or Diabolical Illusions. Upon this occasion he relates two Examples of things of like nature, which happen'd under his Predecessor *Agobard*, of which he found out the Cheat. He advises the Bishop of *Langres* to banish that Superstition out of his Diocese, to perswade the people from it; and exhorts them earnestly not to assemble so unprofitably in that place, but every one to remain in his Parish, and frequent the Service of that Church, where he received his Baptism,

tism, as well as the Body and Blood of Jesus Christ, where he useth to hear Solemn Masses, from whose Priest they receive Penance, are assisted in their Sickness, and are Buried after their Death; to whom they pay their Tithes, and bring their Offerings, to which they go to hear Saving Instructions. That in these Churches it is, they must meet to pay their Vows, and Prayers to God, to beg the Prayers of the Saints, to give Alms to the poor Widows and Orphans, That this is the Lawful and Regular Discipline of the Church, and the ancient practice of the Faithful. That if it happens that Christians fall into any Weakness, or Sickness, they ought to follow the Command of St. James, to call the Priests to Pray over them, and anoint them with Oil in the Name of the Lord. He doubts not but if this were put in practice, all these pretended Miracles would cease: And he likewise advises him, that if any of these Wretches prove obstinate, to have them Scourged, till they shall confess the Truth. He adds, That since these Distempers happened, through the Illusion of the Devil, they would do better to implore the help of the Lord of their Churches, than to remain in a distant Church; and that one Saint will not contradict the Honour given to another, because they are all united in the same Love. If they will go to visit the Churches of the Martyrs, they ought to do it at these times, which are appointed for it by the Church, viz. In the Rogations, Lent, and Festivals of the Martyrs. Nevertheless he doth not condemn those, who do it at other times out of Devotion, provided they do it without Ostentation and Tumult; but he finds fault with them for neglecting to do it upon the Solemn Days set apart by the Church; and tells them, they do it at other times to no purpose, through Vanity and Ostentation. Lastly, Since there are some people really possessed, they ought to be used by the Priests of the place, or Neighbouring Chapels of the Martyrs, in private, with gentleness, and not expose them to the throng and tumult of the People. These are the principal Arguments of *Amulo* in this Letter, which prove, that this Bishop had much sincerity, knowledge, prudence, zeal and eloquence. He is also the Genuine Author of a Treatise against the Jews, published by F. Chiffletius, under the Name of *Rabanus* [at Dijon, 1656.] for *Trimethius* [De Script. Eccles.] attributes it to *Amulo*, and it is found under his Name in a MS. in the Library of M. Colbert. [Baluzius published the rest at the end of *Agobard's* Works.]

Adelardus, the Son of Count Bernard, Brother of *Pepin*, Grandson of *Charles Martellus*, Great Master of the French, and Abbot of *Corbey*, was sent to Rome to Pope *Leo*, about the Question concerning the Procession of the Holy Ghost. Having joyned with *Bernard King of Italy*, in the Conspiracy against *Lewis the Godly*, he was forced to fly into *Aquitain*, to the Monastery of S. *Philibert*, but he was re-called in 822, and restored to his Monastery. He made some Statutes for the Church of *Corbey*, published by Father *Dacherius*, Tom. 4. of his *Spicilegium*. He died in 826. His Life is Written by *Paschasius Rathbertus*, Abbot of *Corbey*.

Ansegisus, Abbot of S. *Wandrillus*, is the Author of the Collection of the Constitutions of *Ansegisus*. *Charles the Great*, and *Lewis the Godly*, of which we have already spoken. He died in 834.

Haltigarius Succeeded *Hildegaldus* in the Bishoprick of *Cambray*, in 816. He was sent with *Halitgarus*, *Elbo* of *Rheims* to Preach the Gospel in *Denmark*; and, by *Lewis the Godly*, Ambassador to *Michael Balbus*, the Emperour of *Greece*, Anno 828. Being returned from that Embassy, he died in 830, June 25. He Composed a Work, Entituled, *Of Vices, and their Remedies: Of Vertues, and the Order and Judgments of Penance*. 'Tis a long Penitential, divided into Six Books, which is found in Tom. V. of the Collection of *Canisius*, and in the *Biblioth. Patrum* [Tom. XIV.] This Work is also attributed to *Rabanus*.

Isaac, Surnamed *the Good*, a Scholar of *Hilquin*, and Deacon of *Pardul*, Bishop of *Laon*, *Isaac*, who was preferred to the Bishoprick of *Langres*, and present at the Council of *Savonieres* in 859, and the following Councils; made a Collection of Ecclesiastical Laws, taken out of the Canons of the Councils, held by *Boniface* Arch-bishop of *Mentz*, and confirmed by Pope *Zachary*; and out of the Constitutions of the French Kings; chiefly out of the Three Books, which the Deacon *Benedict* hath added to the Collection of *Ansegisus*. This Collection is published by Father *Sirmondus*, in the Ninth Tome of the Councils of *France*; and by M. *Baluzius*, Tome I. of *Capitularies*. F. *Dacherius* hath published a Small Tract about the Canon of the *Mass*, which bears *Isaac's* Name. But M. *Baluzius* tells us, That 'tis not *Isaac* Bishop of *Langres's*, but another *Isaac's*, who was Abbot of *Stella*, whose Name it bears in some MSS. and under whose Name it hath been published in Tom. VI. of the *Biblioth. Cisteriorum*.

Herard, made Arch-bishop of *Tours* in 855, made a Collection of Ecclesiastical Laws in 856, taken out of the *Capitularies*, which he propounded to a Synod of Priests, held in May the same year. This Collection is in Tom. VIII. of the Councils of the Last Edition, and at the end of Tom. I. of M. *Baluzius's* *Capitularies*. This Arch-bishop died in 871.

Wauterius, or *Gauterius*, Bishop of *Orleans*, about the year 870, made also a like Collection of Canons for his Diocess; which is Printed Tom. VIII. of the Councils.

Wulfadus. *Wulfadus* having been Ordained, as we have said, by *Elbo*, and molested by *Hincmarus*, was made Arch-bishop of *Bouges*, in 866. He hath left a Pastoral Letter, directed to the Priests of his Diocese, which *Father Mabillon* hath put out in *Tom. IV. Analect.* This Bishop died in 876.

Riculphus. *Riculphus*, who was Bishop of *Saïssons*, about the end of the Ninth Age, sent, in 889, a Pastoral Letter to the Curates of his Diocese, containing 28 very useful Constitutions for ordering their Discipline and Manners. He exhorts them to labour after the Sanctity of their People, by their good Example and Knowledge: He advises them to be constant in Divine Service, and exhort their Parishioners to be there as often as they can; but to be sure not to be absent on Festivals and Sundays. He requires them to say by heart the *Psalms*, *Canon of the Mass*, *Credo*, *Quicumque*, &c. That they should be skilled also in Singing, and the Calendar; That they should have Rituals to Administer Baptism, a Missal, a Book of the Lessons, a Book of the Gospels, a Martyr-book, a Book of Anthems; a Psalter, and a Copy of *S. Gregory's* Forty Homilies. He also prescribes what Ornaments they ought to have, and Orders them to take care of them, to keep them neat, as well as the Holy Places. He orders them to instruct the Catechumens in Lent, that they may be Baptized, and receive the Eucharist at Easter. He commands them to have a care of the Publick Penitents, and not to receive them to Absolution, till they have performed the time of their Penance; and if it happens that they are forced to it by necessity, or any other Reason, he desires them to have particular care of them. He Orders them to Administer to the Sick the Holy Unction, after Confession, and Absolution, but before Communion. He allows them to give Absolution to the Sick, that have lost their Speech, if there be any that can witness that they desired it. He puts them in mind of the Division of the Churches Revenues into four parts, and requires an account of that, which is to be employed for the Service of the Church. He exhorts them to have two or three Clergy-men to celebrate Masses, *i. e.* Divine-Service with him; and forbids them to celebrate it alone. He advises them to be Charitable and Hospitable. He forbids them going to Inns, suffer Wine to be sold in the Church, to dwell with any Women, or be familiar with them; to be Farmers, or Men of business. He forbids Usury, and orders them to keep the Sunday Holy. He requires them to take nothing for the Burial of the Dead, but allows them to take any Free-gifts. He orders the Deans to call Assemblies of the Curates every Month, on the First day of it, but forbids Feasting at them; and enjoyns them to have Conferences about what concerns their Ministry, and the occasions of their Parishes. He orders them to reconcile those that are Enemies, or Excommunicate them if they refuse. He enjoyns them to give Notice of the Fasts, he hath appointed, to the People. This Letter is published by *Condesius*, with *Hincmarus's* Works [at *Paris*, 1615.] and is Printed in *Tome IX.* of the Councils.

Elias. *Elias*, Bishop of *Jerusalem*, Wrote in 887, a Letter to *Charles the Groſſe*, the Clergy, and Lords of the Kingdom of *France*, to desire of him some Relief for the Churches of his Country; He tells him, That the Prince under whose Government they were, being become a Christian, had allowed them to re-build, and repair their Churches, which were either quite ruin'd, or ready to fall; That to doe it, they were forc'd to Mortgage their Lands and Revenues, so that they had nothing to purchase Oil, Ornaments, and Holy Vessels for Divine-Service: Then he exhorts this Prince, and the *French*, to exercise their Charity upon this occasion, and to bestow something upon the Two Monks which he would send to gather their Alms. This Letter is in Latin in *Tome II.* of *Dacherius's Spicilegium*. It is well Written, but very short.

Luibertus. *Luibertus*, Arch-bishop of *Mentz*, hath Written a Letter to King *Lewis*; In which he tells that Prince, That seeing the Danger their Churches were expos'd to, he was oblig'd to speak, because the Primacy and Dignity of *St. Peter* is assaulted and Dishonoured by those who ought to be the Leaders of the People of God, who prefer Humane things before Divine; inſomuch, that he is afraid, that the Evil, which is in the Head, will spread it self into all the Members, unless a Remedy be timely provided. He tells the King, that there is present danger, because those that ought to watch for the Salvation of others, destroy themselves, and dig a Pit of destruction for those that follow them. He exhorts him to confer with those, that know the Law of God, that he may remove these Scandals, and settle Peace in the Church. He adds, That it is so much the easier, because all the Body of the Church is not corrupted as yet; That there are some Members weakened by the wound in the head, but may be cured with suitable Medicines; That it seems necessary and profitable, that King *Charles* call a Council soon; that the Bishops of his Kingdom, which are not infected with the Disease, might joyn with the Bishops of *Germany* and Him, to restore the Peace and Agreement of the Catholick Church, as soon as he returns from the Voyage he was about to take. This Letter seems to relate to the Troubles, which happened after the Death of *Lotharius*, about the Kingdom of *Lorain*, which Pope *Adrian* claimed for the Emperour *Lewis*; threatening Excommunication to *Charles*, and to the rest who were in possession of it.

Of all Authors of this Age, there is none that hath taken more pains about the *Canons* than *Regino*. He was chosen Abbot of *Prom*, about 892; after *Farabertus* had voluntarily resigned it, but he enjoyed it not long, being deprived of it in 899, by the Arts of his Enemies, who put *Richarius*, the Brother of the Counts *Gerhardus* and *Monfredus*, into his place. He endured this injustice, with a great deal of Patience, and lived a private Monk, in the Abbey of *Prom*. In this time he composed his Collection of *Canons*, and Ecclesiastical Constitutions at the desire of *Rathboldus*, Arch-bishop of *Treves*. He finished it in 906. He also composed a *Chronicon*, which ends in 908, dedicated to *Adelbertus* Bishop of *Metz*. We do not exactly know to what Age he lived.

His Collection of *Canons* is entituled, *A Treatise of Ecclesiastical Discipline and of the Christian Religion, collected by the order of Rathboldus, Arch-bishop of Treves, by Regino, heretofore Abbot of Prom, and taken out of the Fathers, Councils and Popes*. It is divided into two Books. In the first he sets down the *Canons*, which concern Ecclesiastical Persons; and in the Second, those that concern the Laity. These two Books begin each of them, with a form of such things, as Bishops or Ministers ought to be informed in, when they make their Visits. That which is at the beginning of the first, concerns the Clergy; and that which is at the beginning of the second, concerns the Laity. Then he confirms the Articles of the first by the *Canons* and Ecclesiastical Constitutions. He quotes the *Canons* of the Councils, and particularly those of *France*, the Constitutions of the Kings, the genuine Decretals of the Popes, and sometimes the false; some passages of the Fathers and Ecclesiastical Authors. This Collection is very large, and exact. *Burchardus*, *Ivo Carnatenfis*, and the other Collectors of *Canons* that follow him, have made use of it, and often copy it out. It hath been published from a M.S. of *Flaccus Illyricus*, and printed at *Helmstadt*, 1659; and since *M. Baluzius* hath taken care to print it at *Paris*, by *Maguet*, 1671. having received it by a very ancient M.S. in the Library of the Oratory at *Paris*. He hath set down in the Margin, the places from which the *Canons* and passages of that Collection are taken, and where the Articles of *Burchardus's* Collection are found.

Regino's Chronicon is divided into two Books. It was printed at *Frankfort* in 1483. *Trithemius* assures us, that this Author wrote several Sermons, some Letters, and other Works, which never came to his Hands. He much commends his Ingenuity, Learning and Piety; and says, that he is the best of the *German* Writers of his Time.

Lastly, we have another Author of this Age, who treats of a very curious Subject of Discipline, and that is *Auxilius*, who maintains the Validity of the Ordinations made by Pope *Formosus*. He was (a) ordained by this Pope, and 'twas his Interest to defend it. He hath made two small Treatises upon that Subject, in which he shews a great deal of Learning for the Age he lived in.

The First is a Collection of Ecclesiastical Constitutions and passages of Fathers, to prove that a Bishop deprived of his Bishoprick may be dignified in another Church, when it is for the good and advantage of the Church, and with the Pope's Permission. This Collection was designed to prove the Translation of *Formosus*, from the Bishoprick of *Ostia* to the *Roman* See, Lawful. Then he adds some other Testimonies to shew that though the ordination of *Formosus* was not lawful, yet the Ordinations made by him were valid. Upon the first Head, he brings a Passage out of the false Decretal of *Anterus*, the Example and Authority of *St. Gregory Nazianzen*, the Examples of some Translations alledged by *Socrates*, and what is observed in the *Greek Book*, about the Translation of *S. German* of *Cyzicum* to *Constantinople*. Then he shews, That the *Canons* of the Council of *Nice*, do not forbid all Translations, but those only, that are made through ambition, and to disturb the Church. He approves the Law, which *Hosius* propounded in the Council of *Sardica*, which forbids those Translations which are made for Avarice, Ambition, or Dominion; but he disapproves what is added, that those who pass from one See to another, shall be reduced to Lay-Communion. He affirms this Law, comes near the Rigour of the *Novatians*; Condemned by *S. Austin*, That it was not approved by the Holy See; and that *Hosius* was of no great Authority, having fallen into Heresie. He ought to have observed, that all the Bishops of the Council, approved the opinion of *Hosius*.

Auxilius then passeth to the Second Head; which concerns the Validity of the Ordinations made by *Phorius*, and alledgeth the Testimonies of *S. Innocent*, *S. Austin*, *S. Leo*, *S. Gregory*, and *S. Anastasius*, to shew that the Ordinations made by unlawful Bishops are valid, and ought not to be repeated. He confirms this Doctrine by a Canon of the Council of *Nice*, which accepted the Ordinations made by the *Novatians*. He says, that since the Ordinations of Pope *Liberius*, who was an Heretick, and *Vigilius* who was an Usurper, guilty of Simony and Murther, were

a Ordained by this Pope.] He says it plainly at the end of his first Treatise, in which having spoken of the Validity of the Ordinations of this Pope; he adds, That he continued in the order which he had received by Consecration, waiting for the equitable Judgment of a General Council. In the Thirty First Chapter of his Second Treatise. His Adversary objects, that he was a Stranger; and at first he don't deny it, but about the end he puts in a Doubt; saying, 'twas a fiction of his Adversaries. He says also in the same place, That he was ordained a Priest by *Formosus*. In the Chapter of the Second Book, he says also, that he was ordained by *Formosus*, and was come to *Rome* from his own Countrey.

well approved, there is much greater reason to allow of those made by *Formosus*. He proves, that it will cast the Church of *Italy* into strange Confusion, and the Faithful into inexpressible Trouble. He observes, that if there was any default in the Translation of *Formosus*, it did not belong to him, who accepted it, but to the Clergy and Nobles of *Rome*, who chose him, and acknowledged him for their Bishop. Lastly, he proves, that they who swear, that their Ordination is void, are guilty of Sacrilege, and they are not obliged thereby to obey the Commands of their Superiours, nor of the Pope, who exacts it, because they ought not to execute those Commands of Superiours, which are contrary to Justice, and the Law of God; That their Excommunication ought not be feared or observed, but when it is just; That we ought to distinguish between the Papal See, and the Persons who preside in it; That we ought to respect the Sees, but not follow those that preside in them, if they depart from the Faith or Religion, although they are obliged to obey them in those things, they order well, although they would not do it. In "Conclusion, He advises, "That this Collection of Testimonies may perhaps seem needless to several Persons, because there are few People, that will judge of this Affair with Equity, "and that he did not hope to carry his Cause in the judgment of those, who are both Judges, "Advocates and Witnesses, but that according to the Opinion of *S. Jerom*, he wrote both for "himself, and for them which were of his Judgment, that they might be courageous, seeing they "do not ground their belief upon their own Sense, but the Holy Fathers, and that they observe, "that which is written; That if a Multitude rise up against you, you should not fear, and that "they should hold fast what they have received, lest you lose your Crown. That continuing in "the sacred Vocation you have received, they may wait for the impartial Examination of "a general Council, under the protection of which they may put themselves with these Words. "Lift up thy Self, O Lord, judge thine own Cause.

The Second Treatise of *Auxilius*, saith *Sigibert* in his Catalogue of Ecclesiastical Writers, is written in form of a Dialogue, by way of Question and Answer. It was composed at the desire of *Leo*, Bishop of *Nola*, who had been ordained by *Formosus*, who being urged to acknowledge, that the Priest-hood which he had received from Pope *Formosus*, is null; first consulted the French Bishops, and the Bishop of *Beneventum* about it, who answered him, that he ought not to do it, and then sent his Request to *Auxilius*, to answer the Objections made against the Ordinations of *Formosus*. At the beginning of this Treatise is propounded a general Question, which serves as a Preface to it, viz. whether those who have been ordained against their own Consent, but afterwards yield to their Ordination, ought to be re-ordained. To which he answers, that as we do not re-baptize Infants, nor such as have been baptized by force; no more ought we to re-ordain them who have been involuntarily ordained. This Preface is accompanied with a Letter of *Auxilius*'s to *Leo* Bishop of *Nola*, in which he tells him, That he made this Treatise to satisfy him, and had set down the Objections under the name of the Objecter, and answers under the name of the Defender. That he ought not to expect in his Writings Syllogisms in form, no Logical Subtleties, being the Scholar of a Fisher, i. e. *S. Peter*. That tis true, though he is in his Bark, he is in a Tempest, but he prayed the Lord of all to command the Winds and Sea, and make a Calm.

The first Objection made by the Objecter, is about the Translation of *Formosus*. He says, having left his Wife, i. e. Bishoprick, he hath taken away the H. See from them, who ought to be ordained in it; so that he is a Reprobate and Hypocrite. The Defender says, That he did not trouble himself with what *Formosus* was, but he maintained that the Ordinations of *Formosus* made by him were valid and Lawful. The Objecter insists and says, That *Formosus* not being Pope, all the Ordinations made by him are null. All that Chapter contains this Difficulty. The Defender maintains, that his Ordinations may be valid, since *S. Leo* acknowledgeth the Ordinations of false Bishops to be so; That *Anastasius* allowed *Acacius*'s, and no Man ever doubted of *Liberius* and *Vigilius*'s. The Objecter replies, That the Council of *Nice* declared their Ordinations void; and that Pope *Innocent* asserts, That an Hypocrite and Reprobate can't confer Ordination, because he hath none. The Defender Replies, that this ought to be understood of some, and not all Heretics, since he approved of those that *Bonifacius* ordained. The Objecter insists upon his Principle, and demands how it can be, that the Ordinations of a Reprobate can be valid, since the Members can't exist without the Head; and to urge it the farther, he asks to whom *Formosus*'s Crime ought to be imputed; if his Ordinations are of Force, the Defender says, it belongs to the Clergy and people of *Rome*, and not to a Clergy-man, who being a Stranger, came far with a good intention to receive Ordination from him, whom he saw seated on the H. See. Then he proves by the Testimonies of *Anastasius* and *S. Austin*, that a Reprobate and an Hypocrite may administer Sacraments effectually, and consequently Ordinations. The Objecter urges the Example of *Constantine* the Antipope, whose Ordinations were declared null, and the Persons ordained by him Re-ordained. The Defender condemns this Action, and opposes the Authority of *S. Leo*, *Anastasius*, &c. Then he proves by some passages of the Popes and Fathers, that Re-ordinations are no less faulty, than Re-baptizations. The Objecter says, That if it were so, a great number of Men are Condemnable, because the number of them that believe *Formosus*'s Ordinations null, is very Great. This inconvenience doth not at all touch the Defender. He says, God regards not great or small Numbers, but Justice; That his Flock is small; That he never

hath,

hath, nor will pardon a multitude of Sinners, though never so great, which he clears by the Example of the Deluge; People of the *Jews*, and the small number of those that remained Faithful under the Persecution of *Antiochus*; adding to these Examples of the Old Testament, that in *S. Athanasius's* Time almost all the World embrac'd Arianism, and there was but a very small number of Persons that continued in the Catholick Faith, and did obtain the Crown. The Defender having asserted, that those who are ordained a Second time ought to be excluded for ever from the Sacred Ministry. The Objecter propounds two difficulties against the Propositions. The first, That they are not deprived of Christianity, who have been re-baptized. The Second is, That Clergy-men who have fallen into Idolatry, may do their Duty, and perform their Functions, and therefore 'tis probable, that the same thing may be allowed to those who are re-ordained. The Defender answers to the First, that a Minister's Function is not like the Title of a Christian, that this is necessary, but that the other is not. To the Second he says, that they have been deposed without all hopes of Restauration, who have voluntarily renounced the Faith, and no Mercy hath been shewed, but only to those who have done it through the violence of Torments. The Obedience due to the Pope, and the Oath which he required, to acknowledge that the Ordinations of *Formosus* are null, create new Difficulties. The Defender strongly maintains, that Superiours ought not to be obeyed, when that which they command is forbidden, and that the Oaths taken in such Cases oblige not. He takes himself not to be obliged to go to the Synod, which the Pope had appointed, and treats the Bishops, that were at it, as Wolves. He adds, that it is sometimes convenient to discover the faults of Superiours, especially when they are prejudicial to the Church, and they can't be remedied any other way; and in fine, insists upon the Fact that 'tis a Fault, which is published, and aggravated by those that defend it. He proceeds yet farther; he says, that we ought not to fear or regard the Excommunication that is unjustly pronounced. He repeats what he had said in his first Treatise about the Distinction of Sees, and them that sit in them. He comes next to the Examination of the affair of *Formosus*; and says, as he was deposed, so also he was absolved by the Pope; That the Oath which they made him take never to come to *Rome*, or so return to his Bishoprick, was a Cruelty and an unheard of Violence; That he did it only by Constraint. He brings several Examples of Bishops condemned and deposed, who have been restored again. He adds, that *Formosus* having been restored by the Pope, his first Deposition could not be alledged as an Obstacle to his promotion to the Pope-dom; That only God knows, whether it was through Ambition that he was raised to the H. See, and so it belongs only to him to judge of it. That all the City of *Rome*, and Neighbouring Provinces did bear Witness of his Piety, except some who had the boldness to blast his Reputation. He endeavours to justify his Translation by the Example of several others, of whom he makes a long list. He answers as he had done in the other Treatise to the Law propounded in the Council of *Sardica*, approving the first, and condemning the second part. The Council of *Africa* was objected, which forbids him who doth the Office of a Clergy-man in one Church, to pass to another. He replies, that it is only forbidden by that Canon, to receive the Clergy of another Bishop. He explains the Canons, which forbid Translations, of such as are through a kind of Ambitious Avarice or Dominion, and proves that they do not comprehend those which are made for the necessity, and profit of the Church. He adds, that it belongs to the People of *Rome* to answer for the Necessity and Advantage there was in Translating of *Formosus* to the See. It was objected, that although *Formosus* might be excused as to those Points, yet the Blow he had received by suffering himself to be re-ordained, was not to be covered. This Objection much puzzled *Auxilius*, and to answer it, he supposeth that the Priests and Bishops are not essentially distinct, and endeavours to prove it by the famous passage of *St. Jerom*, from whence he Concludes, That as a Priest is Consecrated to make a Bishop, without any intention of Consecrating him a Priest anew, but only adding the Episcopal Title in like Manner. *Formosus* by his Second Ordination, did not lose the Title of Bishop he had before, but only received the addition of the Apostolick Dignity. This Sophistical Answer of *Auxilius*, did not excuse *Formosus*, if the Matter of Fact were true; but he maintains immediately, that it was very false, and that he was informed by those, that were present at the Instalment of *Formosus*, that he did not receive a new Ordination, but was conducted to the H. Apostolick See, by singing of Prayers, and was installed with a Speech proper for that occasion. He adds, that none but his Enemies, and others, that had a present Quarrel with him; said, that he was ordained a Second Time, whose Testimony was not worthy of Credit. That to pass a true Judgment of this Matter, a general Council ought to be called, which might easily remove the Scandal, and settle Peace in the Church; That the Synod held at *Ravenna* had confirmed the Ordination of *Formosus*, for which indeed the Bishops were accused of Bribery, but very unjustly. He aggravates the Cruelty exercised by Pope *Stephen* against *Formosus*, whose Corpse he took up and brought it to a Council, where having stripp'd him of his pontifical Habits, he caused a Lay-Garb to be put on him, and having cut off two Fingers of his Right-Hand, he caused him to be Buried in the Church-Yard for Strangers, from whence he was after thrown into the *Tiber*. *Auxilius* says, that they that exercised this piece of inhumanity upon him, acted like Savage Beasts; That this their Action was contrary to Heathen Morality, which obliges us to spare the Dead; That although the Translation of *Formosus* had been contrary to the Laws of the Church, it ought to have been tolerated with a Christian Compassion, and not aggravated with an unheard of Cruelty. That all that could have been done, had been to have called a Council to forbid the People

ple of *Rome* making the like Elections for the future. *Auxilius* after this is reproved by his Adversary, for saying, That it did not belong to him, who was a Stranger, to find fault with the Opinion they had in *Italy*, about the Ordination of *Formosus*, and takes an occasion from hence to shew, that he hath reason to defend the Cause of *Formosus*. Lastly, to invalidate the Oath, which was required to destroy the Ordination of *Formosus*, he proves, That those Oaths ought not to be kept, that oblige a Man to do Evil. This is the Sum of the two Treatises of *Auxilius*, which are written with a great deal of Boldness and Freedom. [The former of them is published by *Morinus* at the end of his Work, *De S S. Ordinationibus*, and from thence put into the *Biblioth. Patrum* Tom. XVII. p. 1. The other is printed by *F. Mabillon*, *Analect.* Tom. IV. p. 610.]

C H A P. XIII.

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Certain Questions about the Rites and Ceremonies of the Church.

TH E R E has been no Age in which a greater Number of Persons have applied themselves to regulate and explain the Rites and Ceremonies of the Church than the Ninth: Princes, Bishops, and other learned Men have set themselves about it with great Emulation. At the beginning of this Century, the Emperour Charles the Great writ a Circular Letter to all the Arch-Bishops of France, [directed to Odilbert, Arch-Bishop of Milan] Commanding them to inform him after what manner they and their Suffragans Taught and Instructed their Priests and People about the Sacrament of Baptism. Also why an Infant is rank'd amongst the Catechumens? What it is to be a Catechumen? And what is the signification of the other Ceremonies? What means the Scrutiny? How the Creed is to be explain'd? How we are to understand the renouncing of the Devil, his Works, and his Poms? What are the Works and Poms which are renounced? For what Reason they breath upon the Infant, and why they Exorcise him? What is the reason they give him Salt? Why they touch his Nostrils? Why they anoint his Breast with Oyl? Why they cloath him in white? Wherefore they pour on him the Oyl of the Chrism? Why they cover him with a Mysterious Veil? And, Lastly, Wherefore they give him the Body and Blood of the Lord? All these Questions Charles the Great commanded his Metropolitans to Answer particularly and fully.

[This Letter of Charles the Great is put out by F. Mabillon in his Anecd. Tom. I. p. 21.]
[Insufflation and Exorcising.]

Rites were used by the Church in Baptism in this Age, as in the former they had been, not as necessary Ingredients in Baptism, because they are not enjoyed by the Word of God, but as useful to beget a Reverence to this Sacrament in the Minds of the illiterate Vulgar, and express to them the Virtue and Efficacy of it; for they sometimes abolished part of them, and always declared, that they attributed no Efficacy or Energy to them, but expected that from the joynt Prayers of the Church. This shews how differently they were used from the use of them in the Roman Church, who place a Sacred Operation in them, and make them necessary to Baptism.

The Arch-Bishops of France, in Obedience to this Order, composed, and caused to be composed several Books upon these Subjects, all which they Dedicated to the Emperour. Amongst others, Amalarius. Amalarius Fortunatus, Arch-Bishop of Treves, writ a Treatise upon that Subject, which is to be found in the Sixteenth Tome of Canisius's Collection, under the Name of Alcuin, to whom that Author attributes it upon a bare Conjecture only, without having any sufficient Proof; for in his MS. and some others there was no Name of any Author: But in another Ancient MS. of F. Petavius it bears the Name of Amalarius. For indeed it is impossible it should be Alcuin's, for he dyed in 804. and this was written in Answer to a Letter in 811. This Amalarius was he that was sent the same Year along with Peter, the Abbot of Nonantula, to the Greek Emperour, Michael Curolopatas. He was chosen Arch-Bishop of Treves, and dyed in the Year 814.

Jessé, Bishop of Amiens, writ also an Answer to the Emperour's Letter, in which he relates very exactly and clearly all the Ceremonies of Baptism, with a very Natural Comment upon every one of them. He speaks also of Confirmation, and the Eucharist conferred upon Infants at the time of their Baptism. Cordeus, who was the first that publisht this Letter of Jessé at the end of Hincmarus's Works [at Paris 1615.] added thereto a short Explanation of the manner of Administring Baptism, and of the terms which are made use of in the Prayers, together with Nine Canons or Instructions for Priests; but it is very plain this Addition does not belong to Jessé, for it has no Relation to the Matter he treats of. His Letter ends at the Chapter of the Eucharist. What follows as far as the Canons, is the Work of another Author, whose Notions and Method are very different from his. The Canons are a Capitulary or Remonstrance for the Instruction of Charles the Great, which is to be found amongst the Collection of Constitutions, Publisht by M. Balusius, pag. 531. This Letter of Jessé is also extant in the Bibliotheca Patrum, [Tom. 14. pag. 67.] This Bishop was sent by Charles the Great in the Year 802 to Irene, Empress of the East, and afterwards Deposed in 831 by Ebbo, Arch-Bishop of Rheims, in a Synod held at Nimiquen.

Odilbert, Arch-Bishop of Milan, writ also upon the same Subject, whose Book was never yet Printed. It is a Manuscript in the Abby of Richemont. Father Mabillon, in the Fourth Tome of his Analects, has publisht the Letter, which serves for a Preface to the Treatise, with an Extract of the Treatise it self.

Theodulphus, Bishop of Orleans, writ also an Answer by the Express Command of his Metropolitan, Magnus, Arch-Bishop of Sens, to whom he Dedicated it; and who also writ a small Treatise upon the same Subject, [Printed with some other Pieces of his by F. Simondus at Paris, 1646.]

The Church of Lyons was too considerable, and its Ceremonies too Authentick, not to explain it self upon this Occasion. Whereupon Leidradus, Arch-Bishop there, undertook to Compose an Answer to the Emperour's Letter. This Letter has been put out lately by Father Mabillon, in the Third Tome of his Analects. To which is annexed another Private one to the Emperour; and likewise a small separate Treatise upon the Renunciations made at the time of Baptism. We have over and above these, two other Letters of Leidradus. The First written also to the Emperour, where he gives him an Account of the use he had made of the Ancient Revenues of the Church of Lyons, which had been restored to him by his Orders. He says, he has established a Quire there, and

whatever else is necessary to Celebrate Divine Service. He acquaints him, that he had gotten Schools of Singers, who are so very excellent in their Art, and are able to Instruct others. That he has Readers, who not only Read Publickly, but are fit to Expound and Interpret. That he has caused a great many Ecclesiastical Authors to be Transcribed; Rebuilt and Beautified a great many Monasteries, and other Religious Houses; and likewise erected a Cloyster for the Canons and Prebendaries, and many other things both of Use and Profit. The Second Letter of *Leidradus* is Consolatory to his Sister upon the Death of her Son and Brother. The Works of *Leidradus* are in a plain and natural stile, but have nevertheless a great deal of good Sense and very Christian Thoughts. These two last Letters are in the *Bibliotheca Patrum*, [Tom. 10. p. 232.] *Papyrius Massonus* and *M. Balusius* have joyned them to the Works of *Agobardus*, to whom *Leidradus* resigned his See to retire into the Monastery of *St. Martin at Soissons*. There are other Anonymous Answers given to the Questions proposed by *Charles the Great* in his Letter. All these Authors give an Account of the Ceremonies of Baptism, and put a Mystical Sense upon them, for the Instruction and Edification of Priests and Believers.

Lewis, surnamed the *Kind* or *Godly*, was not less Curious than his Father, in endeavouring to understand the Ceremonies of the Church. *Amalarius*, a Deacon of *Metz*, to whom is also given the Title of Abbot in Ancient Manuscripts, and whom some have called Suffragan, Dedicated to him Four Books of the Ecclesiastical Office, in his Preface of which he gives him great Commendations, concluding it with many wishes for his long and happy Life. In these Books he relates the Ceremonies and Customs of the Church, according to the *Roman Establishment*, and gives Mystical Reasons for them, which are in no wise to be thought the true Reasons for the Institution of these Ceremonies, but Humane Inventions, and for the most part groundless Suppositions, and which I do not think my self obliged to give any Account of; therefore shall only take notice of a few Points of Discipline in them, which are the most considerable. The First Book is about the Service of the Church from *Septuagesima* to *Pentecost*: Where he teaches us, that from *Septuagesima* to *Easter*, neither *Hallelujah*, nor *Gloria in Excelsis* were sung in Churches; that *Lent* began the Wednesday after *Quinquagesima*. That on *Holy-Thurday* they Consecrated Oyls for the Sick, for the Catechumens, and those that were Confirmed. That these three Oyls had three different Consecrations. That they mingled Balm with that used for Confirmation. That on *Good-Friday* they worshipped the Cross, and after they had brought out the Body of Christ (reserved the day before) they mixt it with unconsecrated Wine, which they thought sufficiently consecrated by this Mixture, and so gave it immediately to the People. But he takes notice at the same time, that in the Church of *Rome* the Priests only Communicated. That the Service of Saturday was for Saturday Night till Sunday, and that they blest the Wax Candle. He speaks of some of the Ceremonies of Baptism made use of at that time, and principally of the *Unction*, which was pour'd by the Priests on the top of the Novice's Head. He seems to disapprove of the Fast upon *Rogation*, which he says, was Instituted by *St. Mamertus*, and was never in use with the Eastern Churches. In the Second Book he Treats of the Twelve Lessons

* Of the Divine Service, of the Fast of the Four Ember Weeks, of the several Orders and * Habits of Priests of which he gives very Mystical significations. The Priest's Vest signifies the right management of the Voice, his Albe the subduing of the Passions; his Shooes, upright Walking; his Cope, Good Works; his Stole, the Yoke of Jesus Christ; the Surplice, Readiness to Serve his Neighbour; his Handkerchief, Good Thoughts, and the *Pallium*, Preaching. The Third Book Treats of the Method observed in Celebrating Mass. Of the Habits, of the Office of the Singers, of the manner of the Bishop's going to the Altar; of the Place where he sits, of the Presenting of the Chalice by the *Acolythus* to the Subdeacon, who receives it. Of the mixing of the Sacramental Bread with the Consecrated Wine; and lastly of the Kiss of Peace. He Discourses at the same time of the Prayers

† Concerning these parts of the Mass (533.) if any desire to be exactly informed, let him consult *Durand. Ration. lib. 4.*

which are said, viz. † Of the *Introitus*, the *Kyrie Eleison*, the *Gloria*, the *Collects*, the *Tractus*, the *Responses*, the *Hallelujah*, the *Offertory*, the Secret Prayers, the Preface, the Canon, the Lord's Prayer, the *Agnus Dei*, and the Blessings, which are given at the end of the Mass. He also adds some Reflections upon the Masses and Service used on *All-Saints-Day*, the *Advent*, *Christmas-Day*, and the *Purification*; upon the Hour of Celebrating Mass, and the differences between the

Masses for the Dead. We may thereby Learn, that the Practice in his Time of Celebrating Mass was not different from what it is at present. But the Mystical Reflections he makes upon these Ceremonies and Prayers are so far-fetched and incongruous, that there is no great use to be made of them. He has one particular Observation to himself about the Body of Jesus Christ, which he divides into three states or conditions. 1st. Of Jesus Christ risen again, represented by that part of the Eucharist which is put into the Chalice. 2. Of Jesus Christ upon Earth, represented by that which is consumed by the Priest. And, 3. The Body of Jesus Christ in the Tomb, represented by that part which remains on the Altar. The last Book is upon the other parts of the Divine Service; || As the Prayers for the First, Third, Sixth, None hours, *Vespers*, *Completorium*, and Night-Office, as well for Sundays and Holy-days, as other Principal Feasts of the Year.

|| These hours of Prayer, and the Reasons of their Institution, are at large explained by *Durand.* in his *Rationale Divin. Off.* l. 5. c. 3—10.

F. Mabillon, in the Second Tome of his *Analec'ts*, has Printed a Supplement to this Fourth Book attributed to *Amalarius*. But it appears by *Agobard's* Book, writ against this Work, that the last Chapter of the 4th book, was the same with the last and 47th in the Vulgar Editions: Also 'tis certain, that this Supplement is rather added by the Monk *Ademarus*, than the Work of *Amalarius*. Moreover 'tis plain, this Addition has no Connexion or Conformity with the other parts of that Treatise.

The

The same Author has Writ another Book, called * *The Order of the Book of Anthems*, where he gives a Reason for the Order he has observed in the Book of Anthems, which he made for the Churches of France, in so disposing the Anthems, Responses and Psalms. *Ademarus* informs us, That *Amalarius* was also Author of a Treatise, named *A Rule for the Canons and Canonesses*, Published in the Council of *Aix-la-Chapelle*, which consists of nothing else but a Collection of Precepts and Canons, gathered from the Fathers and Councils, relating to the Lives of Clergy-men and Monks. The Deacon *Florus* makes mention of two other Books of *Amalarius*, made before the former, and adds a third, called *An Introduction or Preface to his Works*; but this we have altogether lost.

Mon. *Balufius* amongst the pieces which are at the end of the second Volume of his *Capitulary*, hath Published some Eclogues of choice Reflexions, upon some places of the Roman Order, concerning the Ceremonies of the Mass, which gounder the name of *Amalarius*: But altho this Work be very full of Reflexions, much like those of *Amalarius*, yet it is very dubious whether they be his or no; for besides that it is not likely he would Treat a second time of the same thing, only after a different manner, of which he had spoken before in the third Book of his Divine Offices. It appears to me, that this Author's Style and Manner of Writing is something different from that of *Amalarius*.

There are five Letters of this Authors, in the seventh Tome of *Dacherius's* *Spicilegium*, [Tom. 6.] The first is directed to *Terence*, Arch-Bishop of *Sens*, concerning the manner of Writing the Name of Jesus Christ, together with *Terence's* Answer. The second is on the same subject, Writ to *Jonas* Bishop of *Orleans*, with that Bishop's Answer. The third is to *Rancarius* Bishop of *Noyon*, about the meaning of these Words in the Gospel; *This is the Cup of my Blood, of the new and eternal Testament*.

The fourth is to the Monk *Hetton*, who was Abbot of *Fulda*, after *Rabanus*, about the Word *Seraphim*, whether it be of the Masculine or Neuter Gender; And the fifth is to *Gontard*, where he treats of this Question, *viz.* Whether a Person may be allowed to spit just after receiving the Holy Eucharist. It seems by this last Letter, that he believed that there was no harm in spitting some time after, when one cannot easily forbear longer: And if it should happen that without their knowledge or will, they should let drop some of the Eucharist, they need not much trouble themselves about it: Also, That he doubted whether Christ's Body once Received did Incorporate with ours, and accompany it to Death; or whether it evaporated through the Pores, or was exhaled into Air, or converted into Blood, or went into the Drought; so that this has given occasion to some, to accuse him of the Error of the Starconanists, as *Heribald* and *Rabanus* were. The Books of *Amalarius* were very ill receiv'd in France, and chiefly by the Church of *Lions*, which would by no means endure them. *Agobardus* Bishop of this See, wrote three Treatises against his Offices and Book. *Florus* a Deacon of the same Church, attackt him very vigorously, and accused him in the Councils of *Cressi* and *Thionville*: First about his Opinion of the Body of Christ, under three Forms, represented by three pieces of the Sacramental Bread: Secondly about his Moral and Mystical significations of the Ceremonies of the Church, which he lookt upon as false Opinions and Imaginations without Grounds. Thirdly, because he insisted only upon the Roman Order, and Expounded it word for word, altho he knew that this Book was unknown to the Arch-Deacon of *Rome*, of whom he had many Traditions.

Amalarius thus having attacked the Customs of the Church of *Lions*, *Agobard*, who was their Arch-Bishop, Defended them in his Correction of the Anthem Book, to which his Treatise of the manner of singing Psalms in the Church of *Lions*, serves for a Preface. He observes that the particular Customs of some Churches ought not to be reflected on. He approves of that of the Church of *Lions*, in not Singing new and fantastical Psalms, in not making use of Poetry in Divine Services, and by keeping exactly to the Scriptures. This was what *Amalarius* Quarrel'd with, but *Agobard* vigorously defended it, and proved it highly reasonable and conformable to the sense of the Church.

This Correction of the Anthem Book is Dedicated to all Believers, but principally to the Singing-men of the Church of *Lions*: He there gives reasons for the Corrections he has made, and shows that he has only retrencht all that was not taken from the Holy Scriptures, he gives particular reasons for leaving out some Anthems, and proves that they were contrary to the Truth, and did not at all agree with Mysteries. He afterwards Quotes several Places in the Fathers, to show that it is necessary to endeavour to reform the Service, and to retrench those Errors and Abuses which are slid into it, either by Malice, Ignorance or Simplicity. He complains that there are some Clergy-men, that spend their Lives more in learning to Sing, than in Studying the Holy Scriptures, and other matters that relate to their Ministry: He says that the Ancients to avoid this disorder, chose rather to repeat the Psalm often, than to charge the minds of those that sung with a great many superfluous pieces. And lastly he concludes, That as the Church has a Mass-Book whose Doctrine is very pure, and a Collection of Lessons taken wholly out of the Holy Scriptures, so it ought also to have an Anthem-Book Purged from all Errors and Humane Inventions, and compos'd out of nothing but the Bible.

This Treatise is followed by another against some passages of *Amalarius's* Book, concerning the Divine Service: He reproves what *Amalarius* maintains; That on the twenty fifth of April might be us'd Litanies or Rogations, without Fasts and Abstinence; he laugh't at what *Amalarius* had asserted, that upon that day they pray'd Publickly for Eggs, Bread and Fish. He finds fault with *Amalarius's* Explanation of the passage of *St. Paul*. He reproves divers expressions and Notions of this Author; as when he says, that the Holy Ghost did drive all Carnal Desires out of the Apostles Hearts: That Man, and by consequence Jesus Christ, was Created out of the four Elements; That Jesus Christ dyed for the just and unjust; That there are two Sacrifices, the one General for all Men, and the other particular only for the Saints: That the first is the death of Jesus Christ, and the second the Prayers

Prayers of the just, which are united to the Sacrifices of the Angels: This Treatise of Agobard seems imperfect.

Rabanus.

Rabanus or Herbanus, surnamed Maurus and Magnentius, has made himself very famous by his Works, which he has Written concerning the Ceremonies and Discipline of the Church. He was born at Mayence, in the year 788. He was put very young into the Monastery of Fulda, where he was brought up; from thence he was sent to Tours, where he Study'd some time under the famous Alcin: He returned afterwards into Germany to his Monastery, where he was entrusted with the Government of the younger Monks, and was afterwards ordain'd Priest in the year 814. and at last chosen Abbot of Fulda in 822. After having managed this charge twenty years, he voluntarily quitted it to satisfy his Monks, who accused him, that he applied himself too much to Study, and neglected the affairs of the Monastery. He retired to the Mount of St. Peter, and was at last chosen Arch Bishop of Mayence, in the year 847. He held a Council the same year for the Reformation of Discipline, he Condemned Gotscalcus a Monk of Corbey in another Council, and sent him to Hincmarus Arch-Bishop of Rheims; he dyed in the year 856.

He excell'd all in the common Learning of those times, such as expounding the Principles of Arts, as the Rules of Grammar and Rhetorick; in a readiness of Collecting from the Fathers of the Church, common places upon the Holy Scriptures. In Inventing Allegories upon the Histories of the Bible; in the Exposition of the Myttical Reasons of the Ceremonies; in a knack of turning Prose into Verse, and in the manner of reducing his common places into Precepts and Instructions. All the Works of Rabanus, are of this kind.

I shall not speak of the Grammar that is attributed to him, and which is nothing else but an Extract of Priscian, because these kind of Works do not relate to our Subject; and that those that have writ his Life, and the Catalogue of his Books, have not mentioned it.

His Treatise, *De Universo*, or of the signification and propriety of Words, composed for Haymon Bishop of Halberstat, and sent to Lewis the Godly, is nothing but a Collection of common Places, about a great number of things. It is divided into twenty two Books, of which there are but the five first, which have any relation to Ecclesiastical Affairs, the others being all about the Sciences and profane Arts. The first Book is concerning the three Persons in the Godhead; in the first Chapter he explains the several names of God, and gives the sense of such Expressions in the Scripture, as attributes the Members and Actions of Man to him. In the second he considers the different Names which are given to the Son of God, in the Old and New Testament. In the third he explains what relates to the Holy Ghost, which he affirms to proceed from the Father and the Son. In the fourth he treats of the Mystery of the Trinity, and in the last of the Names of Angels, and of their different Orders. In the second and third Book he searches into the Significations of the Names of the Patriarchs and Prophets, and other remarkable Persons in the Old Law. The fourth concerns the Church only; he there Explains the Names and Parables in the New Testament, he takes Notice of the Signification and Etimology of the Words which are made use of in the Affairs of the Church, such as Clerk, Bishop, Martyr, &c. Also he distinguishes the different sorts of Monks: he speaks of Heresies, and concludes with an Exposition of the Doctrine of the Church, which is taken, or rather Copy'd out of the Treatise of Gennadius, upon Ecclesiastical Opinions. In the fifth he Discourses of the Books of the Holy Scriptures; he makes a Catalogue of them, and adds moreover to those the Church has received as Canonical, some that have not been allowed by the Canon of the Jews. He sets down those that he believes to have been the Authors of the Old and New Testament, and makes an Abbridgment of their Works. He speaks also of the Restoration of the Holy Books by Esdras, of the Libraries of the Version of the Septuagint, and of other Versions of the Holy Scriptures; he extremely commends that of St. Jerom, and prefers it before all others, as being the most literal and clear. *Verborum tenacior & perspicuitate Sententia Clarior*. He Treats also in the same Book of other Ecclesiastical Writings of Canons, or of Concordances of the Evangelists, of Definitions of General Councils, and of Ecclesiastical Offices. He comes at last to the Sacraments, and other means of Sanctifying us. He says, That Sacraments are things which ought to be received Holily; That Baptism, Chrism, the Body and Blood of Jesus Christ, are called Sacraments, because the Divine Grace works in them by the Visible Signs; that they have their Effect, whether they be Administred by good or bad Men; that Baptism remits Sins; that there are several sorts of Baptisms, as that of the Holy Ghost, and that of Martyrdome, &c. That there are in the Church other means of purifying our selves from our Sins, and principally Confession, Penance and Tears; that Chrism or Unction Sanctifies us, and that the Priest lays his hands upon us to endure us with the Holy Ghost; That as to the Sacrament of the Body and Blood of Jesus Christ, God has chosen Bread and Wine to shew us that his Body and his Blood is for our common Nourishment; That the Sacraments give Life to some and Death to others, because all receive them, tho few have the virtue and benefit of them. He speaks lastly of Exorcisms, the Creed, the Lords Prayer, Lent, publick Penance, and Litanies or Processions.

Rabanus's Work in Praise of the Holy Cross, is of a very particular kind; it must needs have cost him a great deal of pains and study, tho it be but of little use. The body of the Work is composed of 11 letters divided from one another, and range over against one another in lines. In reading from the right hand to the left, every line contains an Hexameter Verse. These Letters thus rang'd in lines, make a sort of a draught or platform, on which there are Figures or Symbols of the Cross Painted; the letters enclosed in these Figures make also Verses, which have some relation to the Figure. There are 28 Figures in 28 Tables, the Verses are Copy'd entire; afterwards at the

end

end of every Table, and the Mystery explained in Prose. The first Table contains the Image of Christ, extending his Arms in the form of a Cross. The 47 Verses read long-ways, from the right Hand to the left, show the several Names that have been given to Christ, in the Old and New Testament. The Letters compriz'd in the draught of the Figure Compose other Verses; as for Example, Those that meet in the Crown about his Head, read round, make exactly this Verse, *Rex Regum Dominus Dominantium*. In the other Tables he represents many different things upon the Cross, as the Angels, the Virtues, the Elements, Ciphers, Myttical Numbers, Gifts of the Holy Ghost, the Beatitudes, Books of *Moses*, Names of *Adam*, *Allelujab*, *Amen*, &c. In the last he represents a Cross, at the foot of which is Painted a Monk Worshipping it, and in it these Words, *Rabanum memet clemens rogo, Christe tuere, O Pie, Judicio*. This first Book is explained by a second, which contains 28 Chapters in Prose. *Rabanus* undertook this Work at thirty years of Age, and presented it a great while afterwards to *Gregory* the Fourth, to whom it was recommended as a wonderful piece of Art by *Alcuinus*, who had been *Rabanus's* Master.

These are the Contents of the first Tome of *Rabanus's* Works; the second consists of four Books of Commentaries upon *Genesis*, four upon *Exodus*, seven upon *Leviticus*, with an Abridgment of them, by *Strabo* his Scholar, four upon *Numbers*, and as many upon *Deuteronomy*. All these Commentaries are Dedicated to *Freculphus* Bishop of *Lysieux*, at whose desire he undertook them. *Rabanus* in his Epistle entreats him to Examine them; and tells him, That he ought not to expect any thing extraordinary from one that was more fit to Work for his Living, than to write Books for the use of the Learned, and besides whose charge of Abbot allowed him but little Leisure. The third Tome contains two Books of Commentaries upon *Judges*, Dedicated to *Humbertus* Bishop of *Wirtzburg*. One on the History of *Ruth*, four on the four Books of *Kings*, Dedicated to *Hilduin*, four others upon the two Books of *Chronicles*, Dedicated to *Lewis* Emperour of *Germany*. One Commentary upon the History of *Judith*, and another upon *Hester*. These two are Dedicated to the Empress *Judith*. A Comment upon the *Canticles*, which is Composed into Morning Hymns, for every day of the Week, Dedicated to *Lewis* King of *Germany*. Three Books of Commentaries on the *Proverbs* of *Solomon*, as many on the Book of *Wisdom*, and two upon *Ecclesiastes*. These two last are Dedicated to *Ogarius* Arch-Bishop of *Mayence*. The fourth Tome consists of nineteen Books of Commentaries upon the Prophecie of *Jeremiah* and his *Lamentations*, twenty upon *Ezekiel*, Dedicated to the Emperour *Lotharius*. And two more on the two Books of *Maccabees*; the first is to *Lewis* King of *Germany*, and the other to *Geroldus* Arch-Deacon of that Kings Chappel. The fifth Tome contains eight Books of Commentaries upon the Gospel of *St. Matthew*, Directed to *Aistulphus* Arch-Bishop of *Mayence*: and lastly, thirty Books of Commentaries upon the Epistles of *St. Paul*, written at the request of *Lupus* of *Ferrara*, and Dedicated to the Bishop *Samuel*. Many Homilies upon the Sundays, Feasts and Holydays of the year, and also upon divers points of Morality, Dedicated to *Aistulphus* and *Lotharius*. A Treatise of Allegories upon all the Scripture, where, after having explained the difference between Tropology, Analogy, and Allegory; he ranks in Alphabetical Order, many words of the Holy Scriptures, to all which he gives an Allegorical or Myttical Sense.

Those Authors that have mentioned *Rabanus's* Works, add to these several other Commentaries, upon *Joshua*, *Esdras*, *Tobit*, *Job*, the *Psalms*, *Isaiah*, *Daniel*, the Minor Prophets, the Gospels of *St. Mark*, *St. Luke*, and *St. John*, the Acts of the Apostles, and Canonical Epistles, and some others which have never yet been Printed. All these Commentaries consists of nothing else but Collections out of other Mens Works, which be Copy'd from them without any exact choice or distinction.

The Sixth Tome of *Rabanus's* Works contains many Books; the first and most considerable of all these, is his Treatise of Instruction of Clerks, divided into three Books. He Compos'd it for the Monks of *Fulda*, who propounded to him divers questions about their Duty, and Dedicated it in the year 819. to *Aistulphus* Arch-Bishop of *Mayence*. The first Book treats of the several Ecclesiastical Degrees and Habits of Clergy-men; also of the four Sacraments of the Church, as Baptism, Christm, the Body and Blood of Christ, and the Service of the Mass according to the Roman Order. The second is upon the Liturgy it self, the Canonical Hours, Fasts, Confessions, Penance, Holy-days, the rule of Faith, and about Heresies; the last is of Ecclesiastical Knowledge and Studies.

In the first, after having observed that the Church is an Assembly of Believers, he divides it into three sorts of Members; first Lay-men, secondly Monks, and thirdly Clerks: He observes, That the Clergy are admitted into it by Shaving the Crown, which is a Ceremony that demonstrates, that they ought then to part with all Vice and Disorderly Living. It seems they did not then content themselves to cut off a little Hair, but Shav'd all the top of their Heads, leaving only a circle round about, which *Rabanus* believes to have been a mark of the Royalty of the Christian Priesthood. He reckons up eight Ecclesiastical Orders; the Porter, the Quister, the Reader, the Exorcist, the Acolythus, the Sub-deacon, the Deacon, the Priest, and Bishop. He says, That this last must be Ordained, not by one Bishop only, but by all those of his Province; least so great Power being trusted to a single Person, he should undertake any thing prejudicial to the Faith. He adds, That in Consecrating him he has a Staff put into his Hand to admonish, that he is not only to Guide but Correct the People committed to his charge, and a Ring to denote either the Honour of the Priesthood, or the Secrets he is to keep. He counts three sorts of Bishops; first Patriarchs, secondly Arch-Bishops or Metropolitans, and thirdly single Bishops. He adds moreover Suffragans, which he compares to Christs Disciples, who could do nothing without their Masters Orders. These sorts of Bishops were Establish'd for the sake of the Poor in the Country, that they might not be depriv'd

of Confirmation, which these Suffragans had power to confer upon them, tho they were Ordained by one Bishop onely, as the Priests are. He tells us, that these last were also called Bishops, and that they had the power almost equal to theirs, for they could Consecrate the Eucharist confer Baptism, and Preach. But nevertheless they had not the chief Dignity of Priesthood, *Pontificatus Apicem*, since they could not anoint the Forehead with Chrism, and bestow the Holy Ghost, which two only belong to the Bishops, as it appears by the Acts of the Apostles; neither can they confer Holy Orders, which is also reserved to the Bishops. The Deacons are Ministers of Sacred Things, they have right to Baptise, they are necessary in the service of the Altar, for the Priest cannot take the Chalice from thence, but must receive it from the Hands of the Deacon. The Sub-deacons are under them; these take the Offerings of the People, and carry them to the Deacons who place them upon the Altar; they are oblig'd to live unmarried: These are not Ordain'd by Imposition of Hands, but only by receiving the Cover and Chalice from the Hands of the Bishop; and the Christal Bottle and Napkin from the Arch-Deacon. He says nothing particular of the lesser and inferior Orders. I shall pass by the Remarks he makes upon the likeness of our Ministers with those of the Old Testament, and the Myttical significations he gives to the Bishops Habits. To come to what he teaches concerning the Sacraments, He says, That Baptism, Chrism, and the Body and Blood of Jesus Christ are called Sacraments; because that under the Vail of Corporal things, the Divine Power produces Salvation and Grace, after a secret manner by the power of the Holy Ghost, which works this Effect, insomuch that they are equally Efficacious, whether they be Administred by the Good or the Bad. That Baptism is the first, because it must be received before Confirmation, and before the Receiving the Body and Blood of our Lord. That in this Sacrament Men are dip't in Water, to denote, that as Water outwardly purifies the Body, so Grace inwardly does the Soul, into which the Holy Ghost descends. He relates afterwards the Order of Admnitration, and the Ceremonies of Baptism; and from thence passing to Confirmation, he Remarks, that the Bishop dispenses the Holy Ghost by Imposition of his Hands; and that he Anoints the Believer a second time with the same Chrism the Priest had done before, with this difference only, that his Anointing is on the Forehead, whereas the Priest's was on the Crown of the Head. He attributes to this last Unction the Sanctification and Grace of the Holy Ghost. At last speaking of the Body and Blood of Jesus Christ, which he considers as two different Sacraments. He asks the Question, Why Jesus Christ has comprehended the Mystery of his Body and Blood under things which we eat and drink? And why of all the sorts of Food we eat, he has made choice of Bread and Wine? To which he Answers, That Jesus Christ has given us his Body and Blood in the form of Nourishment, because effectively his Flesh is such and his Blood Drink. That he hath made use of the Fruits of Earth, because he was upon Earth, and that he has chosen Bread and Wine to accomplish the Sacrifice of *Melchisedech*, and to show that as Bread and Wine consists of many Particles, which together make but one Substance, so we are all United into the same Church by the same Charity, being all made Members of the same Body by this Sacrament. He adds, That this Sacrament serves for Nourishment to our Flesh, and converts itself into our Substance, and that by vertue of this Sacrament we are changed into Jesus Christ. That we partipate of his Spirit and Grace; and in a word, that we become his very Members. That the Bread which is made use of is without Leaven, to denote, that those which approach it ought to be exempt from all Impurities. That Water is mixt with the Wine, because we read in the Gospel, That Blood and Water came out of the Side of our Saviour. And that as it is good for them that are not separated from it by their Sins, often to approach this Sacrament, so it is very dangerous for such as have committed such Crimes as debar them from it, to receive it before they have Repented. After having treated of the Sacraments, he speaks of the Celebration of Mass, which he believes to have been so called, because of the dismissing of the Catechumens with these words, *Ita Missa est*. He says, That the Mass is a Sacrifice which the Priest offers to God, instituted by Jesus Christ, practis'd by the Apostles, and used by all the Church. He acknowledges that at first they did not Sing as they do at present; but he believes they read the Gospel and the Epistles of the Apostles; he ends this Book with a short Exposition of the Ceremonies and Prayers of the Mass.

In the second Book after, he hath spoken of the Hours for Divine Service, and the different sorts of Prayer. He treats of the Confession, the Litanies or publick Prayers, and the divers kinds of Fasts. He distinguishes three sorts of Lent; the first, that which precedes *Easter*; the second, the Fast observed after Pentecost; and the third, that which begins in *November* and ends at *Christmas-day*. He notes, that the custom of his time was to Fast *Friday* and *Saturday*. He does not forget to speak of the Fasts of the four *Ember-weeks*. He approves of other Fasts ordered by the Bishop on any particular occasion, or practis'd thro Devotion by Christians. In speaking of abstaining from Wine and Flesh, he observes, that Birds are allowed to those who are forbid to eat of any four-footed Creature, because that 'tis thought, they were formed out of Water as well as Fish.

He distinguishes two different sorts of Alms, and ranks amongst this Number the good Works we do for our Salvation, which are as Alms we bestow upon our selves. He defines Penance a Punishment, by which a Man corrects himself for what he has done amiss. He says, that Penitents let their Hair and Beards grow, wear Sack-cloth, throw themselves on their Faces on the Ground, and besprinkle their Bodies with Ashes. That Repentance is a second remedy for our Sins, after Baptism. That to effect a true Repentance, it does not suffice only to bewail ones Sins past, but we must never commit them again. That this is the satisfaction, followed by Reconciliation. That Penance and Reconciliation ought to be publick, for publick Transgressions; but as to those whose Sins are conceal'd,

concealed, and who have confessed them secretly to a Priest or a Bishop, they may do Private Penance, such as the Priest or Bishop will order; and afterwards be reconciled when they have performed their Penance. That the ordinary time for Reconciliation is *Holy-Thursday*, but Absolution may be granted at other times to those that are in danger of their Lives. He afterwards Treats copiously of the Solemn Celebration of Feasts and Sundays. He speaks by the by of the Oblation of the Sacrifice of the Mass for the Dead, of the Dedicating of Churches, the Prayers of Divine Service, the Songs, the Psalms, Hymns, Anthems, Responses, and Lessons. He makes a Catalogue of Canonical Books, which comprehends all that are at present acknowledged for such. He tells you those that he believes to have been Authors of the greatest part of them. He speaks of Ecclesiastical Benedictions, *viz.* That of Oyl, and that of Salt and Water; which he says, are made use of to comfort the Sick against the Illusions of the Devil, to heal the Flock, and to drive away Distempers. At last, having spoken of the Apostles Creed, and given an Abridgment of the Doctrines agreeable to the Faith, he sets down a very imperfect Catalogue of Heresies, in which he forgets some, and reckons others which are altogether unknown; as the *Canonians* and *Metangismonites*.

The last Book is concerning the Learning of Clergy-Men. He says, they are not allowed to be ignorant of any thing they should teach others, and which is necessary to render them capable of instructing them. That they ought to understand very well the Holy Scriptures, not only the Historical part, but be able to Expound the Figures and Mystical Sense of it. That it is good for them to have a Tincture of other Arts and Sciences. That they be Civil and Regular in their Manners, and Affable and Courteous in their Speech. That they be of an Acute Judgment, and know how to apply proper Remedies to the different Diseases of the Soul. He afterwards makes use of the words of *St. Gregory the Great*, to Reprove those who undertake to teach others, and Cure Souls, without being very well instructed in their Duty themselves: I mean such as enter into the Ministry merely through the Prospect of Interest or Ambition, and those that dishonour God by an Irregular Life, whose Deportment does not answer their Doctrine. He says, That the Grounds and Perfection of Wisdom is the Knowledge of the Holy Scriptures, which is an Emanation of the Eternal Wisdom of God, and a Participation of his Truth. That all the Wisdom and Truth that Men have, and all that is to be found Profitable in Profane Writers, is to be attributed to the Divine Wisdom, which gave it a beginning. That the Scripture has its Obscurities, which are good to exercise Mens wits: But there are scarce any Truths contained in one place, which are not explained in another, *Nihil autem de illis obscuritatibus eruitur quod non plenissime dictum alibi reperiatur.* This is taken from *St. Austin's* Treatise of Christian Doctrine, as well as the rest of this Book; which is nothing but an Extract from this Father, excepting what he says upon the Seven Liberal Arts, upon which he quotes a passage taken out of the Pastoral of *St. Gregory*.

The Book of Orders, Holy Sacraments, and Priests Habits, which followeth this, is almost nothing else but a Copy of the first of the three foregoing Books: It is very near the same with the three Books of Ecclesiastical Discipline; for the two first are nothing but an Abridgment of those of the Instruction of Clerks, to which he has added some passages out of *St. Austin*. In the last, which is about the Christian Warfare, he Treats of Vertues and Vices.

* The two Books dedicated to the Abbot *Bonetus*, of which the first is about the Vision of God, and the second upon Penance, are made up of passages out of the Fathers upon these Subjects. * *Dr. Cave* adds a

The three Books of Questions about the Rules of Penance, do not belong to *Rabanus*. The first third, *De* and second are *Halitgarus's*, Bishop of *Cambray*, and the third an unknown Author's. *Puritate*

The three Books of Vertues and Vices belong to the same *Halitgarus*, who has also made a Penitential at the Request of *Ebbo*, Arch-Bishop of *Rheims*, divided into Five Books, and published under his Name by *Canisius*. These are not much different from the Five Books, which here bear the Name of *Rabanus*. *Cordis: Or,* the Purity of the Heart.

But the Penitential dedicated to *Oggarus*, Arch-Bishop of *Mayence*, is certainly the Work of *Rabanus*, which he composed towards the Year 841, before he was Bishop of *Mayence*. [This Tract is Printed alone at *Venice*, 1584. Quarto.]

The Name of a Penitential has also been given to the Letter which he wrote to *Heribaldus*, Bishop of *Auxerre*, published by *Stewart* in his Addition to the Antiquities of *Canisius* [at *Ingolstadt*, 1616.] and by *M. Balusius*, at the end of *Regino*, [at *Paris*, 1671.] But this is a Canonical Letter, in Answer to some Questions propounded by that Bishop. It is divided into Articles, and quoted by *Regino* and the Collectors of Canons. He there gathers together many Canons concerning the Penances of Homicides, Adulterers, Forsworn People, Sorcerers; and about the Punishments of those that commit any great Crimes after they are admitted into Holy Orders, and about other Circumstances of Penance and Absolution. But towards the end he Treats about two Questions much debated in his Time. The First about the Eucharist, whether it goes into the Draught? A Question that has been spoken of before. And the Second about *Ebbo*, Old Arch-Bishop of *Rheims*, who after his Deposition, retired to *Hildesheim* in *Saxony*, where he exercised his Episcopal Functions. He says, that he knows not whether he was justly or unjustly Deposed; but nevertheless that it did not hinder him from doing the Duty of that Office: For he has heard that he was afterwards re-established by the Holy See. He adds, That he had lately written thereupon to *Hincmarus*, after he understood that he had removed from the Priesthood and Clerkship, all those who had been ordained by *Ebbo* after his being deposed. This Letter of *Rabanus* was written about the Year 853, a long time after the Penitential, of which we have spoken before.

Rabanus's Letter to *Humbert*, about the Degrees of Consanguinity, within which 'tis forbidden to Contract Marriage, is also a Work of the same Nature. In it after he hath related the Opinions of *Theodorus*, Arch-Bishop of *Canterbury*, and *Isidorus*, he says, 'tis his Judgment, that a Man may Marry after the fifth Degree of Consanguinity. And that if there be any Marriages found within that Degree, without their knowledge they were so near of Kin, they might be suffered to continue married, only enjoying them Penance, and exhorting them to live in Abstinence from the Marriage-Bed.

Humbertus not being satisfied with this short Answer, sent him some new Questions about this Subject; and also askt him what he thought of Fortune-tellers Divinations? *Rabanus* Answers him in a longer Letter, in which he shews, that he was in the right to make use of the Chapter in *Leviticus* to Regulate the Degrees of Consanguinity, within which it is forbidden to Marry: Because that this Law related to Manners, and that the Precepts of this kind have not been abolished by Jesus Christ. He afterwards relates a passage of *St. Austin*, which explains the passage of *Leviticus*. Another passage in the Answer of *St. Gregory* to *Austin* the Monk; and a great many Canons concerning the Degrees of Consanguinity, in which it is forbidden to Contract Marriage. In the Second Part, after having spoken of the Artifices of Magicians or Sorcerers, he concludes, That we ought to take care how we apply our selves to them for the Cure of any Distemper, or to find things that are stolen or lost.

In his Book, Of the Soul, he treats briefly, contrary to his ordinary Custom, about such Questions that respect the Original and Nature of our Souls. He says also, that it is a disputable Point, whether God created it to be infused into our Bodies, or whether it be produced from the Souls of our Fathers and Mothers. He maintains, that it is altogether Spiritual, and has no particular Figure, although its principal seat be in the Head. He says, it is not less in Infants than more aged Persons; and that it is of the same Nature in all Men, though the inequality of Organs hinders it from acting every where alike. He Treats afterwards of the Principal Vertues of the Soul, of the Form of the Body, and of the Senses.

The Treatise of the Rife, Life, and Manners of Anti-Christ, contains a Description of his Life and Actions, framed out of what is said of him in the Holy Scriptures: That he should be of the Race of the *Jews*, and of the Tribe of *Dan*: That he should be born according to the order of Nature, of a Father and Mother: That at the very Minute of his Conception the Devil should enter into his Body, and always dwell there: That he should be born in *Babylon*: That he should extend his Dominion to a great distance. That he should do Signs and Prodigies. That he should stir up a great Persecution against all Christians. That when he should come, the *Roman* Empire would be entirely ruined, and Judgment would be at hand. That he should call himself Christ, and draw all the *Jews* after him. That he should also sit in the Temple of God, that is to say, the Church. That he should have *Elias* and *Enoch* for his fore-runners: That they should be killed after three Years and a half's Preaching. That the great Persecution of Anti-Christ should commence from their Death, and that it should continue three Years and an half; but that although the Anger of God should be enflamed against him, and that he should be slain by Jesus Christ, or the Angel *Michael* armed with his Power. That 'tis thought this shall be on the Mount of *Olives*. That the Judgment shall not follow his Death immediately, but that God should grant some time to those that have been seduced, to Repent, and acknowledge their Transgressions.

At the end of these Works we find *Rabanus's* Verses, in which he confesses, that his Writings are only Collections and Composures out of others Writings.

The Martyrology attributed to *Rabanus*, is very short, and seems to be a Genuine Piece: It has already been published by *Canisius*, [*Antiq. Lest. Tom. VI.*] We owe to the Jesuit *Brouverus* the Collection of *Rabanus's* Poetry, where there is Sense and Wit, although it is every where full of Barbarous Terms, and have neither Elegance nor Politeness.

The Commentary upon the Rules of *St. Benedict*, attributed to *Rabanus*, belongs to the Abbot *Smaragdus*, as we have noted before.

The List of some *Latin* words rendred into High *Dutch* Terms, and the Figures of the Letters or Characters of the *Hebrew*, *Greek*, *Latin*, and *Tutonic* Tongues, are taken from the Second Tome of the History of *Germany*, composed by *Goldastius*, which are such Ancient Pieces, that they may very well be attributed to *Rabanus*. These are the whole Contents of the Six Tomes of this Author, Printed at *Antwerp* in the Year 1626. bound in Three Volumes in Folio. [And by the Care of *Georgius Colvenerius*, at *Colen*, 1627. Fol. Vol. 3.]

There have been since published some other Works of *Rabanus*. For without reckoning the three Letters of Predestination and Grace, written against *Gotescalcus*, and published by *Sirmundus* [at *Paris*, 1647. *Octavo*.] of which we have spoken. *M. Balusius* has given us in the last Edition of the Works of *M. de Marca*, two Treatises, which without doubt do belong to *Rabanus*, and which are most elaborate, useful, and best Written than any of his other Works. The first is Dedicated to *Drogo* Bishop of *Metz*, which is concerning Suffragans. Opinions were then divided in the *Gallican* Church, about the Dignity and Power of Suffragans; some affirmed they were real Bishops by their Ordination, and that they might ordain Priests and Deacons, Confirm, Consecrate Altars, and do all the Office of a Bishop: But others denied this, and affirmed that their Ordinations and Confirmations were null and void. *Charles* the Great consulted Pope *Leo* the Third upon this Question, who Answered, That he was certain that Suffragans had not this Power, and that all they had done belonging to Bishops, was *ipso facto* void, and that they ought to be deprived of any such Power. The Council of *Ratisbon* followed the Popes Advice, and ordered them to remain in the rank of Priests.

This

This Decision did not hinder, but that there were yet Suffragans in many Diocesses, and that the Bishops did still allow them Privileges which belonged only to them. There has always been many Churches, and chiefly in *Italy* and *Spain*, where Suffragans have been esteemed no more than Ordinary Priests, where they Re-ordained such as were made Priests or Deacons by them, Confirmed anew those they had been Confirmed by, and Consecrated anew such Churches as they had Consecrated. *Rabanus* having understood this, undertook to defend the Suffragans. He says, that their Order had its Original from the times of the Apostles; and that they had such Assistants who could Ordain and do the same Offices with them. He believes that *St. Linus* and *St. Cletus* were Suffragans to *St. Peter* and *St. Paul* in the Church of *Rome*. He accuses those Bishops that undervalue Suffragans, and who look upon them no more than Ordinary Priests, of overthrowing the Order by their Ambition. He endeavours to prove by the Canons of the Councils of *Ancyra* and *Antioch*, that Suffragans might Ordain thro the permission of their Bishops, and that they have received the Episcopal Consecration and Ordination. He asserts, that if Suffragans had not this Right, they would be of no use to the Bishops as they now are: And upon what was objected against him, that it is said in the Acts, that the Apostles themselves had been sent into *Samaria*, to bestow the Holy Ghost on those that were newly Baptiz'd; He answered, that the Apostles were sent thither, because there was then no Suffragan at *Samaria* but only the Deacon *Philip*, who had Baptiz'd them. The rest of the Treatise contains some Admonitions to the Bishops about Humility.

The other Treatise of *Rabanus*, Publish'd by *M. Balusius*, is concerning the respect Children owe to their Parents, and Subjects to their Prince: It was writ upon the occasion of the Conspiracy of *Lewis* the Godlie's Children against their Father. *Rabanus* there quotes several places in the Scripture, which prove, that every one ought to obey his Prince and his Parents. He confirms these Truths by Examples, and shows in particular, that it was never permitted to a Subject, to take Arms against his Sovereign upon what account soever. He mightily condemns those children who would deprive their Parents of their Estates. He speaks against unjust and rash Judgments, openly blaming that which the Bishops pronounc'd against *Lewis* the Godly. He shows plainly that Clergymen ought not to meddle with Secular or Temporal Affairs. He maintains, that none can Condemn or put to publick Penance, a Sinner that accuses himself, unless he be otherwise Convicted. He adds, that those that are sorry for their Sins and are converted, deserve forgiveness. At last addressing * Merit himself to the Emperour, he exhorts him to despise the false Judgments given against him; and Pardon—advertises him, that he may nevertheless with good Works * merit Heaven. He Counsels him, not Heaven] to be surpriz'd at the attempts of his Enemies, but to be encourag'd by the truth of the Gospel, *Under the word Merit, which is often met with in the Fathers, The Church of Rome, which generally counsels her new and false Do-* and to believe in his Judge and his King, who has given him a Crown on Earth, and promised him one in Heaven. He tells him, that if the Conspiracy of his Enemies have done him any wrong he should trouble himself but little about it, but be thankful to his Defender and Saviour Jesus Christ, who afflicts and chastizes all those that he loves. He exhorts him in fine, not to seek after any Revenge, but heartily to forgive all such as have offended him. This Treatise is Elegant and well Written.

M. Balusius, has also Published in the first Tome of his Miscellaneous Works, his Treatise about the account of Time, directed to *Macarius*. *Rabanus* writ this when he was a private Monk, in the year 820. This Book is written by way of Questions and Answers. It treats of all that relates to the Calendar; as Days, Months, Years, Epacts, Cycles and Easter. These Matters, tho they be very obscure, are here treated of with a great deal of Exactness and Method.

Erines, under old Names, would have us understand a Merit ex condigno, whereby we deserve Heaven as a just reward of our Works; whereas they mean a Merit of impetration, as a conditional qualification for happiness.

The same *M. Balusius* hath put out in another of his Works, (*viz.* his Collection of some ancient Acts, which he has put at the end of his Capitularies) a Letter of *Rabanus*'s to *Regenbaldus*, Suffragan of *Mayence*, about some Questions, that *Regenbaldus* had propounded to him, about several cases. The first is concerning a Person who having beaten his Wife, had caused her to bring forth a dead Child. He answers, he ought to be dealt with as a Man-slayer. The second is about a Person, who having been bit by a Dog, applyed immediately some of his Liver to the Wound, as most likely to heal it. He excuses him that did this through Ignorance; but he says, he ought to be warn'd of committing the like again. The third is concerning such as are guilty of the Sin of Bestiality. He condemns them to suffer the Punishments specified in the ancient Canons. The fourth is, Whether it be lawful to eat the Calves brought forth by Cows polluted with the Abominations of Men? He Answers, that that is not forbid to his knowledge. The fifth is concerning the Penance of those that have voluntarily, involuntarily, or otherwise killed their Parents and other Relations. He refers these to what has been said about Homicides. In the Conclusion he tells this Suffragan, that he may moderate Canonical Punishments with Prudence and Discretion.

There is at the end of the eight Volume of Councils, in the last Edition, another Letter of *Rabanus*'s to the same *Reginbold* or *Reginbald*, about other questions of like nature with the former. The first is concerning those that carry away and sell Christians to Pagans. He Answers, that they ought to be subjected to the Penance for Homicides. The second is about Infants, who are stilled by lying with their Fathers and Mothers. He says, that although these Children came by their Death, contrary to the knowledge of them that were the cause of it; nevertheless they ought not to be exempt from doing some Penance; and if they knew it, they ought to have been punish'd as Homicides. The third is about the degrees of Consanguinity, within which it is forbid to Marry. He sends him upon this question, the letter which he writ to *Humbert*. The fourth is concerning the

Sins of Fornication or Adultery amongst Relations; *Rabanus* hereupon quotes divers Canons. The fifth is, whether it be lawful to Pray for a dead Slave, who had run away from his Master. *Rabanus* says, that we ought not to refuse to Pray for him, if he had committed no other Crime; but withal, that we ought to admonish other Slaves not to commit the like. The sixth is concerning a Man, who pleading to be a Priest, altho he was none, had Administred the Sacrament of Baptism. *Rabanus* says, it ought not to be reiterated, if it was Conferred in the Name of the Holy Trinity. The last is about those that eat Flesh in Lent, and who swear by Relicks. *Rabanus* answers, that they do very ill, and that they ought to be made to do Penance for their Crime.

Walafridus Strabo.

Walafridus Strabo, (so called as some think, because he was Squint-Ey'd) a Monk of *Fulda*, a Scholar of *Rabanus*; afterwards Dean of *St. Gallus*, and Abbot of *Richenou*; followed and imitated his Master, not only in Compiling a Glosse upon the whole Bible, Collected principally out of his Commentaries: but also in making a Treatise about the Beginning and Progress of Divine Worship, Dedicated to *Reginbert*, in which he explains particularly what relates to the Ceremonies of the Church. This Work has been Printed in the Collections of Writers concerning Divine Offices, [by *Cochleus* at *Mentz*, 1549. and *Historpius* at *Paris*, 1610.] and also in the *Bibliotheca Patrum*, [Tom. XV.] The principal Points which he handles in this Book are these:

He says about the Original of Altars and Temples, that *Noah*, *Abraham* and *Isaac*, erected them in Honour of God. That *Moses* was the first that Built a Tabernacle for the People to Worship God in. That *Solomon* afterwards Built a Temple, which was preserved a great while by the *Jews*. That Pagans, and Authors of false Religions, have imitated in this the Worship of the True, in Honouring Devils and False Gods with the like Ceremonies. That when Christians, who are the true Worshippers of God in Spirit and Truth, began to set up Places for their Worship, they always sought out pure places, distant from the noise and hubbub of the World; where they might quietly offer God their Prayers, Celebrate the Holy Mysteries, and Comfort one another. That they have sometimes made use of their houses for that purpose, but the number of them encreasing, they were forced to build Churches. That oftentimes to avoid Persecution, they have met together in Caves, Caverns, Church-yards, and other private places; but at length, Religion being fully established, they Built new Churches, and turn'd the Temples of their False Gods, into those of the True. That they then did not much mind in what Situation their Churches were built, although the common custom has been since, to turn towards the East to Pray. That at first they had no Signal to call them to the Assemblies. That some were led thither by their Devotion, others had notice of the Day and Hour at their last Meeting, and others by reading it upon certain Tables, set up in their Assemblies for that purpose. That they afterwards made use of an Horn and Trumpet, and at last of Bells, the larger of which are called *Campanæ*, and the lesser *Nolæ*; so named from the Town of *Nola*, where they were first used. Having explained the names of Church, Temple, Basilick, and their parts, together with the Barbarous name of the *Osticon*, he goes on to Discourse of Images, the Abstracts of which, I shall for some reasons forbear to set down here.

He proves afterwards, that Altars ought to be Consecrated, and so passes from the material parts of Churches, to what is to be done in them. He says, that Praises ought there to be Sung to God, the Gospel Preacht, and Baptism Administred. That a great deal of Care ought to be taken, to keep them from Profane uses. That Prayers there ought to be short and pure, and accompany'd with Tears; and that they ought to proceed from Hearts worthy to be the Habitation of God, who loves the Offerings of Virtues, better than any Corporeal Gifts. That nevertheless God accepted the Oblations of the Patriarchs, and the Sacrifices of the *Jews*, till such time as Christ, which they represented, was come. That he by his coming, has caused all Sacrifices to cease, and has established new Mysteries, having given the Sacrament of his Body and Blood to his Disciples; and commanded them at the same time to Celebrate it in Commemoration of his Passion. That he has chosen for this Mystery, the Species of Bread and Wine, to signify the Union betwixt the Head and its Members; and that Water is mixt with the Wine, to shew, that the People ought not to be separated from Jesus Christ. That these Mysteries are called Sacraments, because of the Secret Virtue, by which they work our Sanctification. That it is for this reason, that such as cease to be Members of Jesus Christ, by committing Capital Crimes, are excluded from these Sacraments, for fear that if they should approach them, they should be made worse, or be Corporally punisht: And to the end, that the terrour of this Separation might engage them to Repentance; he takes notice, that heretofore other things than Bread and Wine were offered upon the Altar; and that in some places at *Easter*, they Sacrific'd a Lamb, which was laid upon the Altar, or the side of it, and which they afterwards eat; but he altogether disapproves of this Practice. He afterwards shews there was great reason, that the Eucharist should be received in Lent.

As to what relates to frequent Communion, he observes, that some have thought it enough to Communicate once a year, and that others Communicated every Sunday, and many upon all Holy-days; that afterwards they added some solemn days for Fasting. He approves of their Practice, that Communicate and Say Mass every day, provided they be free from great Sins. He adds also, that there were some Priests that would not Celebrate Mass above once a day, and that there were others, who believed themselves obliged to say it three or four times; for according to the Church of *Rome*, there are sometimes two or three Masses appointed for one day, as for Christmas-day, and some Feasts of Saints. He gives every Priest the liberty of using them as they think fit, provided they don't condemn each others Practice. As to the Prayers of the Mass, he says, that no body knows by whom they were established, as they now are; and that the Apostles Celebrated it, after a plainer

and

and most unaffected manner: *Quod nunc Agimus multiplici Orationum, Lætionum, Cantilenarum, & Consecrationum Officio, totum hoc Apostoli, & post ipsos proximi (ut creditur) Orationibus & Commemoratione Passionis Dominica, sicut ipse præcepit, Agebant simpliciter.* That the Ancients say, that they did, as we do now on Holy [or Good] Friday; and that after they had repeated the Lord's Prayer, and made Commemoration of Christ's Passion, they received the Body and Blood of Jesus Christ. That afterwards the Offices of the Church were enlarged, as well as the Ceremonies. That the *Romans* added to what they received from *St. Peter*, what else they thought fit. That their usage was admired by so many People, because they were a famous Nation, and were taught by *St. Peter* himself, the Head of the Apostles; and because there never was a Church in the World so free from Heresies. That *St. Ambrose* compos'd a Form of Prayer for his Church, and for the Churches of *Liguria*. He fixes upon the *Roman* Order, and explains the parts of it, taking notice of the Popes, to whom some attribute the Institution of them. He wishes, that they would Communicate at every Mass; and observes, that the time of Communion is before the Prayer, which is said at the end of the Mass, in which they commonly Pray for those that have Communicated. And although he acknowledges, that Priests may Offer and Communicate alone; nevertheless he says, *Illam esse legitimam Missam cui intersunt Sacerdos, Respondens, Offerens & Communicans.* As to the hour of the Mass, he observes it is different, according as the Solemnities of the day will permit; that sometime it is before Noon, sometimes towards three a Clock in the After-noon, sometimes in the Evening, and sometimes at Night, but never before nine a Clock in the Morning. He speaks afterwards of Holy Vessels and Priests Habits. He makes several remarks upon the Hours of Divine Service, of which these are some of the most considerable. That the *Irish* kneeled down often; that the Distribution of the Psalms into many parts of the Service, was not begun before the time of *Theodosius*. That about the same time they began to sing Hymns in the Church of *Milan*, and to Celebrate Vigils. That *St. Ignatius* goes for the Institutor of Anthems. That the name of Hymns may be given to all Psalms of Praise, altho they be not in Verse. That there are a great many Churches, where they are never Sung in Verse. That *St. Ambrose* was not the Author of them all. That the *Gloria Patri* is differently exprest. That the *Spaniards* Sing it thus; *Gloria & Honor Patri, & Filio, & Spiritui sancto in secula seculorum, Amen.* And the *Grecians*, *Gloria Patri, & Filio, & Spiritui sancto, & nunc & semper, & in secula seculorum, Amen.* That the *Latins* add, *Sicut erat in Principio.* That 'tis thought to be the Council of *Nice* that Instituted this Hymn, That many put it at the end of those Hymns which they divide into a great many parts, as those which follow the Service of *St. Benedict*. That the *Romans* use it not so often in their *Psalms*, as they do in their Responses: That all the Offices begin with, *Deus in Adjutorium*, except that for the dead, and that for the Holy Week, [or Week before *Easter*]. That the *Romans* still Sing the *Psalms*, according to the Edition of the *Septuagint*, but the *French* and some of the *Germans*, according to the Correction of *St. Jerome*; that *Stephen the III.* coming into *France*, introduced the *Roman* way of Singing there.

Scrabo, after having finish'd what related to the Divine Service and its several parts, treats of the Administration of Baptism. He says, That the Ceremonies of Baptism have been encreased by little and little; that the Unction of Christ was added to it, which no body doubts but 'twas taken from the Old Law. That from the very first, Confirmation was Administred by Imposition of Hands, which was then always Conferr'd by the Bishops, and so is still. That the solemn times of Administring Baptism, are *Easter* and *Whitsuntide*, that some have added *Christmas-day* and the *Epiphany*. That in case of necessity Persons may be Baptized at any time. That they may be Baptized by Dipping or Sprinkling, Plunging the Infant in the Water once or thrice. That at the beginning of the Church, Baptizing of Adult Persons was more frequent; because that those which were Converted, were capable of being instructed in the Principles of Religion, and in answering for themselves. That as for Infants, they had Godfathers and Godmothers to answer in their Names, who are obliged to put them in mind, when they come to have the use of their Reason, of the Promise, that they have made for them.

He passes afterwards to Tithes, and shews that they ought to be given to the Clergy, who must divide them into four parts, whereof one is for the Bishop, another for the Clerk, a third for the Poor, and the last reserved for the Buildings of the Church. He does not forget to speak of the Litanies or Processions, used in the days of Rogations, establish'd by *Mamertus*; but he observes, that some keep them between *Easter* end *Whitsuntide*, according to the Council of *Orleans*; but the *Spaniards* defer them till after *Whitsuntide*, and others to *December*. He adds, that the name of Litany does not only signifie, that Prayer by which the Saints are Invoked, but also every sort of Prayer, by which we ask any favour of God. He speaks afterwards of the Sprinkling of the Holy Water, of the Consecrating of Wax-Candles, and ends with an enumeration of the several Orders of Clergy, which he compares to Civil Employments. These are the several Orders of the Clergy. The Supreme Bishop who enjoys the See of *Rome*, and holds the place of *St. Peter*, being rais'd to the Dignity of Head of the Church. The Patriarchs of other Churches, who are equal in Dignity to the See of *Rome*, which are of *Antioch* in *Asia*, and *Alexandria* in *Africa*; besides these three Patriarchs, there are many others which are Inferiour to them [as the Patriarchs of *Constantinople* and *Ephefus*]. The Arch-Bishops are above the Metropolitans, to whom succeed in order the Metropolitans, Bishops, Abbots, Great Chaplains, Little Chaplains, Suffragans, Priests that are possessed of Churches where they Administer Baptism, and Priests who have the Government of private Chapels,

pels, Arch-Priests that have the charge over Canons, Arch-Deacons who have care of the Bishop's Family. Then Deacons, Sub-Deacons, Exorcists, Porters, Acolythus's, Readers, and Singing-men. This is an exact Abridgment of this Work of *Walafridus Strabo*, which treats of Matters very rationally. He seems to have read a great deal. He often quotes the false Decretals of the Popes, and sometimes Cites Apocryphal Histories. There is another small Treatise of this Author's, upon the Destruction of *Jerusalem*, and a great deal of Poetry, Publish'd by *Canisius* [Antiq. Lec. Tom. 6.] The Lives and Miracles of *St. Gallus* and *Othmarus*, Publish'd by *Surius* [Oft. 16. & Nov. 16.] The Life of *Blainus* Abbot of *Ist*, and the Visions of *St. Wittinus* in *Sac. Benediſt. IV.* of *Father Mabillon*. *Walafridus* dyed in the year 849.

C H A P. XIV.

Such Orders and Constitutions relating to a Monastick Life, as were made by the Authors of this Age.

*Benediſt,
Abbot of
Aniana.*

Benediſt, Native of *Languedoc*, Son of *Aigulphus*, Earl of *Maguelone*, having past some time at the Court of *Charles* the Great, retired into the Abbey of *St. Sequanus*, in the Diocese of *Langres*. The Abbot of this Monastery being dead, they would have chosen him in his room, but he refused it, and returned to *Languedoc*, where he Erected near the River *Aniana* a Monastery, which afterwards became very considerable. The Reputation of this Holy Abbot was so great, that he was chosen to Govern divers Monasteries, and to effect a Reformation in all the Abbies of *France*. Being Invited to the Court of *Lewis* the Godly, he Built the Monastery of *Indus*, near *Aix-la-Chapelle*; he was present at the Council held in 817. in that City, and framed Statutes for the Monks. He dyed in his Monastery of *Indus* in the year 821. He has made a Collection of all the Rules and Orders of Monks, both of the East and the West; and another Work, in which he shews the Conformity of other Orders with that of *St. Benediſt*. The first is Entituled *Codex Regularum*, i. e. a Book of Rules; and the second, *Concordia Regularum*, or an Harmony of Rules. The first has been Publish'd at *Rome* by *Holſtenius* [1661] and since Printed at *Paris* in Quarto, in the year 1663. by *Billaine*. And the second Publish'd by *Father Menardus*, and Printed at *Paris* in 1648. At the end of the first, there is a Collection of Works of Fathers, proper for Monks. It is Compos'd out of the Pious Treatises of *St. Athanasius*, *St. Basil*, *Evagrius* and *Faustus*; also out of other Writings about a Monastick Life. There is also another Collection of Passages of the Fathers, which also bears the name of *Benediſt of Aniana*, Compos'd of Extracts, out of the Works of *St. Jerome*, *St. Austin*, *St. Ephraim*, *St. Cesarius*, *Cassian*, *St. Fulgentius*, &c. There are also some other small Treatises of this Abbot, as a *Penetential* printed in the Addition of *Capitularies* [by *M. Balusius*]. A Confession of Faith, which is to be seen no where but in Manuscripts, and a few Letters.

Ardo Smaragdus.

Ardo Smaragdus, a Scholar of *St. Benediſt* of *Aniana*, and a Monk of his Monastery, has written the life of his Master, Publish'd by *Father Menard*, and inserted in the first Tome of *F. Mabillon's Sac. Benediſt. IV.*

Smaragdus.

We ought not to Confound another *Smaragdus* with the foregoing. This was Abbot of *St. Michael*, in *Lorraine*; he taught human Learning to his Society, as it appears by his Commentaries upon *Donatus*, and other Profane Authors. He wrote a Book concerning the Duty of a Prince, under the Title of *Via Regia*, i. e. The King's Way, which he Dedicated to *Lewis* the Godly, who was made King of *Aquitain*, by his Father *Charles* the Great. He has also written Sermons upon the Epistles and Gospels, throughout the whole year, Collected for the most part out of the Fathers: Likewise a little Treatise for Instruction of Monks, Entituled *Diadema Monachorum*, or Monk's Crown, and a Commentary upon the Rule of *St. Benediſt*, which he explains and confirms in many places by other Rules. *Charles* the Great made use of him to Write to *Pope Leo*, about the Procession of the Holy Ghost. And he also writ the Acts of the Conference held at *Rome*, in the year 809. and upon the same Subject. The Book Entituled, *The way of Kings*, was Publish'd in the fifth Tome of *Dachevrius's Spicilegium*. His Sermons were Printed at *Frankfort*, in the year 1536. The *Monk's Crown* at *Antwerp*, in 1540. And the *Commentary* upon the Rule of *St. Benediſt*, is Published amongst the Works of *Rabanus*, Printed at *Colen*, in the year 1625. (where it was Printed before in 1575.)

Hildemarus.

Hildemarus a French Monk, called into *Italy* about the year 830. by *Rampertus* Bishop of *Bresse*, who committed to him and *Leutgrinus*, the care of Rebuilding the Church of *St. Faustinus* and *St. Jovitus*. He has written a Commentary upon the Rule of *St. Benediſt*. This Work has never yet appeared in Print. Some have attributed it to *Paul* the Deacon, but it is none of his, and it ought to be restored, according to the Manuscript of *Dijon*, to *Hildemarus*. There is also in the thirty eighth Chapter, a Letter writ by *Hildemarus* to *Ursus* Bishop of *Beneventum*. This Author dyed in the year 840.

We may also place amongst those Authors that have written concerning Monastical Discipline, *Lupus* Abbot of *Ferrara*, whose Letters contain divers Laws and Instructions for a Monastical Life. *Lupus* Abbot of *Ferrara*, whose Letters contain divers Laws and Instructions for a Monastical Life. He was Born about the beginning of the Ninth Century. He was certainly of the Province of *Sens*, but of *Ferrara*, and of a very considerable Family. He was brought up to Learning, and was admitted betimes into the Abby of *Ferrara*, where he was soon after Profest under *Alaricus*, who was then Abbot, and afterward Arch-Bishop of *Sens*. He was sent into *Germany* to the Abby of *Fulda*, there to Study the Holy Scriptures under the famous *Rabanus*, who at his desire, Compos'd his Commentaries upon the Epistles of *St. Paul*. *Lupus*, who was then but Deacon, made great Progress in Ecclesiastical Knowledge, under so able a Master, and returned to *France* with great Reputation, in the year 830. He was presented to *Lewis* the Godly, by the Empress *Fudith*, and stayed some time at Court, in hopes of obtaining some Abbey. It was at this time that he receiv'd the Order of Priesthood: Afterwards he was chosen by *Charles* the Bald, to supply the place of *Odo* Abbot of *Ferrara*, whom this Prince resolv'd to deprive of his Monastery, because he had favoured the Party of *Lotharius*. Being come thither by the King's Order, he was received for Abbot in November 842. and drove out *Odo* from the Abbey in the year 844. He assisted at the Council of *Verneuil*, and was ordered to compile the Canons. He assisted at divers other Assemblies of Bishops, and was sent to Pope *Leo* the IV. by *Charles* the Bald. He assisted at the Council of *Soissons* in the year 853. and lived in great Reputation for Knowledge and Piety, till the 862.

There has been a Collection made of 130 Letters of this Abbot's, upon different Subjects. There are divers upon the difficulties of Grammar, and other Civil Matters; but there are some which relate to Ecclesiastical Affairs, and which treat of some points of Doctrine, Discipline, and Morality.

The fourth is a very Christian Consolation to *Eginhardus*, upon the death of his Wife, who was Daughter to *Charles* the Great. This is an Answer to the third Letter of *Eginhardus*, written to him; in which he declared, that he was not capable of Comfort under his Loss. He says, That it afflicted him most, that the hopes he had put in the Intercessions and Prayers of the Martyrs were all in vain. *Lupus* Answers him in that point, that his Vows and Prayers, that have not been heard for a Temporal Good, will serve to procure him Eternal Life; and that he does not in the least doubt, but that this Death will be Advantagious both to him and his Wife; because it was more convenient that he should die last, it being likely that he had the greatest Strength to bear this Affliction, and to resist the troubles that are suffered in the World: That oftentimes God does not grant us what we ask, but what is most fitting and convenient for us. That God perhaps had taken away his Wife, to reconcile the Division that was in his Heart, between Her and the Lord, and to Unite all his Love in this only Object. He tells him at length, that tho it be seemingly out of his Power to end his Grief, yet he ought to have recourse to the Goodness and Mercy of God, and resign himself entirely to this Sovereign Physician, who easily heals those Wounds that Men think most Incurable. Then he Exhorts him, to ask of God Eternal Happiness for his Wife; and for himself Perseverance in good Works, growth in a Spiritual Life, and Christian Consolation. About the end he speaks of a Book of *Eginhard's*, upon the Adoration of the Cross, and thanks him for Dedicating it to him. We have lost this Work.

In the Eleventh Letter he Petitions *Lotharius*, in the Name of the Monks of *Ferrara*, to let them enjoy the Revenue of the Monastery of *St. Jesse*, upon the Sea, which *Charles* the Great had given to *Alcuin*, and to the Monks of *Ferrara*, to maintain Pilgrims, and relieve their Necessities. *Rhodingus* obtain'd it of *Lotharius* by Surprise: He begs of him to restore it; and conjures him to it by the respect he owes to the Holy Virgin, *St. Peter* and *St. Paul*, through whose Intercession they daily pray God for his Health and Salvation.

In the twelfth, writ to *Pardulus* Bishop of *Laon*; he desires this Bishop to use his Interest with the King, in favour of the Monks, of the Monastery of *St. Columbus* of *Sens*, who were going to Court, to recover the Privilege of Exemption, which had been granted them by the Arch-Bishop of *Sens*, and by the Kings. *M. Balusius* observes upon this Letter, that the Kings were then able to Exempt Abbies from ordinary Jurisdiction. That that of *St. Columbus* had been put under the Jurisdiction of *Jeremy* Arch-Bishop of *Sens*, by *Lewis* the Godly, and afterwards taken from him. That after this it lost its Liberty again, under *Charles* the Bald, but soon recovered it again; as it appear'd, by a Charter from this *Charles*, dated the 13th of November, 847. which serves to fix the Date of this Letter. *M. Balusius* adds also many other Examples to show, that the Exemptions of the Monasteries of *France*, were Granted and Settled by the Authority of Kings, who took them into their Care, Management and Protection, *sub tuitione*.

It appears by *Lupus's* 18th Letter, that he was charged with care of the Abbey of *St. Amandus*, without ever seeking it: That he was glad when he was rid of it; and that he was sent to a General Assembly called by the King, near *Paris*.

In the 19th, *Lupus* being informed of the Poverty of a Monastery, of the Diocess of *Auxerre*, by a Monk of the same Monastery, who was come into his; gave *Heribald* Bishop of *Auxerre* notice of it, and desired him to remedy it.

The 20th is about some difficulties of Grammar; he takes notice towards the end of a very remarkable thing, which was, that *Probus* a Priest of *Maience* had begun a Book, in which he placed *Cicero*, *Virgil* and Others, that he believ'd to have lived well, amongst the number of the Elect; for fear it should be said, That *Jesus Christ* had unprofitably shed his Blood, and did nothing when he was in Hell. These are his Words, *An certe inchoatam Satyram, quod magis existimo, Scribens Ciceronem & Virgilium*

lium, Ceterosq; opinione ejus probatissimos viros, in Electorum Collegium admittat, ne frustra Dominus sanguinem fuderit, & in Inferno otium triverit. It is to be thought, that this *Probus* did not speak this seriously, as you will be convinced, if you please to consult *M. Balusius's* Notes upon it.

The 21st Epistle of this *Lupus's* is an Excuse to *Zonas* Bishop of *Orleans*, that he had Accused *Agus* his Kinsman of having wrong'd the Estate that his Monastery had in his Diocesis. He makes an Apology also for taking his Predecessor *Odo's* place. The 23^d, 24, 25, 26, 27 and 28th, are some Letters of this *Odo* about Affairs relating to his Monastery.

The 29th Letter, dedicated to *Wenilo* Archbishop of *Sens*, is very remarkable. Two Priests of this Diocesis, one call'd *Adegarius*, and the other *Baudrius*, having a design to turn Monks, had desired of the Archbishop that they might leave their Churches or Cures, *utulos*, to enter into the Order of *S. Benedict*. *Wenilo* answer'd them, That he would not give them this permission, unless *Lupus*, into whose Monastery they were to be admitted, would satisfy him it might be done regularly and lawfully. *Lupus* writ him word, That he had never heard it question'd; and that without doubt it might be done. That Jesus Christ having taught that the perfection of a Christian Life consists in quitting all, and leaving the World, Clergy-men sure ought not to be hindred embracing that perfection which Jesus Christ propos'd even to Lay-men. Hereupon he makes a strong Objection, and answers it. *You will object perhaps*, says he, *that as none are allow'd to break the carnal Union of Marriage, unless it be for Fornication; so none are permitted to quit the Pastoral Charge, which they have once undertaken, as long as they are able to labour for the edification and salvation of their Flock.* This is true, answers he, unless he that has establish'd the Marriage does break it himself, or that he that has charg'd us with the Government of others, does secretly command us to quit it. For he that has forbidden anyman to put asunder those whom he has join'd together, the same great God hath made this separation himself when he has pleas'd, because he is God. For we have many Examples of vertuous Persons of both Sexes, that have quitted all carnal Commerce to serve the Lord in holy places. He adds, that there has scarce been any Monastery whereinto some Priests have not retired. He quotes amongst the rest one of his Predecessors, an Abbot of *Ferrara*, call'd *Frigulphus*, who had quitted the Habit of Canon, to take upon him the Profession of a Monk. He says that *Aldricus*, the Predecessor of *Wenilo* had resolv'd before his death to leave his Archbishoprick and retire into a Monastery. That it is not to be thought that these great men were ignorant of the Canons and Rules of the Church. That the Apostles and Clergy of the Primitive Church had in some measure practis'd a Monastical Life, by putting their Goods in Common. That there may be bad Monks among them, but that he ought to have Episcopal Compassion for them. And, in fine, that there is no surer way to Salvation, than by entering into that religious Order prescrib'd by *St. Benedict*. Whose Constitution, so much commended and approved by *S. Gregory* the Great, shows that we may, and we ought to receive Priests into our Monasteries, since he allows them to enter, and the Abbot to receive them, altho' with greater difficulty and precaution than others. Then he entreats *Wenilo* to allow these two Priests that Liberty they had desired. This Letter teaches us, first, That Priests, who had Ecclesiastical Charges, ought not to quit them to become Monks, without leave of their Bishop. And *M. Balusius* confirms this in his Annotations by an Example of a like permission requested and granted by *Arnoldus* Bishop of *Lisieux*. Secondly, That Bishops might give this permission, or refuse it. Thirdly, That Curates were so closely link'd to their Churches, that it was not in their power to leave them, nor in the Bishops to take them away from them at their pleasure; which *M. Balusius* confirms in his Notes by divers Canons and very curious Remarks.

The 30th, directed to *Grotescalcus*, contains an Explanation of a Passage of *S. Austin* concerning Happiness. He shows that this Saint believed, That God would make himself clearly known to the Blessed, and that this knowledge would engage them inviolably to him. That this knowledge of the Divine Substance belong'd only to the Soul, but that the Eyes of the Body should perceive his presence by the admirable Effects it should work upon the Creatures. Thus he expounds what *St. Austin* says, That God shall be seen by the Eyes of the Body. He advises *Grotescalcus* not to perplex his mind with such Questions, for fear they make him incapable of understanding teaching Matters of better use.

The 35th Letter contains an handsome Reflection on the study of good Literature. He observes that it ought to be join'd with the study of Wisdom and Vertue. That if we labour to correct the Defects of the Tongue we ought not to be less diligent to reform the Vices of our Manners. That if one has a great deal of care to polish his Discourse, he ought to apply himself more vigorously to acquire Vertue and Goodness. He exhorts him to whom he writes, to live like a Christian in whatever Condition he engages in, and to make often and serious Reflections on his Duty towards God.

In the 42^d and 43^d Letters written to *Hincmarus*, he employs his Interest with *Charles* the Bald, to get the Revenue of *S. Josse* restored to him, making use of the Poverty of his Monastery to persuade him to it. He also recommends it to King *Charles* in the 45th Letter, and humbly shews him, That for fifteen years, or thereabouts, seventy two Monks of his Monastery, that prayed continually for his Health and Prosperity, had endured great want of Habits, Pease and Fish, (*M. Balusius* concludes from hence that they eat no Flesh) and that they could not relieve the Poor and Pilgrims. He entreats him to consider seriously upon their Wants, and to bestow some Charity upon them. He mentions in the 42^d Letter, a Vow that *Charles* had made by *Hincmarus's* solicitations, in the Church of *S. Dennis*. He also there tells us that he compiled the Canons of the Council of *Verneuil*.

In the 51st Letter he writes to his Monks that he had some hopes to recover the Revenue of *S. Josse*. Where you may meet with this fine thought, That the Abbot ought to have the Charge and Government of the Revenues of the Monastery, but the enjoyment of them only in common with the other Monks.

In the 53d Epistle he presses King *Charles* vigorously to restore him this Revenue; and the better to engage him to it, he informs him, That his ancient Monks have observed, and heard of their Predecessours, that all that have ever done any considerable damage or wrong to their Monastery, have been punish'd either by the loss of their Estates, their Health or their Lives. He exhorts him to perform the Vows he has made; and moreover, threatens him with the Judgments of God if he doth not.

In the 55th Letter to *Marcuadus* Abbot of *Provins*, he entreats this Abbot to come to Court to assist him in obtaining the Restitution of the Revenue of *S. Josse*. He informs him, that he came thither the last of *November*, and has continued there with a great deal of expence and trouble. That the King endeavours to elude his Demands, and always delays him, because that *Odulphus*, (who then was posselt of *St. Josse*) was absent and sick, as he was inform'd, but not very grievously (says he) so that this sickness may serve to humble and correct him: Nor so dangerously as to be the cause of his death, for which he should be sorry, because 'tis certain he would be damn'd if he should die, in the unjust possession of the Revenue of the Church. At length *Lupus*, after many delays and put offs obtain'd the Restitution of the Revenue of *S. Josse*, as it appears by the 61st and 62d Letters. The 64th Letter is an Instruction to King *Charles* concerning his duty.

The 79th contains an Extract of a Letter written to *Hincmarus*, by which he recommends his Kinsman *Hilmeradus* to him, who was named by the King to be Bishop of *Amiens*; affirming, that tho' he had not much Learning, yet he might be made serviceable to the Church by following his directions. And that if he was not well fitted for Teaching the Word of God, yet he might do Works that might save him, and those that should imitate him. *M. Balusius* in his Notes declares himself of a different Opinion with his Author, and says, That in this he has hearkned more to the Sentiments of Nature, than the Principles of Reason.

The 81st Letter is written in the name of *Wenilo* Archbishop of *Sens* and Count *Girard*, who were sent to *Amolo* Archbishop of *Lions*, by the King's Orders, to command him to Ordain *Bernus* Bishop of *Autun*. They represent to him, That 'twas not a new thing for the King to make Courtiers Bishops of the principal Churches. That *Pepin* had had in the like Case the Consent of Pope *Zachary* in a Synod, where *Boniface* Bishop of *Mayence* assisted. They also desired the same thing of him for *Godesfeldus*, named by the King Bishop of *Chalons*.

The 82d Letter is written to *Wenilo* in favour of a Priest Accused and Suspended from the Exercise of his Function. *Lupus* desires *Wenilo* to give him liberty to exercise his Duty, till a Synod were call'd, in which he hoped to clear himself of the Charge brought against him.

The 84th is a Synodical Epistle of a Council held in the Year 849, consisting of the Metropolitans of *Tours*, *Rheims*, *Rouen*, and about twenty of their Suffragans, whose names are set down at the beginning of this Letter, directed to *Nomenius* Duke of *Breton*, about the Disorders he had committed. They reprove and blame him for having laid waste the Lands belonging to the Christians, for having destroy'd, pillag'd, and burnt several Churches, together with the Reliques of Saints, for seizing upon the Revenues of the Church, which are the Vows of the Faithful, the Satisfaction of Sins, and the Patrimony of the Poor, for having taken away rich Mens Estates, and kill'd and enslaved a great number of Christians. Of driving the Bishops from their Churches, and robbing them of their Goods, &c. But principally for having slighted the many Letters of *Leo* the 4th, Successor to *S. Peter*, to whom God hath given Supreme Power over all the Church. Of having entertained *Lambert* Count of *Nantes*, a Rebel against the King. They exhort him to do Penance, and to satisfy that which the Pope write to him about. And finally, they declared those Excommunicate that shall Communicate with *Lambert*.

The 93d is an Instruction to King *Charles*, to whom he proposes *Trajan* and *Theodosius*, as two Patterns worthy of his Imitation.

In the 94th he shows, That Afflictions and Sufferings are advantageous to good men.

The 98th is a Letter written in the name of the Cathedral Church of *Paris*, of the Abbies of *S. German*, *S. Dennis*, *S. Geneva*, *S. Maurus des Fosse*, and other Monasteries, to *Wenilo*, Archbishop of *Sens*, and to the other Bishops of that Province, acquainting them that after the death of their Bishop *Ercanradus*, they had chosen *Aeneas*, who had been nam'd to them by King *Charles*, whom they desired them to Ordain as soon as they could. This Letter is followed by an Answer written in the name of the Bishop of *Sens* and his Suffragans, testifying their approbation of their Election of *Aeneas*.

The 100 Letter is an Admonition to the People, wherein they are exhorted to do Penance, to avoid Rebellions and Factions, to embrace a Peace, to forbear Robberies and Plunder, to think of nothing but Publick Good, and to live in Union with one another.

The 101st is a Letter of Recommendation, written in the name of *Wenilo*, to the Bishops of *France* and *Italy*, in favour of two Monks of *Ferrara*, who went to *Rome*, desiring them to afford them an Hospitable Reception by the way. This is followed by a Letter written in the name of *Lupus* upon the same account.

By the 103d Letter he recommends these two Monks to Pope *Benedict*, to whom he sent them. He entreats him to instruct them in the Customs of the Church of *Rome*, and to send him the Commentaries of *S. Jerom* upon *Jeremiah*, from the sixth Book to the end, being not able to find them any where in *France*. He adds to this, the Book of *Cicero's* Book of Oratory, *Quintilian's* Institutions, and *Denatus's* Commentaries upon *Terence*, &c.

In the 105th he promises to receive and deal mercifully with a Monk that had quitted his Habit and Order, provided he would amend, and behave himself better for the future.

In the 108th he thanks *Lotharius* for sending him this converted Monk. And excuses himself for not letting him be his Secretary, because there was no likelihood that a Monk, who had not all imaginable diligence, would ever be able to do his duty in the midst of the affairs and hurries of the World. *Quoniam propositum nostrum vix mediocriter intra Claustra Monasterii custoditur, ne dum inter tumultus Mundanos à quolibet præsertim non satis cauto valeat adimpleri.* The following Letter is also about the return of this Monk. It is to be noted that *Lupus* says in the first Letter upon this Subject, that he could not receive him without the consent of his Brethren.

In the 112th Letter *Lupus* condemns those that in commending Virginity blame Marriage.

In the 124th he clears himself to *Wenilo* of the Accusation that *Erard* had preferred against him in the Synod of *Savoniers*.

The 128th and 129th Letters are those mention'd before which *Lupus* sent to Answer the Questions concerning Predestination and Grace.

The last is a Fragment of an Epistle written in the name of *Wenilo* Archbishop of *Sens* to Pope *Nicholas* the first, concerning *Herimanus* Bishop of *Nevers*, who was *Non compos mentis*. He there alleges that Pope *Miltiades* was of opinion, that a Bishop could not be deposed without the consent of the Pope. He desires *Nicholas* to send him this Decree of *Miltiades*, such as it is at *Rome*; and he assures him he will wait his Judgment, how to make use of it against this Bishop, Whether he shall keep to the Moderation observed by *S. Gregory* towards the Bishop of *Rimini*, or whether he should immediately depose him according to the Decree of *Gelasius*.

Pope *Nicholas* did not Answer this Question about the Decree of *Miltiades*; but having enlarg'd upon the Commendation of the Archbishop of *Sens*'s Conduct, he acquaints him concerning *Heriman*, that he is not enough instructed in his Business; that tho' *Heriman* be *Non Compos*, he ought not to be allow'd to come to the Synod; that if he has no other defect than a Weakness of Mind, he ought to be pitied rather than punish'd. And that as to the lewdness and extravagancies he us'd to be guilty of, he ought not to condemn him for them, as well because he is absent, as because he is not inform'd what those Extravagancies are; and then, whether he committed them in his right Wits, or when he was not himself. This Letter in the Manuscript from whence *F. Sirmondus* took it, bears the name of *Servatus Lupus*; which shows that 'tis the Abbot of *Ferrara*'s who is so called, and by consequence that the Treatise about the three Questions of *Gorefcalcus*, belongs also to him; besides, that this Book and these Letters are of the same style, and that the same Doctrine is expounded in the 128th and 129th Letters, which are as it were an Abridgment of the other Work. Inasmuch that there is no reason to believe that *Lupus Servatus* was any other but the Abbot of *Ferrara*. 'Tis likewise believ'd that he took this Surname after he had been cured of a very dangerous Disease, thro' intercession of *S. Faron*, as it is related in his Life, written by *Hildegarius* Bishop of *Meaux*, a Contemporary Author.

I have already given you an Extract of *Lupus*'s Writings upon Predestination and Grace. He has also written the Lives of *S. Maximinus* Bishop of *Treves*, of *S. Wigbert* an Abbot, with two Homilies and two Hymns upon the same Saint.

Two great Men of our Age have given very different Judgments of *Lupus* Abbot of *Ferrara*, in relation to a Monastical Life. One blames the inordinate Love he had for curious Learning, and his great Inclination for Profane Sciences, which, he says, is a study unworthy of a Monk; and it would have much better become him to have lamented his own and the world's sins in his Cloister, and to have supported his Brothers, then to hunt after and study with so much diligence the Works of Profane Writers. This is the Judgment given of him by the Abbot de la Frappe. *F. Mabillon* on the contrary thinks him an Ornament to the Monastical Order; a Man that was not less to be esteem'd for his Piety, than his solid Doctrine. So well known and valued in his time, that there was no Council held without him; and whom they always employ'd in the most important Affairs, as the best Instrument and Secretary of the Bishops, and chiefest Churches of France. A Man extremely well vers'd in the Fathers; and who in short was to be admir'd both for his Religion and Holiness, and the great veneration he brought to the Monks of his Monastery, as *Hildegarius* observ'd. *Pastor modò pro Religione Sanctitatis in Monasterio famosissimo Ferrariensi, ubi Cætus Monachorum in Christo cum illo toto Orbe est venerandus.*

It does not belong to me to judge of the Monastical Conduct of *Lupus* Abbot of *Ferrara*, neither am I fit to decide the Judgments of two Persons so learned as the Abbot de la Frappe and *F. Mabillon*, for both of which I have a very singular respect. But in keeping to my Subject, that is, considering *Lupus* as an Ecclesiastical Writer, I may say, That he was not only very knowing in general Learning and Profane Sciences, but in the Doctrine and Discipline of the Church and the Works of the Latin Fathers. And that he writ, not only with Elegancy, Pleasantness and Politeness, but also with a great deal of Solidity and Exactness.

His Letters were publish'd the first time by *Papirius Massonus* out of a Manuscript of the Abbey of *Ferrara*, and printed in the Year 1597. This Edition is very erroneous. *M. Duchesnius* has since oblig'd us with one more correct, [In his Collection of French Historians, Tom. 3.] The Treatise of the Three Questions, and the Letters about Predestination and Grace, have been printed at *Paris* in 1648. from an ancient Manuscript of *S. Amandus*, and since by *M. Manguinus*, together with a Collection of Fathers upon the same Subject. *F. Sirmondus* has publish'd the two Letters, and the Book of the three Questions [in 1650.] The same Author has put out a Fragment of the 130th Letter, taken out of a Manuscript of the Abbey of *Fleury*, which was communicated to him by *F. Dacherius*.

The

The Life of *S. Maximin*, with that of *S. Wigbert*, has been publish'd by *Busseus*, who had caus'd it to be printed with the Letters of *Hincmarus* at *Mayence* in the Year 1602. and the two Homilies upon this Saint in 1604. At last *M. Balusius* publish'd a very fair Edition of all *Lupus's* Works, enrich'd with Learned Notes, and many Pieces added at the end of the Volume in Octavo, printed for *Muguet* in 1664. [From whom it is put into the *Biblioth. Patrum*, Tom. XIV. p. 1.]

CHAP. XV.

Commentaries upon the Holy Scriptures written in the Ninth Century.

Such as in this Century have apply'd themselves to the study of the Holy Scriptures, have rarely produced any thing of their own, but only made Collections out of the Commentaries of the Fathers. After this manner are those of *Rabanus*, *Paschasius*, and the ordinary Gloss of *Walafridus Strabo* compos'd, of all which we have spoken before. *Florus* a Deacon of the Church of *Lions*, follow'd the same method, and gather'd together a great many Books, out of which he made divers Collections. And amongst others, a large Commentary upon the Epistles of *S. Paul*, taken from fourteen Latin Fathers, and which has never yet been printed. Another Commentary upon *S. Paul*, compos'd of Extracts out of *S. Austin*, commonly attributed to *Bede*, altho' it really belong'd to *Florus*. It is printed amongst the Works of *Bede*. He has besides this compos'd a Treatise about the Celebration of the Mass, entitul'd, *De Actione Missarum*, which is a Comment upon the Canon of the Mass printed in the *Bibliotheca Patrum* [Tom. XV. p. 62.] Also two Discourses upon Predestination; and another upon the same Subject against *Johannes Scotus*.

You meet some Fragments of the first Discourse in *Hincmarus*. The second has been publish'd by Father *Celler* and *Montieur Mauguin*. This last has also oblig'd us with *Florus's* Book against *Johannes Scotus*, spoken of before, [Both at *Paris* 1650.] He has also made a Collection of Ecclesiastical Laws, of which there are two considerable Fragments quoted in another Collection of Manuscripts, whereof the first was publish'd by Father *Dacherius* in the Twelfth Tome of his *Spicilegium*; and the other by *M. Balusius* at the end of *Agobardus's* Works. The first consists of Laws and Canons against the Jews, and the Judgments of the Bishops. The second is concerning the Elections of Bishops, which he proves ought to be made by the Clergy and People. Lastly, *Florus* is Author of some Poetry, and there is a great deal of likelihood, that those which go under the name of *Drepanius Florus* in the *Bibliotheca Patrum* belong to him. For there is one Poem inscrib'd to *Moduinus* Bishop of *Autun*, and another to *Wulfinus*, who both lived in the Ninth Century. So that it must needs be acknowledg'd, that the true Author of these Poems was *Florus* the Deacon of *Lyons*, whom we now speak of. Father *Mabillon* has also publish'd in the first Tome of his *Analeſts* some other Poetry of this Author's, of the same nature with the former. The first Poem is a Complaint about the Division of the Kingdom, after the Death of *Lewis* the Godly. The second is a Letter to *Moduinus* Bishop of *Autun*, in which he complains that this Bishop suffer'd the Church of *Lyons* to be abus'd. The third is in honour of two Martyrs, call'd *S. John* and *S. Paul*. The fourth is in honour of *S. Stephen* the Proto-Martyr. The fifth is concerning the Reliques of *S. Cyprian*, which are generally believed to be at *Lyons*. And the last is the Inscription of an Altar, under which there were some Reliques of certain Martyrs; and upon it was portray'd Christ, the Apostles, and *S. John Baptist*. There was also a third Piece dedicated to *Moduinus*, of which Father *Sirmondus* published the beginning in his Notes upon *Theodulphus*, [at *Paris* 1646. which are also in *Biblioth. Patrum*, Tom. 14.]

These are very near all the Works of *Florus* which we have extant. He made a great many Collections, reason'd very properly, and writ tolerably well. He pass'd for one of the best Writers in his time.

Haymo [Aimo] or *Hemmo*, (a) a Monk of *Fulda*, or of *Hersfield*, a Scholar of *Alcuin*, who was chosen Bishop of *Halberſtade* in *Saxony* in the year 841. is one of the Authors of this Century, that has writ the most Commentaries.

In the Year 847. he assist'd at the Condemnation of *Gotescalchus* in the Council of *Mayence*, and died in the Year 853. He has written Comments upon almost all the Books of the Holy Scriptures, both of the Old and New Testament, collect'd according to the custom of this time out of the Commentaries of the Fathers, whose Expositions he does but Copy and Abridge. We have those upon the *Psalms* printed at *Paris* in 1533. [at *Friburg* the same year]. Those which he compos'd upon the major Prophets, and the Twelve minor, printed at *Colen* in 1573. Seven Books upon the *Apocalypse* at *Paris* in 1540. and at *Colen* in 1529. [and 1531.] One Book upon the *Aſts*, and Seven upon the Canonical Epistles at *Colen* in 1573. [at *Paris* 1556. and under *Remigius's* name at *Mentz* 1614.] There is at last a Commentary upon the Epistles of *S. Paul*, which some attribute to *Remigius* of *Auxerre*. which is certainly *Haymo's*. It was printed at first at *Rome* in 1598. under the name of *Remigius* Archbishop of *Rheims*, by the care of the Jesuit *Villalpan-*

(a) A Monk of *Fulda*, or *Hersfield*.] Some make him Abbot of *Hersfield*; but *M. Bulteau* believes that he was no more than a Monk of this Monastery, as well because he has no other Character given him in the Chronicle of *Saxony*, as that *Hui* who was Abbot of *Hersfield* in 831. did not die till 846. when he was succeeded by *Brnuardus*.

us, known by his Commentary upon *Ezekiel*, and afterwards Reprinted at *Mayence*, in 1614. *Vilalpandus* attributed it to *S. Remigius* Arch-Bishop of *Rheims*, who Baptized *Lewis*; but all the Critics easily discovered, that this Opinion was not Maintainable: For how could *S. Remigius*, that dyed in the beginning of the Sixth Century, Cite the Order of *St. Benedict*, *Bede*, the life of *Casarius* Bishop of *Arles*, &c. His Style and Manner of Writing easily shows, he was of the Ninth Century; but yet they don't agree to what Author it ought to be attributed. Some give it to *Remigius d'Auxerre*, others to *Remigius of Lyons*, but the greatest part to *Haymo of Halberstadt*; which name it goes under in many Manuscripts, and in two *Paris* Editions, 1556. and 1608. This last Opinion seems most reasonable; for it is certain, by the Testimony of *Sigebert* and *Trithemius*, that *Haymo* did write a Commentary upon *St. Paul*: Besides, this is very like his other Commentaries; there is the same Method, the same manner of Writing, the same Expression, and in the greatest part of the Manuscripts of it, it bears his name. Lastly, it was attributed to him 100 years after his death, in the times of *Fulbertus* and *Carnatus*. On the contrary, there are but very few Manuscripts that attribute it to *Remigius of Auxerre*, and *Sigebert* that writes of this last, has not numbered it amongst his Works. It is therefore more reasonable to attribute it to *Haymo*, than *Remigius*.

Other Works of *Haymo*. We have besides these Commentaries, two Tomes of Homilies upon the *Evangelists*, Printed at *Colen* in 1532. and 1540. and at *Antwerp* in 1559. An Abridgment of the Ecclesiastical History, Printed with *Sulpitius Severus*, and with Notes of *Galesinius* at *Colen*, in 1531. and Reprinted at the same place in 1573.

In fine, *Dacherius* hath Published in the twelfth Tome of his *Spicilegium*, a small Work concerning the Body and Blood of our Saviour, which is apparently a Fragment of a Homily of this Bishop's: He there teaches the Real and Substantial Conversion of the Bread and Wine, into the Body and Blood of Jesus Christ.

The Commentaries of *Angelomus*. *Angelomus* a Monk of *Luxeuil*, has also written large Commentaries upon the four Books of Kings, taken out of the Works of the Fathers, and upon the *Song of Songs*; they are Entituled *Stromates*, because they are Woven up of many passages of divers Fathers: The first is divided into four Books, which he wrote by command of *Drogo* or *Dreux* his Abbot; but he did not finish it till after the Abbot's Death, in 855. And the second is Dedicated to the Emperour *Lotharius*, before he was deprived of the Empire, which happened in 855. These Commentaries are Allegorical and Mythical; they are Printed in the *Bibliotheca Patrum* [Tom. XV.] and have been Printed separately at *Colen*, in 1530. and at *Rome* in 1665. *Trithemius* mentions another Treatise of this Author's, bearing the Title Of *Divine Offices*.

The Commentaries of *Sedulius*. Some time before these Authors, of whom we have been speaking, and at the beginning of this Century, one *Sedulius* a Scotchman, writ the like Commentary upon *St. Paul's* Epistles, which are nothing else but Collections out of the Commentaries of other Authors. It is thought that this *Sedulius*, was also Author of the like Collections upon *St. Matthew*. [His Collection on *St. Paul's* Epistles is Printed at *Basil*, 1528. 1534. and in *Bib. Pat. Tom. 6.*]

The Commentaries of *Druthmarus*. We must add to these *Christianus Druthmarus*, a Monk and Priest of *Corbie*, who lived about the end of the ninth Century. He has made a Commentary upon the Gospel of *St. Matthew*, addressed to the Monks of *Stavelo* and *Malmedy*. He tells us in his Preface, that he Compos'd it for the use of the young Monks; because that he observes, after he had Expounded to them twice the Gospel of *St. Matthew*, they had forgot what he had taught them. He says, he express'd himself in Terms easie enough to be understood; that he endeavour'd to clear all difficulties, that he kept to the Literal and Historical Sense, because that the Letter is the ground of other Sences. and that without it they could not be well understood. He promises a Commentary upon the Gospel of *St. John*, for that of *St. Mark*, he refers to one of *Bede*. This Author performs his design well enough; his Expositions are Short, Historical, Easie, and without Allegories or Tropes. There are also two Expositions of the same Author, upon some places of *St. Luke* and *St. John*. This Commentary has been Printed at *Haguenau*, in the year 1550. [1530.] in the *Bibliotheca Patrum*. This Author was called *The Grammarian*, because he was very skilful in the Languages, and understood Greek and Latin admirably well, and always kept to the Literal Sense.

The Commentaries of *Remigius of Auxerre*. Lastly, *Remigius* a Monk of *St. German's* of *Auxerre*, was called to *Rheims* to fix his Studies there, by *Fulgreus* who succeeded *Hincmarus* [in that See, and had lately Erected a School at *Rheims*] in the year 882. He was reputed to have been very Learned in the Prophane Sciences, says *Sigebert*; but yet he employ'd himself more profitably in Expounding the Holy Scripture. We have one of his || Commentaries upon the *Psalms*, Collected out of those of *St. Ambrose*, *St. Augustine*, *Cassiodore*, & || [This and an Exposition of the twelve Minor Prophets, Printed at *Antwerp* in 1545. and in the *Bibliotheca Patrum* [Tom. XVI.] *Sigebert* makes no mention of these two Books: Some deprive him of the first, and bestow it upon one *Monegodus*; but *Trithemius* attributes it to *Remigius of Auxerre*. This same Author makes mention of a Commentary of *Remigius's* upon *St. Matthew*. We have observed, that the Commentary upon the Epistles of *St. Paul*, which some attribute to *Remigius of Auxerre*, does rather belong to *Haymo of Halberstadt*. Both *Sigebert* and *Trithemius* place among his Works, a Commentary on the *Song of Songs*, which was never Printed. But in the *Bibliotheca Patrum*, we have the Exposition of the Canon of the Mass, of which the same Author speaks: They also say he wrote a Book of Divine Offices, a Treatise of all the Feasts of the Saints, an Answer to *Gualo* Bishop of *Autun*, who had propos'd two Questions to him; one upon the Contest of *St. Michael* th' Arch-Angel, with the Devil about the Body of *Moses*, spoken of in the Epistle of *St. Jude*; and

and the other upon these words of God to Job, *Lo, the Behemoth that I have made with you, &c.* and some other Treatises. *Trithemius* adds, that he Compos'd a great many Learned Books, and amongst the rest, a Commentary upon *Donatus*, and other Ancients. Neither of these Treatises or the foregoing, have been yet Printed, no more than his Sermons.

CHAP. XVI.

The History of the Popes, that enjoyed the Holy See during the Ninth Century.

LEO the III, who had been rais'd to the Holy See, about the end of the foregoing Century, Dying in the year 816. he was succeeded by *Stephen* the IV. soon after his Exaltation he imposed an Oath of Fidelity upon the People of *Rome*, to be true to *Lewis* the Godly, and then went into *France* to visit this Emperour, where he was very honourably receiv'd : and after he had obtain'd liberty for some Prisoners, and a return for some Persons that were then in Banishment, he returned to *Rome*, where he dyed a little while after, in the seventh Month of his Pontificate. Stephen IV.

Paschal the first of that name, who succeeded him, was rais'd to the See of *Rome* in the year 817. He immediately gave notice of his Elevation to *Lewis* the Godly, according to the custom of those times. Having received Letters from *Theodorus Studita*, and other Defenders of Images Persecuted in the *East* ; he writ them back a Letter, to comfort them in their Sufferings. There are three Letters which go under his Name, but which are very faulty, and much to be suspected. The first is about a Privilege granted to the Church of *Ravenna*. The second is an account of the Invention of the Reliques of *St. Cecilia*. By the third he grants the Pall to the Arch-Bishop of *Vienna*. The two first are not worthy of credit, and the third is doubtful: [They are extant in Tom. VII. of the Councils.] Paschal I.

Eugenius the II. succeeded Pope *Paschal* in the year 824. There goes under his name a Bull, sent to the Bishops and Lords of the Army of the *Huns*, which does not seem a very Authentick Monument. There are also attributed to him some Canons, but without doubt they belong to a Council of *Rheims*, and not to this Pope. There is also a Letter under his name to *Bernard*, Arch-Bishop of *Vienna*, which has little more to be said for it than the former. [This with another Letter attributed to him, is extant Tom. VII. of the Councils.] Eugenius II.

Valentinus who succeeded *Eugenius* in the year 827. having lived but few Months, *Gregory* the IV. was raised to this Dignity, at the beginning of the following year. He came into *France* to favour the Undertakings of the Children of *Lewis* the Godly, against their Father; threatening to Excommunicate the Bishops that would not be of his side. But the Bishops answered him boldly, that if he came to Excommunicate them, he should return Excommunicated by them. We have spoken of an Extract of a Letter, which this Pope writ upon this Subject, which is to be found amongst *Agobard's* Works. There are also two other Letters of this Popes, one upon the Affair of *Adricus* Bishop of *Mans*, whose cause he would have had brought before him, and in the mean time his Title of Bishop to cease : And the other upon the Deposing of *Ebbo*, which he disapproves of, and condemns of Violence. This Popes Letters are in Tom. VII. of the Councils.] Valentinus. Gregory IV.

Sergius the II. succeeded Pope *Gregory* the IV. in the year 844. We have but one Letter of this Popes, by which he makes *Drogo* Bishop of *Mets* his Vicar general in the Countries, on the other side of the *Alps*, in consideration that he was Uncle to the Children of *Lewis* the Godly, and besides was very fit for that Office. He gives him power to Assemble the National Councils of all that Country ; to examine the Cases of those that shall appeal to the Holy See, and to prepare those of Abbots and Bishops. He forbids any to Appeal to *Rome*, that have not first had their Case Examined in a Provincial Synod, or in that of the Vicar General ; because an Affair may be better understood in a place where it is Transacted, than any where else. This Letter is Directed to all the Bishops on the other side the *Alps* ; 'tis written with a great deal of weight and worth. [This Letter is Printed in Tom. VII. of the Councils, p. 1799.] Sergius II.

Leo the IV. was chosen Pope, after the death of *Sergius* the II. the twelfth of April, in the year 847. He Governed the Church of *Rome* eight years, three Months, and some days ; during this time he wrote divers Letters, but there are but two of them come to us entire, and it is not very certain they are his. Leo IV.

The first is a short Letter Directed to *Prudentius* Bishop of *Troyes*, by which he commands him to Consecrate an Abbey for *Ademarus* and his Monks, which was to depend upon the Holy See.

The second is sent to the Bishops of *England*, who had consulted him upon many Articles, and particularly about Simoniack Bishops ; he orders, that such should be tryed in a Council. He afterwards gives them a satisfactory Answer to their other Questions: Concerning the first he says, 1. That the Hierarchy consists of Bishops and Clergy-men : 2. That every Bishop is to govern his Diocese, by his Priests and other Clergy, and make his Visitations : 3. That Priests ought not to be obliged by them

them to carry the Eulogies to the Councils: 4. That Charms are a sort of Witchcraft: 5. That no Body ought to Marry his Kinswoman: That the Bishops ought to regulate their Judgments, by the Canons of the Councils, and the Decrees of the Popes, *Silvester, Fericius, &c.* but might also make use of the Authorities of *St. Jerom, St. Austin, and St. Isidore.*

We have some Fragments of a Letter of *Leo*, against *Nomenocus* Duke of Britain; of another to *Lotharius*, in which he refuses the Pall, to the Bishop of *Autun*; and of a third to *Hincmarus*, concerning the Council of *Soissons*.

Lately, There is a Discourse attributed to this Pope, Directed to the Priests and Bishops, containing a great many Instructions relating to their Ministry and Duty. [All these Letters of Pope *Leo*, are put into the VIII. Tome of the Councils, p. 30.]

Benedict.
III.

Benedict the III. of that name, was chosen in *July*, 855. after the death of *Leo* the IV. His Election was opposed by a Priest, called *Athanasius*, who through the favour of the Commissioners of the Emperour, posselt himself of the See and Palace of *Rome*; he also put *Benedict* into Prison: But at last, such as espous'd *Athanasius*'s Cause, were forc'd to yield, and to Depose him themselves, and to acknowledge *Benedict*. This Pope was but two years and an half in the Papal Seat, and we have but two Letters of his; One to *Hincmarus*, concerning the Council of *Soissons*, and the Privileges of the Church of *Rheims*; and the other to the Bishops of *Charles*'s Kingdom. by the which he Cites to *Rome*, *Hubert* Son of *Boson*, who had quitted his Profession of a Clergy-man, and liv'd a lewd and irregular Life.

There are also two other Letters attributed to this Pope; One to confirm the Privileges of the Abbey of *Corbey*; and another to ratifie those of the Abbey of *S. Denis*. But since these Writings are doubtful, and particularly the last, we shall insist no longer upon them. These four Letters are printed together in *Tom. VIII. of the Councils.*

Nicholas I.

Nicholas the first, Son of *Theodorus* a Roman, was Ordain'd Sub-Deacon by Pope *Sergius*, and Deacon by Pope *Leo* the fourth. He acquired a great Reputation under the Pontificate of *Benedict* the third. He was chosen after the death of this Pope by the Clergy and Grandees of *Rome* to his See in the Year 858. and was Consecrated in presence of the Emperour *Lewis*, the 22th of *April*. He had at the beginning of his Pontificate a Difference with *John* Arch-Bishop of *Ravenna*, against whom many had brought Complaints to the Holy See. He cited him three several times to a Synod of *Rome*. But this Arch-Bishop not appearing he Excommunicated him. *John* upon this had immediate recourse to the Emperour, who was then at *Pavia*, and afterwards came to *Rome* with some Officers, which that Prince sent to accompany him. The Pope told those Officers, That they ought not to joyn themselves with one that was Excommunicate; and at the same time cited *John* to the Synod that was to be held in *November*. But instead of obeying, *John* immediately left *Rome*. The Senators of *Ravenna*, and the People of *Emilia* prayed the Pope to come himself in Person to *Ravenna* to reform the Disorders that *John* had caused there. He went and restored to the People of *Emilia* and *Pentapolis* the great Riches that *John* and his Brother had got into their possession. *John* fled to *Pavia* to beg the assistance of the Emperour *Lewis*, but this Prince counselled him to submit to the Pope, and to reconcile himself to him. Which he did; and the Pope gave him Absolution from the Heresie of which he cleared himself, and received him again into his Communion. And upon the Complaints of the Bishop and People of *Emilia*, he order'd him to come every year to the Synod at *Rome*: To Ordain no Bishops but such as were chosen by the Duke, Clergy, and People, and whose Election was first confirm'd by the Holy See. To permit the Bishops of *Emilia* to come to *Rome* when they pleased. To exact nothing of them, and not to seize upon any Revenues, under pretence that they belong'd to him, till it was plainly determined by the Holy See, or Commissioners from it, that they did really belong to him. This Decree of the Pope was approv'd of by the Synod.

This Affair was follow'd by many others of greater Consequence, which *Nicholas* maintain'd with a great deal of Courage and Vigour. The principal are the Intrusion of *Photius*, and the unjust Deposing of *Ignatius*; The Divorce of *Thietberga*; The Deposing of *Rothadus*, and the Conversion of the *Bulgarians*. Which are not necessary to be any farther spoken of here, because I have treated of them in other places of this Volume. And this is also the reason that I have but little to say of his Letters, which are near an hundred; because the Course of our History about these Affairs, hath oblig'd us to make an Extract of them upon other occasions. The first sixteen are a Collection, which he made himself of those, which related to the Case of *Ignatius* and *Photius*. The rest concern the Affairs of *France*. the Peace between the Kings, the Divorce of *Thietberga*, of *Lotharius*, the Excommunication of *Waldrada*, the pardoning of Count *Baldwin*, the affair of *Ingletruda* and *Boson*, the Judgment pronounc'd against *Rothadus* Bishop of *Soissons*, the affair of *Ebbo*, the Privileges of some Abbies, the Promotion of *Hilducius* to the Bishoprick of *Cambray*, the Dispute between the Bishop of *Mans* and the Monks of *S. Kalais*. the Pall granted to *Egilo* Arch-Bishop of *Sens*, the Bishopricks of *Brittany*, which the Dukes of that Country had a mind to take away from the Metropolis of *Tours*, and the Objections of the Greeks against the Church of *Rome*, about which he consults the Bishops of *France*.

But there is one of these Letters, in which he Answers *Rodulphus* Arch-Bishop of *Bourges*, about several Points of Discipline, which we cannot pass over in silence. It contains seven Articles. The first relates to the Ordaining of Priests and Deacons by Suffragans. Some Bishops of *France* Deposed those they had Ordained; and others Re-ordained them. Because, says he, Suffragans were created in imitation of the Seventy Disciples, who might perform Episcopal Functions. But because the Canons forbid Suffragans to execute these Functions, he orders the Canons for the future to be observ'd.

The

The second is upon the Complaint the Arch-Bishop of *Narbonne* made, That the Arch-Bishop of *Bourges* forc'd his Clergy to Commence their Differences in his Courts, and be tried by him; and that he dispos'd of several Matters that belong'd to his Diocese, without consulting him about it. *Nicholas* admonish'd the Arch-Bishop of *Bourges* of this, and told him, that his Quality of Primate and Patriarch did not allow him that Privilege. And that he ought to content himself to be Judge of Appeals of Causes which had been tried before by the Arch-Bishop of *Narbonne*. He repeats anew, upon this occasion, the Canons that constitute the Rights of Patriarchs and Primates.

In the third he declares, That in the Church of *Rome* they never anoint the Hands of those Priests and Deacons that are Ordain'd with the Chrism: Adding, that he never read that it was practised.

The fourth permits the Arch-Bishop of *Bourges* to moderate the Penance, and relax something of the rigour of Canons made against such, as having undertaken a state of Penance, return again to the World.

The fifth is about those that are obliged to bring to Confirmation such Children as their Wives have had by a former Husband. He says, That if they have been guilty of the neglect of it thro' Ignorance, they ought not to be parted from their Wives, but only made to do Penance.

The sixth orders, That such as have kill'd their Wives, unless they have taken them in Adultery, shall be made to undergo the Penance of Homicides.

The seventh intimates, That the Bishops ought to repeat the *Gloria in Excelsis*, on *Holy-Thursday* at Mass. But it is not permitted to any to wear the Pall on this day, unless they have leave from the Holy See.

F. Dacherius in the Twelfth Tome of his *Spicilegium*, has publish'd another Canonical Letter of *Nicholas* the first, sent to *Harduicus* Arch-Bishop of *Besançon*, in which the Pope prescribes the following Rules.

First, he proves by the Canons, That such as have married two Sisters, may not marry any more for the future.

Secondly, That those that have married their Relations, and are upon that account divorc'd, cannot marry as long as either of them lives; but that it is not forbidden when one of them dies.

Thirdly, he also believes, That Marriage ought not to be absolutely forbidden to such as have committed the Crime of Sodomy, provided they repent of their Sin, and have left off that cursed habit.

Fourthly, he shews, That the Election of a Bishop by the Clergy and chief Men of the Diocese, ought to stand good.

In the fifth Article he says, That it is forbidden Suffragans, not only to Ordain Priests and Deacons, but also to Consecrate Churches and Confirm Children, which only belongs to the Bishops, as we may observe, not only by the Customs of the Church, but also by the Acts of the Apostles.

The last shews, That a Priest that is once fall'n into, and convict of a foul Crime, can no more be restored to his Function.

There is another Work of *Nicholas* the first, concerning Church Discipline, yet more considerable than the former. 'Tis his Answer to the Questions of the *Bulgarians*, which contains *above 100. *Vir.* 106. Articles.

In the first he says, That the Religion of Jesus Christ consists in Faith and Good Works.

The second is concerning the Spiritual Affinity between God-fathers and their God-children, which hinders their ever marrying together.

The third is about the Ceremonies of Marriage. He says, that after the betrothing, the Priest ought to cause the Persons to come into the Church with their Offerings, and there give them his Benediction and the Veil, which is not to be given in second Marriages. That being gone out of the Church, they should wear Crowns upon their heads. These are the ordinary and solemn Ceremonies, which, as the Greeks say of theirs, need not nevertheless always be observed. That consent, according to the Laws, might suffice; and that if that be wanting, the rest signifies nothing.

The fourth sets down the Fasts which are observed in the Church of *Rome*; 1. Lent; 2. The Fast after Whitsunday; 3. That before the Assumption of the Blessed *Virgin*; 4. That before *Christmas*; 5. The sixth day of every Week; and 6. All the Vigils or Eves of great Feasts.

In the fifth he says, That the Fast on *Wednesday* is not commanded, but that of *Friday* is.

In the sixth, That it is not forbid to bathe on those days.

In the seventh and eighth he approves of the Custom of Carrying and Kissing the Cross, and of the Reliques in Lent.

In the ninth he extolls the Custom of Communicating every day in Lent, provided the Communicant be engaged in no Sin, nor has any Mortal Crime lying upon his Conscience.

The tenth is about the Celebration of Sunday.

The eleventh sets down the Feasts in which we must forbear working, to assist at Divine Service.

In the twelfth he says it is to be wish'd that Men would on those days forbear also trying Civil and Criminal Affairs.

In the thirteenth he excuses himself for not sending them Civil Laws.

In the fourteenth he aggravates the Cruelty which was us'd towards a Greek, who had his ears and nose cut off for pretending to be a Priest, and baptizing a great many People.

In the fifteenth, he says that such Persons ought not to be re-baptized in the Name of the Holy Trinity.

In the sixteenth he says, That those that did thus abuse this Priest ought to be put to Penance.

In the seventeenth he blames the King for executing the principal Leaders of a Rebellion raised against him by the *Bulgarians*, whom he had caused to be baptized. And he says that he has committed a great Sin, and particularly in the murdering their Infants who were innocent. But since he did it thro' a violent Zeal for Religion, and a blind ignorance, he hopes he may obtain mercy, if he repent.

In the eighteenth he says, That those that have been baptized, and after forsake Christianity, ought to be first admonished by them, that held them to the Font, that if they do not reform, they ought to be accused to the Church; and that if they refuse to obey the Church, they should be punish'd by the Prince's Authority.

In the nineteenth he says, They may make use of the rigour of their Laws against those, as would take away the lives of their Princes. Nevertheless, he exhorts the King to pardon such Offenders. This, and the following Articles relate more to Civil Policy than Church Discipline.

In the 41st he forbids forcing Infidels to the Faith, and advises them to avoid communicating with them.

In the 44th, and those that follow, he forbids Hunting, Examining Causes, Playing, Marrying, or Feasting in Lent; and in the 50th leaves it to the prudence of the Bishop or Priest, who have the care of Consciences, to determine after what manner a man should live with his wife during that time.

In the 51st he expressly forbids men to have two wives at a time. In the 53^d he says that it is permitted to all Believers to make the sign of the Cross upon the Table, and to give a Benediction thereupon in the absence of the Priest. In the 54th he does not disapprove of the Custom of the Greeks, who thro' humility used always to wash their hands before they went into the Church; but nevertheless, he does not command it. In the 55th he says he does not think it needful to force People newly converted to pay their debts, that they may be received into Communion. In the 56th he approves of the Custom of ordering Prayers and Fasts for Temporal Necessities, as in a time of Drought, &c. In the 57th he rejects the Superstition of the Greeks, who would not eat any Beasts kill'd by Eunuchs. In the 58th he orders, according to the Precept of the Apostle, that women should have their heads covered in the Church. The 59th and 60th relate to their Habits and the Hours of Eating. In the 61st he recommends continual Prayer to them. In the 62^d he forbids them to make use of a certain Stone that they believ'd would heal or cure a Disease. The 63^d and 64th shew the time when it is most proper to abstain from use the of Marriage. The 65th commands to receive the Eucharist fasting, and allows those to come to the Communion, who have bled much at the nose or mouth; for which he makes use of the example of the Woman in the Gospel, who being sick of a Bloody-flux touch'd Christ's Garment; which makes it credible, that he doth not debar Women from it that are under the like inconvenience. In the 66th he forbids them to enter their Church with their Turbans on their Heads. In the 67th he forbids the *Bulgarians* to swear by their Sword, or by the name of any Creature. The 68th allows Women newly brought to bed to enter into the Church. In the 69th he says, That the solemn times of administering Baptism are the Feasts of *Easter* and *Whitsuntide*; but that it is not necessary to observe this in regard of the People newly converted, no more than in respect of such as are in danger of death. The 70th directs that they ought not to depose a Priest who hath a Wife; and that it is not lawful for Lay-men to judge of Priests. The 71st shews that Priests, how wicked soever they are, cannot defile the Sacraments; and that they may be received from them with security. The 72^d is about the question propounded to him concerning a Patriarch. He says he cannot answer whether he shall grant them one, till he knows their number of Christians. That a Bishop may serve their turn in the mean time; and that if their numbers of Believers encrease, and that there be divers Churches and divers Bishops, he will make choice of one of them for their Patriarch, or rather Arch-Bishop. In the 73^d he says that their Patriarch, Bishop, or Arch-Bishop must not be Ordained but by the Supreme Bishop; and then he that is Ordained by him, having receiv'd the Privilege of Metropolitan from the Holy See, may Ordain other Bishops. That after this there would be no more need of coming to *Rome* for the Ordination of their Arch-Bishop, who then might be Ordained by the other Bishops, upon condition that he doth not execute any part of his Office till he has receiv'd the Pall. The 74th asserts that men may pray any where. The 75th and 76th, That the Bishops that he will send them, shall bring the Rules of Penance which they desired, together with a Missal. In the 77th he forbids them to have any thing to do with Lots, by putting a Pin into a Book to find out any thing they are in suspicion of. The 78th declares that Penance ought to be refus'd to none. In the 79th he forbids superstitious Ligatures made use of to cure men. The following Articles relate to Peace, Agreements or Bargains, Judgments and Civil Punishments. In the 87th he forbids forcing Widows to become Nuns. The 88th says that it is not lawful to pray for such as dy'd in their Infidelity. The 89th recommends to them the Custom of Offering the First-fruits of the Earth. The 90th says that it is lawful to eat Birds which have not been bled in killing them. The 91st forbids Christians to eat Beasts kill'd or hunted by Infidels. In the 92^d he declares that they are the proper Patriarchs who govern the Churches founded by the Apostles, which are only *Rome*, *Alexandria* and *Antioch*. That the Bishops of *Constantinople* and *Jerusalem* are also called Patriarchs; but they have not so great Authority as these three. In the 93^d he declares that

that of *Alexandria* to be the second Patriarch. In the 94th he declares the Cheat of the Greeks, who said that Christ came first from their Country. The 95th says that they ought not to be taken from the Church who have fled thither for Sanctuary. In the 96th he forbids Husbands to be divorced from their Wives, if it be not for Adultery. In the 97th he exhorts Masters to pardon their Slaves that have offended them. In the 98th he is willing that such as kill themselves should be buried, for fear their putrid Bodies should occasion Infection; but he would have no Obsequies bestowed upon them, nor any Sacrifice or Prayer offer'd for them. In the 99th he permits such to be buried in the Church as have liv'd well. The 100th approves of the Custom of carrying dead Bodies into their own Countries. In the 101st he commends Alms. In the 102d he forbids doing violence to Pagans to convert them. In the 103d he commands them to burn the Books of the *Sarazens*. The 104th is concerning the validity of Baptism administered by a Jew, who had no Religion. *Nicholas* the first answers, That such ought not to be Re-baptized, if he did confer it upon them in the name of the Trinity. In the 105th he speaks of those that preach'd a Doctrine contrary to that of the Apostles. He answers that they ought not to be heard: But that it doth not belong to the *Bulgarian* Lay-men to judge whether the Doctrine be true, or not. In the last he exhorts them to take Instructions from none but the Church of *Rome*, which always delivers the Truth to such as desire it.

These are the Decisions or Answers of *Nicholas* the first in this Work. This Pope was a great Canonist. He wrote readily and with Authority. He often quoted the Canons and Decretals of the Popes. He maintain'd the Grandeur of his See with vigour, and manag'd the most difficult Matters he was concern'd in with Honour. *M. de Marca* observes, That he had done some Injuries to the Discipline and Liberties of the Church by maintaining that it was not lawful to assemble a National Synod without the consent of the Pope: In attributing to himself the Appeals of the Clergies Cases determined in National Synods; and also after a Review brought, in Citing the Persons and Causes to *Rome* to be there determined anew, instead of appointing Judges on the places; and affirming, that the Causes of Bishops wholly belong'd to his Cognizance. But these Pretensions have not been acknowledg'd by the Church, and particularly by the *France*, who have always kept to their Liberties without the least diminution of Respect and Submission due to the Holy See. [These Epistles are all put out in Tome VIII. of the Councils.]

After the death of *Nicholas* the first, which hapned the 13th of November in the year 867. *Adrian* *Adrian II.* the second, who was about 76 years of age, was chosen in his place. He was a Roman, the Son of *Talanus*, related to the Popes *Stephen* the fourth and *Sergius* the younger. *Gregory* the fourth Ordain'd him Priest, and gave him the Title of *St. Mark*. His Liberality gained him a great repute in *Rome*, and he was propos'd to be chosen Pope after the death of *Leo* the fourth, and *Benedict* the third. And after the death of *Nicholas* he obtain'd it both by the Votes of the People, who lov'd him, and by the joynt consent of both Parties of Grandees. *Lewis* the Emperour approved of his Election; and he was Ordained the 14th of December. He was at first suspected not to favour much the Memory of his Predecessor *Nicholas* the first, because he seem'd not so severe towards *Lotharius* and *Waldrada*, as he had been. But he freed himself from this suspicion, and re-united those to him that before had forsaken his Interest upon this account.

The beginning of his Pontificate was disturb'd by the Invasion of *Rome*, which the Duke of *Spoleto* seiz'd on, and barras'd with Robberies and Plundering of his Soldiers. But *Rome* was deliver'd both by the Authority of the Emperour, who depriv'd the Duke of *Spoleto* of his own Dominions, and the Thunderbolts of Excommunication which the Pope sent out against these Robbers. A Peace was no sooner granted to the Church of *Rome*, but the Affair of *Photius* was brought before Pope *Adrian*. The Emperour *Basilus* having restor'd *Ignatius*, sent some of his Officers to *Rome* to accompany the Deputies of *Ignatius* and *Photius*. Those of *Photius's* side were drown'd for the most part, and there appear'd in his behalf but one inconsiderable Monk call'd *Methodius*, who durst not maintain his Cause, and who suffer'd himself to be cited thrice, and was at last condemn'd for Non-appearance. But the Officer of the Greek Emperour, and *John* Metropolitan of *Cæsaria* in *Cappadocia*, having presented to Pope *Adrian* the Transactions of the pretended Council which *Photius* had assembled against Pope *Nicholas* the first, he caus'd them to be examined and condemn'd in a Council which pronounced an Anathema against *Photius*, and had the Book burnt which he wrote against Pope *Nicholas*. After this *Adrian* sent Legates to *Constantinople* to assist in his name at the eighth General Council. They had at first all the satisfaction they could wish, but after the Council, they enter'd upon the Affair of *Bulgaria*, and after it was debated in their hearing, judg'd that it ought to be subject to the Patriarch of *Constantinople*, which troubled the Legates extremely. Wherefore having protested against, and declared this Judgment null, they immediately left the City dissatisfied. And being but very meanly accompanied, they fell into the hands of the *Sclavonians*, who robbed them, and took them Prisoners. They soon after made an escape, and came to *Rome* at the end of the year 870.

There are five Letters of this Pope concerning the Affair of *Ignatius* and *Photius* in the Version of the Acts of the eighth Council done by *Anastasius*. The three which follow, relate to the Affairs of *France*, and the Churches of *Brittany*, to *Lotharius* and *Waldrada*, *Aldardus*, *Wulfadus*, and the other Clergy-men Ordained by *Ebbo*. To the Kingdom of *Lotharius*, on which *Charles* the Bald seiz'd after his death, and which *Adrian* would have had been left to *Lewis* the Emperour. To the pretended Privileges of *Caroloman*, and to the Quarrel of *Hincmarus* Bishop of *Laon*, with his Uncle. It is not necessary to give any Extracts of these Letters in particular, having spoken of them particularly elsewhere. *Adrian* dyed the first of November in the year 872. He was naturally good and well temper'd, zealous for Peace, and for the welfare of the Catholick Church. His Letters are written in a

Style mixt with Gravity and Modesty, Zeal and Humility; he maintaining in every part of them his Authority, without Affectation or Contempt of any Body. He behaves himself towards those he had Business with, according to the Rules of Honesty and Charity; not Flattering them by a base Complaisance, or Offending them by high Words, nor Enraging them by his extraordinary Claims.

John the VIII. was Arch-Deacon of *Rome*, when he was rais'd to the Holy See; it was in *December* 872. that he came to this Dignity, at a time when all *Italy* began to be very much molested by the inroads of Barbarians, and Divisions between the Dukes and Lords. He was obliged to make a Treaty with the *Sarazens*, to hinder their Invasions. After the death of the Emperour *Lewis* the II. he set the Imperial Crown upon the Head of *Charles* the Bald, in the year 875. and supported himself by his Protection, as long as this Prince lived: But having a mind after his Death to let the Empire fall into the Hands of his Son, he was opposed in his Design by the Lords of *Rome*, and by *Lambert* Duke of *Spoletto*, who seized both upon that City and the Pope in it. But he escaping some time after, fled into *France*, where he held the Council of *Troies*: After this, returning into *Italy* with some succours, he drove out the Barbarians, and to procure himself a quiet Life, Crowned *Charles* the Gros's Emperour, in the year 880. and dyed at the beginning of the year 882. He has writ many Letters concerning the Ecclesiastical and Civil Affairs of his time.

The first is Directed to Count *Boson*; he thanks him for the good Service he had done his Legates with *Charles* the Emperour, and acquaints him, that he expected those Succours from that Prince with a great deal of Impatience, which he promised him against the *Sarazens*.

The second to King *Lewis*, is about the Differences between that Prince and the Emperour *Charles* the Bald: He tells him, that he cannot hope to make them Friends, till he has heard them both, and Exhorts him in the mean time to think of a Peace.

In the third he advises *Jeffry* Prince of *Salern*, that he has received Power from the Emperour to Conclude and Swear the Treaty made with him, and that he will shortly give him a Visit upon that Occasion.

In the fourth, sent to the Clergy and Faithful of the Church of *Valva*, he condemns a certain Person, who would have seized upon that Church, during the Life of *Arnoldus*, who was the Bishop of it. He commends them for not being willing to receive him; he forbids them to do it, and threatens them with Excommunication if they should, as also he that undertook to settle him, if he persisted in it.

In the fifth he commands him that he writes to--- which it may be was the Bishop of *Naples*, to separate himself from the Duke of *Naples*, who would not submit to the Holy See, and threatens him with Excommunication, if he does not do it.

In the sixth he orders his two Legates, which he had at the Emperours Court at *Pavia*, to return immediately.

In the seventh he complains of *Boson's* retaining his Legates, and begs assistance of him against the *Sarazens*, to prevent the Besieging of *Rome*, which they threatned.

The eighth is written to *Charles* the Bald; in it he allows of the Translation of *Frotarius*, from the Arch-Bishoprick of *Bourdeaux* to that of *Bourges*, upon the Testimony and Remonstrances of the Bishops of that Province, having delayed to grant it till he was acquainted with their Sentiments, as he observes in that Letter.

The ninth is Directed to *Landulphus* Bishop of *Capua*, to whom he sends word, that the Legates whom he had dispatched to the Emperour, had obtained of him, a Confirmation of all the Privileges anciently belonging to the Church of *Rome*, and particularly a Power to conclude such a Treaty, as he himself should think best, concerning the Territory of *Capua*. He informs this Bishop, that he design'd to be in that City shortly, that so he might make preparations to receive him.

In the tenth, he writes to *Adelard* Bishop of *Verona*, to come to *Rome* in *December*, to assist at the Council which was to be held there; and threatens him with Excommunication in case of a failure.

In the eleventh, he desires the Emperour to pardon *Emmenius*, and take him into favour, altho he owns him to have been justly Condemned.

In the twelfth, he begs of him to Pardon a Man that had killed another, and who was come to *Rome ad limina Apostolorum*, to expiate his Crime.

The thirteenth is Directed to the People of *Bourges*, whom he exhorts to receive *Frotarius* for their Arch-Bishop, by reason of the Desolation of the Province of *Bourdeaux*, because the Pagans having cruelly ravaged it, he was now become unserviceable in his first Diocese. In the following Letter, he commands the Bishops of that Province to acknowledge him.

In the fifteenth, he orders the Bishop of *Chartres*, to restore to his Goods and Offices, the Murderer of whom mention is made in the twelfth Letter, who had been at *Rome ad limina*, to make Atonement for his fault.

The sixteenth and the four following, are about an Affair wherein *Peter* Arch-Bishop of *Grado* was concern'd. It seems two of his Suffragan Bishops had revolted from him; and one *Dominicus* Abbot of the Monastery of *Altino*, had got himself to be Elected Bishop of *Toricelli* in spite of him. The Arch-Bishop of *Grado* having brought this Affair to *Rome*, the Pope cites both these Bishops, and the Bishop Elect, to make their Appearance at the Council which he held there; but they failing to obey the first Citation, he was forced to threaten them with Excommunication if they did not come in Person, to a Council which was to meet in *February*. Then he wrote to two of the

the neighbouring Bishops, to see this Sentence put in Execution, in case they did not obey; to the Duke of *Venice*, to send them to him; to two Bishops called *Felix* and *Peter*, that he interdicted them, till such time as they came to his Synod; and that if they fail'd of coming thither, he would certainly Excommunicate them. He blames *Dominicus* for his Carriage, and Summons him likewise to his Synod under pain of Excommunication; and he returns his thanks to the Duke of *Venice* for his good Inclinations to the Holy See; requesting him to cause those Bishops to repair to the Synod which was to be Celebrated in *February*. He directed these Letters to a certain Bishop, whom he desires to Distribute the rest, to those Persons to whom they belong'd, as it appears by the twenty fifth Letter, which is address'd to that Bishop.

In the twenty first, he desires help of the Emperour *Charles*, against the Insults of the *Sarazens*; representing to him, the terrible Devastations they made among the Christians.

The twenty second is directed to Count *Lambert*, whom he severely reproves for not hindering the violent Oppressions of some of his Subjects, and threatens to Excommunicate him if he did not take care to regulate these Disorders for the future.

In the twenty third, he thanks the Emperour *Charles* the Bald, for the kind Reception he gave the Legates of the Holy See; as also, because he sent *Ansegisus* and *Adalgarius* to *Rome*, with Commissioners to repress the Insolence of those Persons that were troublesome to the Holy See. He informs him, That they could not be Punished according to their deserts, because they were fled to a certain Marquess, and some great Lords, who took them into Protection: he prays the Emperour to find them out, and to Condemn them to Banishment; and humbly entreats him, not to suffer them in his Kingdom. In the following Letter he complains of the Conduct of *Ansegisus*, whom he accuses of maintaining a secret Correspondence with Count *Lambert*. He commends the Fidelity of *Adalgarius*, upon whom he had bestowed a Pall, by way of Recompense.

The greatest part of the following Letters relate to the Wrongs which the Holy See Suffered by the *Sarazens* and other Enemies of the Church; against all which he begs the Assistance of *Charles* the Emperour: And Exhorts the Bishops and Princes of *Italy*, to break the Treaties made with them; and animates them to declare War against them.

The thirty fourth Letter is an answer to Bishop *Ansbert*, who had Consulted him about the Promotions of Bishops and Abbots. He sends him word, That he must follow as much as he can the Directions of the Canons; nevertheless, he thinks it convenient, he should wait for the coming of the Emperour, that he may Act according to his Will and Pleasure. He says in particular, as to those Persons he had been Consulted about, that an Exile may be favoured without doing any thing contrary to the Canons. That with Permission of the Prince, the Abbot that was put out of a Royal Monastery, might be Re-established, if he hath never been Convicted of any Crime: And that a Murderer, or any Accomplice in such a Crime, ought to be deprived of all Spiritual Authority.

The thirty seventh is a Letter about the Translation of *Frotarius* Arch-Bishop of *Bourdeaux*, to the Arch-Bishoprick of *Bourges*.

In the forty second, he Exhorts King *Charles* the Gros to restore the Revenues he had taken from a Nunnery at *Bresse*, and threatens him with Excommunication if he does not do it within sixty days.

In the forty seventh, he acquaints the Emperour *Charles* the Bald, that he had Excommunicated *Adelard* Bishop of *Verona*, because he had seized upon the Monastery of *Nonantula*. He sends the same thing to the Arch-Bishops of *Ravenna*, *Milan*, and *Aquileia*, in the following Letter: and in the forty ninth to the Clergy of *Verona*.

By the fifty third, he commands the Arch-Bishop of *Milan*, and the Bishop of *Bresse*, to meet at a General Synod of the Bishops of *Italy*, which was to be held at *Ravenna* in *June*.

In the fifty fifth, he Cites *Vitus* Duke of *Venice*, and the Bishops of his Country to it. By the following Letter he commands the same thing to be done by the Bishops *Peter* and *Leo*.

In the fifty seventh, he requires the Arch-Bishop of *Ravenna* and his Suffragans, to be present at the General Synod of the Bishops of *Italy*, which was to be held at *Ravenna*.

The fifty eight is written to the Patriarch of *Aquileia*, to end his Affair in this Synod.

By the fifty ninth, he acquaints the Arch-Bishop of *Ravenna*, that this Synod was Prorogued to the nineteenth of *July*; and he signifies to him in the following Letter, that he has Summoned thither all the Bishops of *Italy*, and especially those of *Venice*. The foregoing Letters are Dated on the tenth Indiction, that is to say, that they were written between *September* 876. and the same Month in 877. The following Letters are of the eleventh Indiction.

In the sixty second, he sent a Man-slayer to his Bishop, that had been enjoyn'd Penance, and who was come to *Rome*; but he nevertheless Exhorts and Intreats this Bishop, to mitigate the rigour of his Penance.

The sixty third is Address'd to *Carloman*. He acquaints him with his concern for the Death of *Charles* the Emperour, Exhorts him to Protect the Church of *Rome*, promises to send him Legates very speedily, grants him the Pall for *Theodemarus* the Arch-Bishop, and desires him to secure him in the Possession and Enjoyment of the Revenues, which the Church of *Rome* has in *Bovaria*.

The sixty fifth is written to the English Arch-Bishop, where after he hath commended his Zeal for the Holy See, and Exhorted him to discharge his Duty with Constancy, he warns him not to suffer Husbands to forsake their Wives and Marry others. He Confirms the Privileges granted by *St. Gregory* to the Bishops of his See.

In the sixty sixth Letter, he thanks *Athanasius* Bishop of *Naples*, for Excommunicating his Brother *Sergius* who was an Enemy to the Church. He desires him to continue his Labour and

Vigilance for his Church, and recommends to him the Deacon *Peter*. In the following one, he commends the *Neapolitans* for driving out *Sergius*, and giving the Government of their City to the Bishop his Brother.

By the sixty Ninth, he sends to *Landulphus* Bishop of *Capua*, to joyn with the Bishop of *Naples* in the Defence of the Church of *Rome*, and requires him to observe the Treaty made with the *Amalphitans*.

In the Seventieth, He reproves the Bishop of *Ambrun*, for Ordaining another Bishop of *Venice* than him, that had been chosen by the Clergy and People, and whose Election had been confirmed by the Consent of *Charles* the Emperour. He enjoins him to come to *Rome*, together with him that was Elected, and him that had been Ordained.

The 68, 72, and 73. are Letters written to *Lambert* Duke of *Spoleto*, an Enemy to *Rome*, to prevent his acting those Hostilities, which he intended against it.

The seventy fifth and the six Letters following, are written about the Affairs of *Bulgaria* to that King, to the Patriarch of *Constantinople*, and the Greek Emperour.

The following Letters are written against *Lambert* Duke of *Spoleto*, who had Invaded the Territories of the Holy See, and being posselt of the City of *Rome*, had placed a Garrison in it, abused the Bishops and Priests, and hindered them from performing Divine Service in *St. Peter's* Church.

These Outrages obliged the Pope to retire into *France*, to implore aid of *Charles*, of *Carloman*, *Lewis* the Stammerer, of *Engelberga*, and *Berengarius*, as it appears by these Letters.

In the ninety first, he acquaints the Empress *Engelberga*, that he will compose the Service for the Anniversary of the Emperour *Lewis* her Husband, as she had desired him: He Conjures her to continue her care of the Affairs of the Holy See, and to act so, that he may return as soon as possible to *Rome*; he informs her also, that he will hold a Council at *Troyes* the first day of *August*.

In the following Letter he tells her, that he is come to *Arles*, and that he hath met *Boson* and *Hermengarda*, whom he wishes preferred to some higher Dignities, that they might be more able to defend the *Roman* Church.

He Exhorts the Empress to favour him in the Design he hath for them, and to write to the Arch-Bishop of *Ravenna* to pray for him, and to send Legates to *Rome* to Comfort his Faithful Friends.

By Letter the ninety third, he makes the Arch-Bishop of *Arles* his Vicar in *France*, yet without prejudice to the Rights of the Metropolitans, for whichend he gives him the Pall; and Commands the Bishops that are obliged to go out of their Provinces, not to do it without his Consent; and if there should happen any Disputes concerning the Faith, or about other matters of any difficulty among the Bishops, he requires them, after they have given him an account of it, to Decide it with twelve Bishops which he shall Assemble, provided that if it cannot be Decided by these Judges, they shall content themselves with having fully instructed him, and refer the matter to the Holy See.

He Complains it is a great Disorder, that the Metropolitans of *France* Consecrate Bishops, before they have Received the Pall of the Holy See; he desires this Abuse may not be allowed to become Customary.

The Letter ninety four is to the same Person, and on the same Subject, 'tis a forged piece, Composed of part of *St. Gregorie's* Letter, and part of the foregoing.

The ninety fifth is a Copy of one of *St. Gregorie's* Letters.

By Letter ninety six, he invites *Isaac* Bishop of *Langres* to the Synod to be held at *Troyes*.

By the ninety seventh, he Excommunicates those that had taken his Horses and Baggage at *Châlons*, unless they return them in three days, and passes the same Sentence against *Adurardus* the Priest, whose Servants had taken a Silver Plate out of the Church of *Rome*.

By the following Letters, he invites and cites the Metropolitans and Bishops of *France*, to the Synod to be held at *Troyes*.

The 108 is sent to *Luitbertus* Arch-Bishop of *Mayence*, whom he orders to return to the Daughters of *Boson* and *Engeltruda* their Father and Mothers free Estate. And declares *Godfrey* and *Engeltruda* incapable of disposing of them; and in the following Letter, threatens Count *Marfroy* who was in possession of them, unless he presently restored them.

In the 110 he complains to the Arch-Bishop of *Besançon*, that he did not come to him to Console his Persecutions: He Exhorts him to come as soon as he can, and forbids him to Consecrate a Bishop in the Church of *Lausanne*, tho the Prince command it, or the People desire it, till he hath considered what will be most Expedient.

The four following Letters are in the Council of *Troyes*.

In the 115 he cites Count *Bernard* to the Council of *Troyes*.

In 117 and 118, he invites King *Charles* and *Lewis* to a Conference: King *Lewis* came, but not King *Charles*. The Pope complains of it in 119. Letter, and lets him know, that he had adopted Prince *Boson* for his Son.

The 120 is a Sentence of Excommunication against Count *Bernard*, who had deprived *Frotarius* Arch-Bishop of *Bourges*, of his Arch-Bishoprick and Revenues.

In the 121 he threatens those with Excommunication, that had seized upon the Revenues of the Church of *St. Maurice* of *Tours*, unless they speedily restore them; and admonishes those that owe their ninths and tenths, to pay them.

By the 122, he leaves to the Arch-Bishop of *Arles* the Decision of the Controversy, between the Bishop of *Uzèx* and *Avignon*, which could not be determined at *Troyes*, the Bishop of *Avignon* being absent.

The 123 is an Excommunication of *Hugh*, the Natural Son of King *Lewis*, and *Emmo* Brother of *Bernard*, for Conspiring the Death of their King.

The 124 is Addressed to the Bishop of *Dol*, and the Bishop of *Brittany*, who had withdrawn themselves from the Jurisdiction of the Arch Bishop of *Tours*, he charges them to submit with menaces of Excommunication, if they fail.

In the 125, to *Lewis the Stammerer*, he tells, how great Obligations he lay under to *Boson*, who brought him safe to *Pavia*, and begs his assistance in reducing the Enemies of the Holy See, and recommends to him *Agilmarus* Bishop of *Clermont*.

In the 126th he accuses *Anspert* Arch-Bishop of *Milan* of unkindness, in not sympathizing with him in his Sufferings. He commands him and his Suffragans to come next *Thursday* to meet him at *Pavia*. He gives the same Orders in the following Letter. He likewise Summons Count *Beringarius* by the 128th and 131st Letters, and *Suppo* by the 130th. In the 129th he presses King *Lewis* to restore to the Daughters of *Boson* and *Engeltruda* the Free-Estate of their Father and Mother, of which he was in Possession.

In the 135th he orders two Bishops to Excommunicate those that had stole *Wipert's* Son, and plundered his Country.

In the 136th he advises Count *Hugh* to punish some Thieves.

In the 137th he exhorts him, and two other Counts, to keep their League made with *Boson*.

In the 138th he orders a Monk to obey Bishop *Wipert*, who had obtain'd him from his own Bishop and Abbot by Letters dimissory.

In the 139th he orders the Arch-Bishops of *Milan* and *Ravenna* to meet, when the Bishop of *Pavia* should require it.

In the 140 he Authorises the Bishop of *Pavia* to Excommunicate those that had taken away a Woman.

In the 141st he acquaints the Bishop of *Pavia* that he shall shortly be at *Turin*, and prays him to come thither. He intimates to him that he ought not to adhere to the Arch-Bishop of *Milan* in Prejudice of the Roman Church's Interest; and desires him to forward his Letters to the Suffragans of the Arch-Bishop of *Ravenna*.

By the 142d he calls four Bishops to a Council to be held at *Pavia*.

The 143d is a Decree for the Confiscation of the Goods of an Abbey.

In the 144th he promises Salvation to all that are kill'd in Battel against Heathens and Infidels, and absolves them as much as is in his power.

By the 145th he Suspends the Bishop of *Venice* from Celebration of Divine Service, because he had Communicated with some Excommunicated Persons; till he and they appeared before him.

In the 146th he gives leave to promote to Sacred Orders, some Persons, who in their youth hapned to be in Company where one kill'd his Companion.

In the 147th he desires two Bishops to send home the Wife of *Rostagnus*, who deserting her Husband, was fled into their Diocese; and orders them to Excommunicate all that Communicated with her.

In the 148th he advises the Bishop of *Mets*, that he should not force a Man to marry a Woman who was Contracted to him, who by her own Confession was with Child by another Man.

In the 149th he Orders the Bishop of *Pavia* to mitigate the Penance imposed by his Predecessor on a Man, for being in Company when another was kill'd.

In the 150th he orders the Bishop to cause Restitution to be made to some Persons he recommends that were robbed.

In the 151st he writes to the Bishop of *Besançon* that he had Absolved *Fulcardus* and his Wife; and that he is again to admit them into his Communion.

The 152d is an Exhortation to certain Bishops assembled in Council, to judge with Justice.

In the 153d he acquaints the Arch-Bishop of *Ravenna*, That it being order'd by the Canons that Councils should be held twice a year, he appointed one to be at the end of *March*; and orders him and his Suffragans to be there.

In the 154th he writes to the same Arch-Bishop, and tells him, That he wonders he should design to Ordain to the Bishoprick of *Sarfenne* another Person than the Priest *Lupo*, whom he had commanded him to Ordain; and forbids him doing it.

In the 155th he writes to *Anspert* Arch-Bishop of *Milan*, and he Commands him and his Suffragans to come to a Council to be held at *Rome* the first of *March*, to choose an Emperour in the place of *Carloman*, whose Infirmities made him no longer able to bear the Burthen of Government. He adds, That as it belongs to the Pope and Bishops of *Italy* to Consecrate the Emperour, so it is chiefly their Right to call and choose him.

In the 156th he Comforts the Duke of *Beneventum* for the loss he had sustained by the *Agare-nians*.

The 157th is only a Letter of Complement and Thanks to a Bishop that was very zealous for the Roman Church, and had enquired of his Health; and Condolance for the Death of his Brother. Here end the Letters of the eleventh Indiction, and those of the twelfth begin.

The six first Letters contain nothing very remarkable, being chiefly about Civil Matters.

In the 163d he forbids certain Bishops to Excommunicate the Person that brought the Emperour's Letters Patents, till his Cause were examined.

In the 165th he Excommunicates a Count and his Wife for taking a Nun out of his Monastery, till they restored her.

In the 174th, 189th, 192d Letters he exhorts *Michael* King of *Bulgaria*, to submit himself to the Church of *Rome*.

In the 181st and 182d he sharply reproves *Anspert* Arch-Bishop of *Milan*, for not coming to the Synod at *Rome*, after he had been thrice Summoned, and threatneth to proceed against him if he come not this fourth time. He forbids his holding any Assembly with any of the Kings of *France* that shall come into *Italy*.

In the 188th to the Bishop of *Limoges*, he decides, That a Man ought not to be parted from his Wife, because he had Baptized his Child himself in a Case of Necessity.

In the 190th written to the Bishops of *Dalmatia*, he exhorts them to acknowledge the Jurisdiction of the Bishop of *Rome*, and to send thither their new chosen Bishop to be Consecrated, and Receive the Pall from him.

The 191st is to the Arch-Bishops of *Arles*, *Narbonne* and *Aix*. He orders them to confer with the Bishop of *Nîmes*, to oblige him not to molest the Monks of a certain Monastery, and gives them power, if he does not do as he desires, to suspend him from all his Priestly Functions, till he comply, or appear at *Rome* to give an account of his Conduct.

In the 194th he Exhorts a *Sclavonian* Lord to continue in the Faith of the Roman Church, and live in its Obedience. He saith he hath written to Arch-Bishop *Methodius*, who was Ordained by Pope *Adrian* his Predecessor, because he had heard he taught other Doctrines than what he had professed in Presence of the Holy See.

The following Letter is to this *Methodius* Titular Arch-Bishop of *Pannonia*: he commands him to come to *Rome* and justify his Doctrine. Forbids him to Celebrate Mass in the *Sclavonian* Tongue, but only in Latin or Greek; as, saith he, the Church of Jesus Christ dispersed over the whole Earth, practiseth in all places.

The 196th is to *Anspert* Arch-Bishop of *Milan*, about his refusing to come to the Synod at *Rome*. The Pope had suspended him from Celebrating Divine Service, till he came to *Rome* to justify himself: but not regarding of that Suspension, he continued to do all Episcopal Functions. The Pope peremptorily commands him to come to *Rome*, or send his Legates.

In the 197th he thanks King *Lewis* for his good will, and invites him to come speedily to *Rome*, promising to do his utmost to make him to be declared Emperour.

The 198th Letter is to *Herard* Arch-Bishop of *Auch*, and to the Bishops of *Comminges*, *Conserans*, and *Bigorres*, concerning the Disorders in their Dioceses, which they could neither refrain by Exhortations nor Excommunications. They had written to the Pope to joyn his Authority to theirs, to put a stop to them. The Pope writes to them to use their utmost Endeavours to rectifie the Disorders of the People committed to their charge. And because the greatest were in the Marriages of Kindred, he saith, 'tis not permitted to Christians to marry their Kindred so long as they can make out any Relation. He declares all those, that are so married, and will keep their Wives, or those that shall so marry for the future, to be subject to the Church's Anathema by Apostolick Authority, and forbids all Priests to give them the Sacrament, till they have done Penance. He also declares it unlawful to have two Wives, to forsake one Wife and marry another for no cause whatsoever, or to have a Wife and a Concubine at the same time. He forbids the Laity to meddle with the Church Goods. He orders Priests and Clerks to submit to their Bishops, and to do nothing without their consent; and that the Laity do obey their Bishop under pain of Excommunication.

The following Letters concern the Affair of *Photius*, which we have spoken of in the History of the Eighth Council.

In the 204th Letter he writes to the Empress *Engelberga*, who had desired him to Absolve *Anspert* Arch-Bishop of *Milan*, and humbly represents to her, That he could not do it without the consent of his Brethren the Bishops, with whose concurrence he had Excommunicated him. That he must either come or send Deputies to the Synod to be held the eleventh of *October* at *Rome*, to answer such things as are laid to his Charge: and after Satisfaction given, he will Absolve him, and Receive him into his Communion. He saith he will Celebrate the Anniversary of the Emperour her Husband; and that he prays for the Soul of her Brother *Suppo*, that God would forgive his sins.

The four following Letters are concerning the Troubles about the Election of *Landolphus* to the Bishoprick of *Capua*.

The 216 Letter is written to King *Charles*, whom, he saith, he hoped to raise to the Dignity of Emperour, that therefore he was come to *Ravenna*: That he hoped he would labour all he could to Re-establish the Honour and Dignity of the Roman Church, and subdue its Enemies. That at his Return he found its Enemies more violent; having not only seized and carried away the Possessions, but the Persons, that belonged to the Church of *Rome*. He desires him to send him three Persons before he comes, that he may concert with them concerning what belongs to the Honour and Good of the Holy See.

In the next Letter he prays the same Prince to protect the Church of *Rome* against its Enemies.

The 218th is address'd to the Arch-Bishop of *Ravenna*; he wonders he had not recourse to the Holy See, to redress the Injury done him; he intimates, that he had sent a Prudent Person to *Ravenna*, whom he Impow'd to inform himself of all had been done to him, he orders him to be at *Rome* by the beginning of *October* at the Synod, and promises all manner of Assistance, but finds fault with his quitting his Church to live elsewhere.

In the 219th, he orders him to refer it to the Bishop of *Pavia*, whom he had Commissioned to Excommunicate those that deserve it.

The 221st Letter is to the Clergy of *Milan*, whom he orders to proceed to the Election of a new Arch-Bishop instead of *Anspert*, whom he had deposed in his Synod, and tells them, that he sends the Bishop of *Pavia* and *Rimini* to joyn with them in this Election: This Letter is the first of those that were written in the 11th Indiction, beginning in *September* 879. In the following Letter, he acquaints King *Charles* with the Deposing of *Anspert* and *Joseph*, whom the former had Ordained Bishop of *Vercelli*, and that he had put another Bishop into *Vercelli*, whom he desires him to maintain.

In the 223d he enjoyns the People of *Vercelli* to Receive the Bishop he had Ordained.

In the 224th, he threatens to Excommunicate *Nottingus* Bishop of *Novara*, unless he restored to the Empress *Engelberga* the Goods belonging to her.

In the 225th he Declares the *Amalpitains* Excommunicate, till they separated from the Heathens, with whom they maintained too familiar a Correspondence.

The 226th is written to four Bishops, whom he appoints to judge the Business of a Lady called *Theodrona*, the Widow of *Tresgius*. She came to *Rome* to complain, that after the Death of her Husband, her Brother-in-law had forced her to become a Nun, and that without the Blessing of a Priest; and that she had often declared and protested against the Veil, and had worn it but fifteen days: The Pope orders them to Assemble and Examine this Affair, and if they find these things true, then to declare her discharged of her Vow.

In Letter the 227th, he Commands the Bishop of *Naples* and Magistrates of *Amalfi*, to break their League with the *Sarazens*; and threatens to Excommunicate them, unless they do it by the first of *December*.

In 228th, he reproves a Bishop for not coming to his Synod, and Summons him to appear on the eighth of *December*, to give his Reasons why he had Excommunicated a certain Noble-man.

He gives the same Reproof to another Bishop in the following Letter, and Cites him to come and Answer the Accusations brought against him by all his Clergy.

In 230th, written to King *Charles*, he wonders that he did not acquaint him with his Arrival at *Pavia*; and prays him if he be there, to send him Ambassadors with Honourable Letters, that he might come and meet him.

In the 231st, he thanks this Prince for leaving the Church of *Vercelli*, in Possession of the Bishop he had Ordained. He Excuseth himself, that he could not absolve *Anspert* as he had desired, because the Sentence given against him was in these Terms, That he should be Suspended and Excommunicated, till he had appeared and justified himself before the Holy See.

By the 232d, he enjoyns the Bishop of *Regio* to Rebuild a Church lately Burned, to put in a Priest, and to send thither the Holy Chrism; which the Bishop neglecting, he in the following Letter orders the Bishop of *Pavia* to do it.

In the 234th, he reproves Bishop *Egilbert* for Communicating with Excommunicated Persons, and forbids him to Communicate with *Luitfredus* and *Odebricus* Excommunicated Persons; because they detain'd Goods of the Empress *Engelberga*.

In Letter the 237 he Excommunicates *Luitfredus*, for Receiving a Nun which was gotten out of his Nunnery, and detaining the Empresses Goods.

In the following Letter he threatens to Excommunicate Count *Lambert*, for Detaining the Goods of the Empress, and of the Church of *Rome*.

By the 239th, he commits to the care of Abbot *Gisulphus*, the Empresses Monastery.

In the 240th, he Congratulates the *Grecian* Emperours Officers, concerning their Victory over the *Sarazens*, and Exhorts them to come to *Rome* to assist him against the *Agarenians*.

In the 241st, he commends the Bishop of *Naples*'s Zeal for the Church of *Rome*; he Exhorts him to break his League with the *Sarazens*; and declares, that he will Excommunicate the *Amalpitains* if they do it not, of which he gives them Notice in the next Letter.

Letter the 243d, is to intreat King *Charles* the Gros, to leave the Bishop of *Lausanne* in the free Possession of his Bishoprick, and to oblige Count *Hubo*, to restore what he hath taken from the Church of *Besançon*: In the following Letter, he recommends the affair of the Church of *Langres* to the Bishop of *Vercelli*, and in the 245th, to *Thierricus* Arch-Bishop of *Besançon*.

In the 246th, he commends the Zeal of King *Charles* toward the Church of *Rome*, and desires him to send some Body with Authority, to see that all be restored to the *Roman* Church, which has been taken from it.

The 247th is to *Sfentopulcher*, an Earl of *Sclavonia*; he Congratulates his Faith and Piety, and his Submission to the Holy See, of which he had been informed by *Methodius* Bishop of *Moravia*, whom he had sent to *Rome*: He saith, he had questioned him concerning his Creed, and found it the same with the *Roman*; and whether his Sentiments were Orthodox, and found him to be sound in all points of Catholick Doctrine; upon which Account, he sends him to Govern his Church, with the Quality of Arch Bishop, which he confirms for ever. He adds, that he had Consecrated

Wichinus Bishop of *Nitria*, and desires him to send some other Priest, that he may Ordain him Bishop of some other Town, and that these three Bishops may regulate Affairs as need shall require: He orders all Priests and Clergy-men to submit to the Arch-Bishop; then he repeats what he had before said, about the Celebration of Divine Service in the *Slavonian* Tongue; and first, he approves of Prayer in that Tongue; secondly, he saith, 'tis not contrary to Faith nor sound Doctrine, to say or sing Mass, the Gospel, or the Lessons of the Old or New Testament, or the Hours of other Service in the *Slavonian* Language, provided that they be well Translated; for God is not only Author of the Hebrew, Greek, and Latin, but also of all other Languages which he hath made to Praise him with. Thirdly, he thinks it fit to read the Evangelists in Latin, for the greater Reverence, and afterwards in the *Slavonian* Tongue, in respect of the People who understand it not, as 'tis Practised in some Churches. Fourthly, he writes, that if it pleases the Prince and his Judges to hear Mass in Latin rather than in the *Slavonian* Language, it may for them be Celebrated in that Tongue.

In the 248th he reproves a Bishop, for having violated a Treaty made with the Bishop of *Capua* in his Ordination; he orders him to go on with it, and in Case of default, threatens him with Excommunication: He permits him to come to him, if he have any Complaint or Excuse to make.

The 249th is to King *Charles* the Gros, he thanks him for the good Offices he does to the Church of *Rome*; and particularly that he commanded all the Counts and Bishops his Neighbours, to defend the Territories of *St. Peter*, against the Assaults of all Enemies, not only bad Christians but *Sarazens*, who are always Pillaging the *Roman* Church. He saith, he would have Conferred with *Wibodus*, Son of Count *Lambert*, but he failed of Meeting at the place appointed: He promises that Count *Boson* shall find no Refuge or Asylum at his Court; and Rejoyceth, that King *Charles* will quickly come and beg of him, to send Commissioners that may do him Justice.

The two following Letters are about *Phorius's* Affair, which hath been spoken of elsewhere.

The 252d is also to King *Charles*, he acquaints him, that he waits his Arrival with Impatience, and complains that he had not sent him Commissioners according to his desire, and that an Excommunicated Person called *Georges*, being come from him, had seized upon certain Revenues in the Possession of the Church, pretending they belonged to him, and also, that he very much molested his Neighbours. He desires him to remedy this disorder, and to remove the Enemies of the Holy See; this, and the following Letters, are written in the XIVth Indiction, which begins at the Month of September 880.

By the 253d, he Summons the Arch-Bishop of *Ravenna* to the Synod, which had been Prorogued to November, to determine with other Bishops some Ecclesiastical Affairs. He acquaints him, That in this Assembly, they will go upon the Affair of Count *Deus Dedit*, whom the Arch-Bishop of *Ravenna* had Excommunicated, for Contracting Marriage with one of his Relations; adding, that tho' indeed it was in his Power to absolve him, yet since the Council was so nigh, he thought it convenient to defer the Conclusion of it to the Synod, where he would be present. He tells him, That the Earls Wife had presented a Petition to him, wherein she says, that he was made Privy to her Marriage, and soon after she was Married, he had admitted and invited them to his Communion; he also gives him an account of another Affair.

The 254th is a Circular Letter to the Bishops of *Italy*, to call them to the Synod which was to be held the seventh of November.

The 255th is addrest to King *Charles*, he acquaints him, that the *Sarazens* were defeated by the *Greeks*, but that those *Barbarians* were yet very troublesome, and desires his Succours against them.

It appears by Letter the 256th, Directed to *Anspert* Arch-Bishop of *Milan*, that *John* the VIIIth did once pardon him, and received him into his Communion; but that the Arch-Bishop having again offended him, by Apprehending two Monks of the *Roman* Church, and putting them in Prison: The Pope commands him to release them. In the next Letter, he threatens the Proctor of *Pavia* that had Arrested them.

By the 258th he absolves the Marquess *Adelbert*, because he found him faithful to the Church of *Rome*, and his Subjects, provided they make satisfaction to the said Church within fifteen days. In the next he writes, that he hath sent Legates with Instructions to treat with him; and Exhorts him to Compliance with his desires, and not to come to *Rome*.

In the 260th to *Anspert* Arch-Bishop of *Milan*, he approves of the Ordination of *Joseph* to the Bishoprick of *Asti*, tho he had been before Ordained Bishop of *Vercelli*: But his Ordination being found faulty, he was deprived and put in the same State and Condition he was before.

In the 261st, he threatens the Arch-Deacon of *Milan* with Excommunication, unless he submits to his Arch-Bishop, and return to his Church.

The 262d is to a Private Church-man of *Milan*, whom *Anspert* had Excommunicated, for raising troubles in the Church, and detaining some of his Goods: he Exhorts him to his Duty, and to give full satisfaction to his Arch-Bishop, or else he Confirms the Excommunication against him.

In the 263d he Entreats *Lewis* and *Carloman* to joyn their Consent with *Charles*, that *Engelberga* may retire to *Rome*, where he promises to have such an Eye over her Actions, that she shall undertake nothing against them, nor the Emperour for the future.

The 264th is a Bull, by which he puts under the Protection of the Holy See, the Monasteries and other Benefices belonging to one *Harderick*.

In the 265th, he complains of the Bishop of *Naples*, for not breaking the Treaty with the *Sarazens*.

The two following Letters are about a difference between the Bishop of Trent and Verona, about some Ecclesiastical Revenues, he writes about it to the Bishop of Trent, in Letter 266th, and appoints them Judges in Letter 267th.

The 268th is Directed to *Methodius* Arch-Bishop of *Sclavonia*, he comforts him under some Persecutions, which he suffered from a certain Bishop; assuring him, that he had neither Contributed to it, nor Privately Written against him: He Exhorts him to be Zealous for Religion, and promises him Justice against his Enemy.

By the 269th, he begs a speedy Relief of *Charles* the Emperour against the *Sarazens*.

In the 270th, he Pronounces *Athanasius* Bishop of *Naples* Excommunicate, for not breaking the Treaty made with the *Sarazens*.

The 271st is to the Arch-Bishop of *Ravenna*, who had brought *Aldericus* into his City from the Emperour. He blames his Carriage, and pretends 'tis contrary to his Oath. He promises him, that returning from *Naples*, he will come to *Ravenna*, and do Justice to that Church. He enjoins him to Ordain *Dominicus* Arch-Deacon, Bishop of *Fayance*, whom he had nominated to that cod.

In the 272d written likewise to the Arch-Bishop of *Ravenna*, he reproves him for having obliged a married Woman to leave her Husband, and marry her Ravisher; and Accuses him of Disobedience to the Church of *Rome*: Therefore forbids him Ordaining any, till he had appeared at the Synod to be held at *Rome* in *October*.

In the 273d he commands the same Arch-Bishop to dismiss the Clerks belonging to the Bishop of *Playfance*, that had retired to *Ravenna*, whom the Arch-Bishop had received without Letters of leave from their own Bishop; and commands him to Absolve the Clerks of *Playfance*, whom he had Excommunicated. We see by these Letters, that this Arch-Bishop had frequent Contests with *Rome*. This more plainly appears by the following Letter, which sheweth that this Prelate had Ordained another Person Bishop of *Fayance* than him whom the Pope had nominated. The Pope by this Letter Excommunicates him, and forbids him taking Possession of this Bishoprick, or exercising any Function, till he had presented himself to the Synod at *Rome*.

He Cites a second time the Arch-Bishop of *Ravenna* by Letter 274. intimating to him, That he stands Accused of several Crimes, and chiefly of Perjury.

In the 276th he determines the Affair of one *Deus Dedit*, an Inhabitant of *Ravenna*. His Arch-Bishop had Excommunicated him as Convicted of Incest: He appeals to the Holy See, and came to *Rome* to clear himself; but no Body appearing from the Arch-Bishop, the Pope would not Absolve *Deus Dedit*, till he had written to the Arch-Bishop to send Accusers and Witnesses to *Rome*. He sent a Priest and a Deacon with an Accusation in writing: *Deus Dedit* answer'd, and proved his Marriage to be according to Ecclesiastical and Civil Laws. The Pope and the Synod declar'd him Absolved, and confirmed his Marriage.

In the 277th he writes to *Charles* the Emperour to send him two Legates, that he might regulate the Wrong and Injustices the Church suffers under his Reign.

The Arch-Bishop of *Ravenna* not appearing at the Synod, was Excommunicated. The Pope Advises those of *Ravenna* by Letter 278, and forbids them to Communicate with him.

By the 279th Letter he Congratulates the Emperour *Charles* his intended Journey into *Italy*. He exhorts him to Succour the Church of *Rome*, and to expel *Guy* out of the Possession of the Lands of the Church.

In 280. he thanks the Bishop *Luitwardus* for having procured the Emperour's Journey into *Italy*.

By the 281st he commands the People of *Geneva* to obey *Optandus*, whom he had Ordained their Bishop.

In the 282d he prays the Bishops and Counts of *Italy* to intercede with the Emperour, that *Engelberga* might come to *Rome*.

The 283d is directed to the Arch-Bishop of *Cologne*, touching a Priest long since Excommunicated by Pope *Nicholas*, for having Communicated with *Ingeltrude*, and had undergone eleven years Penance; the Pope Absolves and Restores him at the Request of the Arch-Bishop of *Cologne*. He likewise writes to this Arch-Bishop to Judge concerning the Divorce of *Gideon*, whose Wife had committed Adultery with her Brother, according to what *St. Austin* writes on that Matter in his Book of Adulterous Marriages; and what is ordered by Pope *Innocent*.

In the two following Letters he praises several Lords for their Zeal to the Holy See.

In the 286th he expresses his Joy for the Emperour's coming to *Ravenna*, and begs him to hasten his Journey.

The 287th is to the King of *Bulgaria*: He expresses his admiration, that he hath not sent Ambassadors to *Rome*, and Exhorts him to do it, and acknowledge the Holy See.

In the 288th he reproves the Arch-Bishop of *Vienna* for favouring the Allies of *Boson*, and Cites him to *Rome*.

The 292d is written to the same Arch-Bishop, and blames him for causing *Optandus* Bishop of *Geneva* to be apprehended, and Ordaining another in his place. He Cites him a second time to *Rome*.

In the 293d he complains to the Emperour, that the Marquels *Guy* had seized on the Goods of the Church of *Rome*, and refused to do him Justice; desiring him to come in Person and do him right.

By the 294th he Absolves the Bishop of *Naples*, provided he break the Alliance made with the *Sarazens*, and strangle the most Guilty of those that are in his hands, and send him the rest.

The 295th is an Answer to *Oteran* Arch-Bishop of *Vienna*, who to clear himself, writ to the Pope, That he had Ordained a Bishop for *Geneva* before the Arrival of *Optandus*. The Pope answered, That 'twas well known to the World how long that Church had been without a Bishop; and that 'twas for that Reason, and the Necessity of that Church, that he had Ordained *Optandus* Bishop of that place. That he ought not to object this against him, that he was not of that Church; since he himself was neither a Clerk, nor Instructed nor Baptized in the Church of *Vienna*, of which he was now Bishop. He Cites him to the Synod at *Rome* with *Adalbart* Bishop of *Maurienne*, who was Accused of having injured the Bishop of *Grenoble*; 'tis to him that the following Letter is directed.

The 297th is to *Michael* King of *Bulgaria*, whom he often Exhorts to send Ambassadors, and submit to the Holy See.

In Letter the 298th, written to the Empress and *Luitwardus* Bishop of *Vercelli*, he entreats her to press the Emperour to assist him against the Infidels, and to send *Engelberga* to *Rome*.

By Letter the 299th, Directed to *Anspert* Arch-Bishop of *Milan*; he Confirms the Privileges of the Church of *Milan*, and Exhorts him to Labour and Pray for the Church of *Rome*: Here end the Letters of the XIVth Indiction, and begin those of the XVth, beginning in *September* 831.

In the 300th Letter, he enjoyns the Arch-Bishop of *Ravenna* to restore to Dean *John* all he had taken away from him.

In the 301st, he orders the Clergy of *Ravenna* to Apprehend *Maimbert*, whom he had Excommunicated, and send him to him.

By the following, he adviseth his firm Friend to do it with Expedition; he enjoyns the same thing to Duke *John*, in Letter 303.

The 304th is a Condoling Letter, written to the People of *Ravenna* for the Death of their Bishop: He Confirms the Election they had made of an Other, and charges them to respect him. He recommends to them the Dukes *Deus Dedit* and *John*, together with their Estates.

In Letter the 305th to the Abbot *Hugh*, he desires him to Exhort King *Lewis* to come to *Rome*, and warns him to shun the Communion of *Formosus*, of *John* Arch-Bishop of *Rouen*, *Adelard* Arch-Bishop of *Tours*, and *Frotarius* Arch-Bishop of *Bourges*.

Letter 306 is Directed to King *Charles*, whom he entreats to Confirm King *Carloman* in his good Intentions toward the *Roman* Church.

In the 307th, he sends to *Suppo* to meet him at Mount *Cenis*, and to bring thither to him the Prince's *Engelberga*, *Anspert* Arch-Bishop of *Milan*, *Wibodus* Bishop of *Parma*, and some other Persons of Trust.

In 308th, he commends to a Bishop the Care of a Vacant Church, till it be provided of a Pastor.

The following Letters are not set down according to the Order of their Dates.

In Letter the 309th, written to *Aldephonsus* King of *Gallicia*, and all the Christians of that Country: he makes the Church of *Oviedo* a Metropolitan Church, with Authority over the Kingdom of *Gallicia*. In the next he advises that Prince to have the Church of *S. James* consecrated by the Spanish Bishops, and desires some Moor-Cavaliers to serve against the Enemies of the Church of *Rome*.

In the 311th he grants the Communion to some Priests of *Salerno*, who tho Excommunicated by Pope *Nicholas* his Predecessor, yet were suffered to Exercise their Functions, on condition they should Fast every *Monday* and *Friday* for three years.

The 312th is a Fragment of a Letter written to the King of the *Bulgarians*, accusing him of Schism, because he Received the Sacrament of such People as the Church of *Rome* counted Excommunicated.

In the 313th, he Creates *Ansegisus* his Vicar in *France* and *Germany* with Power to Assemble Synods, if need required, and to regulate the Affairs of that Country: He orders him also, to Publish the Decrees of the Holy See, and to refer to him all Affairs of Difficulty or Consequence.

In the 314th, he gives leave to *Hincmarus* Arch-Bishop of *Rheims*, to Ordain in the Church of *Laon*, him that was chosen in the place of his Deposed Nephew; this Letter is Dated on the fifth of *January*, Indiction IX. that is to say the year 876.

Letter the 315th, Directed to the Bishops and Arch-Bishops of the Kingdom of *Lewis* of *Bavaria*; he smartly reproves them, for not hindering their King from Entering into the Kingdom of *Charles* the Emperour; and he acquaints them, that he hath sent two Legates to Compose the Differences between those Princes, and to Excommunicate him that shall not agree to their Decisions.

He writes the same thing to the Counts of the Kingdom of *Bavaria* in the following Letter: On the contrary, he praises the Prelates and Counts of the Empire, because they continued faithful to him: and reproves in Letter the 318th, those that had abandon'd him.

Letter 319th is directed to all the Arch-Bishops, Bishops, Abbots, Priests, Judges and People of *France* and *Germany*. He gives them to understand, That *Gregory Nomenclator* and *George* his Son-in-law, having been Impeached before the Roman Church, and Accused in two Writings, he had Cited them by two Bishops, and by his Secretary, who had delivered them Copies of the Accusations against them; that they had put off their Appearance from day to day, and in the mean time had conspired to Introduce the Sarazens into *Rome*. That not being able to affect their Designs, and the Day of their Trial approaching, they had by Night opened a Gate of the City, and fled with Bishop *Formosus*, and some others, that had conspired against the Emperour *Charles*. That he had sent two Bishops to Cite them, but not finding them; and having put off their Trials to another Day, and sent again without success to seek them, he had assembled a Council, and pronounced against them the following Sentence: That *Formosus* Bishop of *Porto*, heretofore sent Ambassadour by Pope *Nicholas* to the King of *Bulgaria*, had engaged that Prince to receive no other Bishop sent by the Holy See but himself: Also being Convicted of having done his Endeavours to pass from his Bishoprick to that of *Rome*; of having quitted his Church; fled out of *Rome*, and Conspired against *Charles* the Emperour; should be Excommunicated and Deprived of his Priestly Office, if he did not appear to justify himself within Fifteen days, that is to say, by the Second of *May*, and that without hopes of Restoration, if he past Twenty days without appearing. That *Gregory*, *Stephen*, *George*, *Sergius* and *Constantine*, Authors and Accomplices of the said Conspiracy, and Guilty of divers other Crimes, should be also Excommunicated unless they appeared within Ten days, and be for ever Anathemized, if they do not do it in Fifteen. He adviseth by this Circular Letter all Prelates and Believers not to Communicate with them; and declares those that do so, Excommunicated as well as they.

Letter the 320th is directed to *Photius*, and written concerning the Addition of the *Filioque* added to the Creed: Pope *John* the Eighth disapproves of it.

These Letters are followed by some Fragments of others, written by *John* the Eighth, gathered out of *Gratian*.

In the first, taken out of a Letter written to the Bishop of *Vannes*, he determines, that a Bishop having committed Manslaughter, can never perform Priestly Functions afterwards.

In the Second, out of a Letter written to *Rostagnus* Arch-Bishop of *Arles*, That the Sacrament cannot be given to a Person ravished, till she hath quitted her Ravisher.

In the third, cited out of a Letter to the Arch-Bishop of *Narbonne*, he submits to the Judgment of this Metropolitan, an Excommunicated Priest who had been put to Penance by some Bishops of his Province, and advises him to take six Bishops with him to judge of it.

In the fourth he writes to the Arch-Bishop of *Cologne*, That he cannot grant him the Pall, because in the Letter by which he desired it, he neither spoke according to the Custom of Universal Councils, nor the Decrees of the Popes, and that he had not signed the Letter, nor sent any one to testify the Truth of it by Oath.

Lastly, There is a Fragment of a Constitution concerning the Cardinals, attributed to Pope *John* the VIIIth; which orders, that they shall be present at least twice a Month in the Churches, to which they are entituled, that they may inform themselves of the demeanour of the Clergy, prevent disorders, and judge of all differences between the Clergy and Laity in Ecclesiastical Affairs; he also commits to their Charge, the care of Monasteries; he likewise commands them to be twice a Week at the Palace, according to the Command of *Leo* the IVth, to regulate Affairs there. In fine, He grants them half the Revenues and Contribution of the Parishes of *Rome*, upon Condition that they perform Divine Service there. These Constitutions do not appear to be so ancient as *John* the VIIIth.

Father *Labbe* hath made an Addition of some Letters, which he supposes to belong to Pope *John* the VIIIth: but either they are forged as the three first, or they are Grants of Privileges, which are not of *John* the VIIIth's, only as the fourth and the sixth; or they are found elsewhere as the fifth, which differs not from Letter 113th, and the seventh, which is a Paper of Instruction, given to the Legates sent to *Constantinople*, about the Affair of *Photius*. [These Letters of Pope *John*'s are Extant in Tome IX. of the Councils, with the Fragments.]

After *John* the VIIIth, the See was held by *Marinus*, and afterwards by *Adrian* the IIIrd, they lived but a short time, and did nothing considerable. *Stephen* the Vth who Succeeded, writ two Letters into the East; one to the Emperour *Basilius*, and the other to the Oriental Bishops, about the Affair of *Photius*. There is also a little Letter that bears his Name, to *Robert* Bishop of *Mets*, in which 'tis Decided, that a Clerk having lost one Finger, might be Promoted to Holy Orders.

A Fragment of another Letter to *Fulke* Arch-Bishop of *Rheims*, in favour of *Teutboldus* chosen Bishop of *Langres*; which Commands him to put him in possession of that Bishoprick. I do not mention another in favour of the Church of *Narbonne*, against the rights of the Church of *Tarragon*, which is a supposititious Monument full of falsities. [His Epistles are in Tom. IX. of the Councils.]

At the end of this Age, the Church of *Rome* was troubled by the Election of *Formosus* Bishop of *Ostia*, Translated to the Bishoprick of *Rome*; This Man had been Deposed by Pope *John* the VIIIth: But being returned under the Papacy of *Marinus*, he used all arts and interest to obtain the Holy See; but finding himself hated and rudely used by the *Romans*, he procured the Emperour *Arnoldus* to come to *Rome*, who Beheaded several of the Chief of that City, who came to meet him. After his Death, which happened in the year 896, about the fifth or sixth of his Popedom, the Holy See was Disputed between *Boniface* and *Stephen*.

This last being an Enemy to *Formosus*'s Memory, dug up his Corps, drest him, and stript him of his Pontifical Habit, and after having cut off his Fingers, threw him into the *Tyber*; and Declared, that all whom he had Ordained should be Ordained anew; and made this cruel and unreasonable Proceeding be approved of by a Council held at *Rome*: But Pope *Romanus* that succeeded him in the year 900, revok'd what his Predecessor had done: And his Papacy, and that of his Successor *Theodorus* lasting but few Months, *John* the IX in a Council, Disannulled all that had been done against *Formosus*, declared all his Ordinations good, Condemned to the Fire the Acts of the Council, held under *Stephen* the IVth, Excommunicated those that had dug up *Formosus*'s Body, and forbid for the future all such like Proceedings.

These last Popes have written very little: There are two Letters of *Formosus*'s; one to *Stilianus* about the Affairs of the East, another to the Bishops of *England*; but the latter which is likewise attributed to Pope *Leo* the VIth belongs to neither of them, being writ at a Council, supposed to be held the year 903. which neither agrees with the time of *Formosus*'s being Pope, nor with the Reign of King *Edward*, in whose time this Council is placed. They Attribute to *Stephen* the VIth, two Letters to the Arch-Bishop of *Narbonne*, but both seem to be Supposititious. As to the Letters of *John* the IXth, we shall speak of them in the History of the following Age.

C H A P. XVII.

Containing the Ecclesiastical History of the Lives and Martyrologies of the Saints.

THis Age had but few Writers, who attempted to give an account of the Ecclesiastical Affairs of it in General, but had an abundance of Authors, who compos'd the single Lives of several Saints.

Among the Ecclesiastical and Profane Historians of the first sort, which flourish'd in this Age, *Sergius*. we may reckon *Sergius*, of whom *Photius* [*Cod. 67*] speaks; and assures us, That this Author wrote an History of all things memorable, both in Church and State, from the Time of *Copronymus* to the 8th Year of *Michael Balbus*, which was the 828th Year of Jesus Christ. It is evident that he was a Layman and a military Officer. Since he relates also the Actions of the Army, as well as his Thoughts concerning the Disputes, then on Foot, about Religion: We have not this Work. *Photius* observes, That his Style was clear, elegant and unaffected: He us'd very proper Words and Expressions; that his Composure was very curious and his Method pleasant, easie and Natural; which he judges the best Properties of an Ecclesiastical Historian.

Eginhardus, Secretary to *Charles* the Great, and founder of the Monastery of *Selgenstat* upon *Eginhardus* the *Maine*, in the Diocese of *Mentz*, Wrote the Life of *Charles* the Great, and the Annals [of the most observable Things done in the Reign of King *Pepin*, *Charles* the Great, and *Lewis* the Godly] beginning at the Year 741. and ending at 829. [Both these Works are printed together at *Cologne*, 1521. quarto, at *Francfort* 1584. in fol. and 1594. in octavo.] We have also some Letters of his [viz. 62 put forth by *Du Chesne*, in his Appendix, *Tom. 2.*] a Treatise upon the Cross, and an account of the Translation of the Reliques of *S. Marcellinus* and *S. Peter*, which *Ratavius* and *Diendo* cunningly conveyed out of the Church of *S. Tiburtius*, near *Rome*. [This last Treatise is extant in *Surius*, *June 2d.* and the other is quite perished.]

Theganus, a Suffragan of the Bishoprick of *Treves*, hath written an History of *Lewis* the Kind [or Godly.] [*Pitbaeu* hath put it out, with the French Writers of this Age, at *Francfort*, 1594. p. 291. And *Du Chesne* in his Collection of the same Writers, *Tom. 2.*] He flourished from the Year 810. to 840. or thereabouts.

Petrus Siculus, being sent, in 870. by the Emperor *Basil* to *Tibrica*, in *Armenia*, to procure *Petrus* the exchange of some Prisoners; and there having had some Conferences with the *Manichees* of that Country, call'd *Paulitians*, made a Treatise, containing The History of [the Rise, Progress and Downfal of] the *Manichees*, and the Doctrines which they maintained. This Treatise hath been translated by *Raderus* [a Jesuit] and Printed in Greek and Latin at *Ingolstadt*, in 1604. and in *Biblioth. Patr.* [*Tom. 16.*] It is dedicated to an Archbishop of *Bulgaria*. In it he reduces the Errors of the *Manichees* to six principal Heads, which are these. 1. That there are two Principles, a good one and an evil; the one the Creator and Governour of this World, the other of the World to come. 2. That Jesus Christ was not born of the Virgin. 3. That the Elements in the Sacrament, are not converted into the very Body and Blood of Christ. 4. That they condemn and disgrace the Cross. 5. That they reject the Books of the Old Testament and *S. Peter's* Epistles. 6. That they account the Ecclesiastical Ministry of Priests and Elders unnecessary. He then relates the Story of *Manes* and his Sect. All that he says is taken out of the Catechises of *S. Cyril* of *Jerusalem* and *Epiphanius*. He promised a Confutation of these Errors, but hath not done it in that Treatise. *F. Sirmondus* saw a Confutation of two of these Articles, by several Texts of Scripture, in a MS. in the *Vatican Library*.

But, of all the Ecclesiastical Authors of this Age, there is none more famous than *Anastasi- Anastasius* *sus*, an Abbot and Library-Keeper of the Church of *Rome*, who flourished under the Pope- *Bibliothec-* *doms* of *Nicolas I.* *Adrian II.* and *John VIII.* He was sent by *Lewis II.* Emperor of *Italy*, *carius*, to *Basil* Emperor of the East [to obtain a Marriage between his Master's Daughter and *Basil's* Son] and was present at [the last Session of] * the VIII.

Council; where he was of great use to the Pope's Legates, because he understood both the Greek and Latin Tongues well. He hath translated the Acts of this Council, and of the VII. [at *Nice*] with several other Records of the Greek Church, [which are extant in *Tom. 7* and 8 of the Councils;] as also a three-fold Chronology; containing [a Collection of such Ecclesiastical Matters] as are related in] the *Chronica* of *Nicephorus*, Patriarch of *Constantinople*, *Georgius Syncellus*, and *Theophanes*, from the Beginning of the World to the Reign of *Leo Armenus* [put out by *Fabrotus*, at *Paris*, 1649. with his own Notes.] A Collection of several Pieces concerning the History of the *Monothelites*, published by *F. Sirmondus* [at *Paris*]

* This Council, which passes for the 8th General Council in *Coriolanus's* Collection, is rejected both by the Greeks and Romanists, for an unlawful one, being called without the Consent of the Western Emperors, and managed by the *Iconolatre*, or Image-Worshippers, with Force and Cruelty, against *Iconomachi*, especially the great *Photius*, who was deposed from his See of *Constantinople*, and *Ignatius* put into it.

in 1620. [and in the *Biblioth. Patr. To. 12. p. 831.*] The Life of S. John the Alms-giver, Patriarch of *Alexandria*, mentioned by *Sigibert* and *Trithemius* [is not extant] and the Martyrdom of S. *Demetrius*, published by F. *Mabillon*, in his *Analeſts*, *Tom. 1. [p. 65.]* His Translations have all Prefaces to them, made by him, and very well written: But his most excellent one is that which he hath prefixed to the Version of S. *Dionysius* the *Arcopagite*, made by *Erigenes*, where he speaks of the *Scholia* which he had translated. He is commonly thought to be the Author of the Popes Lives, which bear the Name of Pope *Damasus*, but falsely, and they are printed under *Anastasius's* Name at *Mentz*, in 1612. [1602.] But 'tis doubtful whether they are all his, and many believe that they are a Compoſure, taken out of several Authors. F. *Labbe* assures us, That he saw a MS. written in *Charles* the Great's Time, which contain'd the Lives of the first Popes; which, if it be true, this Work can't be all *Anastasius's*. I am of Opinion, that the Lives of the first Popes, as far as *Damasus*, were written by a more ancient Author, who put them out under *Damasus's* Name: But the latter are *Anastasius's*, who reviewed them, and put them in that Form they now are in, and concluded them with the Life of *Nicholas I.* for I take the Lives of the five following Popes to be written by *William*, who succeeded *Anastasius* in the Office of Library-keeper, in the Church of *Rome*. Nevertheless *Anastasius* might write the Life of *Adrian II.* for he certainly outliv'd him: And perhaps he lived long enough to write the Lives of the four following Popes. He wrote tolerable good *Latin*, and was a learned Man for his Time. He was a good Polititian, and studied the Interest of the Church of *Rome*.

The Anonymus Author of the Liber Synodicus. There remains only the Author of the Treatise, called *Liber Synodicus*, whose Name is unknown. His Work is, An Abridgment of the first Councils, commonly called, The little Synodical Book: It ends with the Council held by *Photius* in 877. which is accounted the VIII. General Council, which makes it probable that he lived about the end of the IX. Age. This Work hath been Printed at *Strasburg* in 1601 [in quarto.] and since is put by F. *Labbe* into the last Collection of the Councils. It is a very short and plain Abridgment, and contains nothing considerable or extraordinary about the History of the Councils.

Michael Syncellus. The number of the Historians of this Age, which have written the Lives and Panegyricks of the Saints, is very great; The chief of them are these that follow: *Michael Syncellus* of the Patriarch *Nicephorus*; and, after his Death, designed for his Place, by the Empress *Theodora*: But he refused to accept that Dignity. He wrote the Life of S. *Dionysius* [the *Arcopagite*] and made a Panegyrick in Honour of the Holy [Archangels and] Angels: In which, after he hath invoked them, and distinguished their several Orders, he speaks of their good Offices, which they perform to Men, and relates several Examples to prove it out of Holy Scripture. Lastly, he makes several Exclamations, by way of Encomium. There is an Hymn at the end of this Discourse, published by F. *Combesis* [in his *Auctuar. Nov. Tom. 1. p. 1525.*] and is found in the *Biblioth. Patr.* The Style of it is lofty, full of great Words and affected Epithers.

Methodius *Methodius*, prefer'd to the Patriarchate of the Church of *Constantinople* in 842. is also the Author of S. *Dionys's* Life, which is extant at the end of the Works of that Father [printed at *Antwerp* in 1634. *Tom. 2.* 'Tis also printed alone at *Florence*, 1516. *Paris* 1562.] Some Fragments also of two Sermons, printed by *Gretzer* [in his *Tom. 2. de Cruce*] are attributed to him: The one is concerning the Benefit of the Death of Christ, and the Reasons why he would dye upon the Cross. The other is against those that are ashamed of the Cross of Christ. To these we may add, The Encomium of S. *Agatha*, translated into *Latin* by F. *Combesis*, in his *Biblioth. Conciliar. Patr.* and is said to be in MS. in the Library of S. *Mark* at *Venice*. Some also attribute to him a Sermon upon S. *Simeon*; and another upon the Sunday, called *Dominica* in *Ramus* [or *Palm-Sunday*, which is the Sunday before *Easter-day*] which F. *Cambeſis* hath printed among the Works of the elder *Methodius* [who flourished in 290. at *Paris* in 1644.] although it be very doubtful whether they be so ancient, as we have observed in speaking of the Elder *Methodius*. He dyed in 847. [in *Balsamon's* Collection of the *Greek Canon* we meet with some penitential Canons, attributed to *Methodius*, but the Learned judge them not to be his.]

Hilduin *Hilduin* To *Methodius* we may joyn *Hilduin*, the Patron of the Fable of S. *Dionysius* the *Arcopagite's* coming into *France*. He was Abbot of S. *Medard* at *Soissons*, of S. *German* and S. *Dionys* [near *Paris*] and chief Chaplain to the Emperor *Lewis* the Godly. He made a Reformation in the last of these Monasteries, in 829. and settled Monks there instead of the Canons, formerly there. He took *Lotharius's* part against his Father, and was banished into *Saxony*. But he was again restored, and after his Restauration he wrote his Book of the *Arcopagite*, by the Command of *Lewis* the Godly. In it he undertakes to prove, That *Dionysius*, the Apostle of *France*, was the *Arcopagite*: But this Work is full of abominable Falsenesses and gross Forgeries. He proves his Opinion by Records of so small Authority, That his Writing discovers the weakness of the Cause he maintains, and his own inability to do it. This Work was printed at *Cologne* in 1563. and is put by *Surius* among the Lives of the Saints [Octob. 9.] with a Letter from *Lewis* the Godly to him, and his Answer. *Hilduin* dyed, according to the Opinion of some, in 838. and of others in 842.

David Nicetas, surnamed *Paphlago*, because he was a Bishop in *Paphlagonia*, altho' he was also Patriarch of *Constantinople*, was a great admirer of the Patriarch *Ignatius*, and wrote a long History of his Life [which is extant, with the Acts of the VIII. Council at *Ingolstadt*, 1604. quarto. and *Tom. 8. of the Councils. p. 1179.*] He hath also composed several Panegyrics, in honour of the Apostles and other Saints [*viz. S. Mark, S. Mary, S. Gregory the Divine, S. Hyacinthus, Eustatheus, Agapius and Theopistus*] printed by *F. Cambes* in his last continuation of the *Biblioth. Patrum* [at *Paris* in 1672.] His Style is elegant and pleasant; his Relations are simple and plain, without being tedious. He often turns his Speech to the Saints; he commends and makes Acclamations in their Honour, according to the Custom of his Time.

Leo the Wise, Emperor of the East, may be reckoned among the Panegyrists of the Saints. He succeeded his Father *Basilus* in 886. and reigned till 911. He took great pleasure in composing Sermons. *Baronius* hath published a List of 33. [ad *Annum 911. numb. 3.*] which are found in a MS. in the *Vatican Library*, *Gretzer* hath published 9. printed at *Ingolstadt* in 1600. and since, *F. Cambes* hath inserted 10 in the first Tome of his *Auctuar. Biblioth. Patrum*. Besides these, we have a Discourse upon the Life of *S. John Chrysostom*, among the Works of that Father [*Tom. 8.*] of *Savil's* Edition, and a Sermon upon *S. Nicolas* [Bishop of *Myra*] printed at *Toulouse* in 1644. and some Predictions [*viz. 17.*] concerning the State of *Constantinople*, Printed by *Codinus* [at the end of his *Antiquities*, at *Paris* in 1655.] *Baronius* mentions other Works of *Leo*, which are in MSS. in the *Vatican Library*, *viz. several Discourses, Moral Precepts, Riddles or mystical Sayings, Constitutions, and* [† his *Tacticks*, or] a Treatise of the manner of Ranging an Army in Battalia. The Sermons printed by *F. Cambes* are upon the Nativity, Purification and Annuntiation of the Virgin, Palm-Sunday, the Incarnation, the Burial, Resurrection and Ascension of Jesus Christ; upon the Feast of Pentecost and Death of the Virgin, which he calls her Repose, maintaining, That she, as well as others, paid the last Debt to Nature, leaving us in doubt, whether her Body was afterwards re-united to her Soul, or whether she was put into some place to be reserved there to the General Resurrection.

Theophanes, surnamed *Cerameus* [or the Potter] Bishop of *Tauromenium* in *Sicily*, liv'd about the End of the IX. Age. He hath composed several Homilies upon the Gospels and yearly Festivals, which are Printed in *Greek* and *Latin* at *Paris*, in 1644. *Gretzer* hath put out two upon the Cross. Another Bishop of the same Place, nam'd *Gregory**, hath composed several Homilies upon the same Subjects, but they are not yet printed.

Georgius Monachus, the Keeper of the Records of the Church of *Constantinople*, and afterwards Archbishop of *Nicomedia*, was one of *Photius's* great Friends. He composed several Homilies upon the Feats of the Virgin, published by *F. Cambes*, in *vol. 1. of his Auctuar. Biblioth. Patrum*. They are in a copious Style, and full of Common Places, of little Benefit and tedious.

Nor doth the West furnish us with fewer Historians, who wrote the Lives of the Saints of their Time, than we have seen the Eastern Empire to have done, *viz.*

Ludgerus, the Scholar of *S. Gregory of Utrecht*, having spent much Time and Labour in converting the Infidels in *England* and *Swedeland*, was made Bishop of *Munster* in *Westphalia*, in 802. He wrote the Life of his Master *S. Gregory*, Bishop of *Utrecht*, which is published by *Brower* [at *Mentz*, 1615.] who hath joyned with it a Relation of the Beginning of *S. Benedict's* Mission. This Life is in *Tom. 2. Sec. Benedict. III.* published by *F. Mabillon*. *Surius* and *Bollandus* have published a Letter under *Ludgerus's* Name, dedicated to *Rixfridus* Bishop of *Utrecht*; which contains a Relation of the Life and Miracles of *S. Switbert* [but it is proved by *Cointe*, in his *Ann. Eccl. Fran. ad ann. 779. n. 31. & 754. n. 78.* by many Arguments, not to belong to this Author.] He died in 809. and his Life is written by *Alfridus*, the third Bishop of *Munster*.

[*Ægil* or] *Eigil*, fourth Abbot of *Fulda*, governed that Monastery from 818. to 822. He hath written a Relation of the most eminent Actions of his Master *S. Sturmio* [his Predecessor in the Abbacy of that Monastery:] It is put out by *Brower* [at *Ingolstadt* in 1616.] and is also in *Tom. 2. Sec. Benedict. III.* The Life of *S. Ægil* is written by a Monk of the same Abby, named *Candidus*, and published by the same Authors.

Vulfinus Boetius, Bishop of *Poitiers*, flourished from the Time of *Lewis* the Godly to the year 830. He wrote the Life of *S. Junignus* Abbot of *Maire*, which is extant in *Tom. 1. Sec. Benedict.* put out by *F. Mabillon*.

Hermenricus, a Monk of *Elwangen*, a Monastery in *Germany*, was chosen Abbot of it in 846. He wrote the Lives of *S. Magnus* and *S. Sola*, with a Dialogue about the Foundation of his Monastery. The Life of *S. Sola* was written about the Time that *Rabanus* was chosen Bishop of *Mentz*, about 847. It is dedicated to *Rodolphus*, a Monk of *Fulda*, under whom *Ermenricus* had studied. These two Lives are published by *F. Mabillon*.

Eulogius, whom some believe to have been chosen Archbishop of *Toledo*, suffer'd Martyrdom at *Corduba* in 859. in the Persecution [of the Christians in *Spain*] by the *Saracens*. He wrote the Martyrdom of the Christians which suffered for the Faith of Jesus Christ, before him, in that City. This Treatise is entituled, *Memoriale Sanctorum*. [or, An Account of the Sufferings

David Nicetas Paphlago.

Leo the Wise, Emperor of the East.

† They are Printed at Basil, in 1554. and Leyden, in 1612. and 1613.

Theophanes, Bishop of Tauromenium.

* Dr. Cave places him in 1040. Georgius Chartophylax.

Ludgerus, Bishop of Munster.

Ægil Abbot of Fulda.

Candidus, Vulfinus Boetius, Bishop of Poitiers. Hermenricus, Abbot of Elwangen.

Eulogius the Martyr.

of the Martyrs of Corduba] and is divided into three Books. Afterward he composed an Apology [or Defence] of the same Martyrs, against those who denyed them that Title and Honour, for 3 Reasons. 1. Because they never did any Miracles, as the ancient Martyrs did. 2. Because they did not suffer variety of Torments, but were put to Death presently. 3. Because those that put them to Death, were not Idolaters, but *Mahometans*, who worship the true God. He answers these Objections, and continues the History of those Martyrs. These 4 Books are followed by an Exhortation, or Instruction, which he made in Prison, and dedicated to two Virgins, *Mary* and *Flora*, who also were Prisoners. [In which he gives all the Christians then in Bonds for Christ's sake, Arguments and Encouragements to suffer constantly, and adds] a Prayer for them to use in their present Condition. He hath also composed a Writing, dedicated to [Willisindus] Bishop of Pampelona, when he sent him some Relicks of the ancient Martyrs of Corduba, which he had desired of him, when he was at Pampelona. In it he speaks of the Persecution of the Christians of Corduba, and sets down the Names of the Martyrs, and the days of their death. He sent his Instruction to *Flora*, and his Memoir of the Martyrs to his Brother *Alvarus*, who was then in Banishment in Germany, and wrote two Letters to him about the same matter, which *Alvarus* answered. Afterward he sent him an Account of the Martyrdom of those two Virgins, as he did also to *Baldegosena*, *Flora's* Sister. We have these Letters, with the Works of *Eulogius*, in the *Biblioth. Patr.* [Tom. 15. p. 242.] and in the IV. Tome of the Spanish Writers [p. 213.] *Ambrosius Moralis* also hath printed all together with his own Notes at Complutum in 1554. [which was the first Edition of *Eulogius's* Works, but *Maluenda* finds fault with it, because he hath left out several things concerning *Mahomet* and his Doctrines, in the first and second Books of his Memoir of the Martyrs, which *Eulogius* had written. Wherefore *Poncius Leo* put out a more correct Edition at the same place in 1574. but continued *Moralis's* notes.] *Surius* also hath printed his Lives of the Martyrs of Corduba.

Alvarus. *Alvarus*, Brother of *Eulogius* hath written, besides the Answers to his Brother *Eulogius's* Letters before-mentioned [which are among *Eulogius's* Letters] the History of his Brother's Martyrdom [which is prefixed before *Eulogius's* Works in the *Complutensian* last Edition, and in the *Biblioth. Patr.* and *Surius March. II.* *Vossius* attributes to this Author two other Treatises, viz. *Scintille Patrum*, which is a Collection of Moral Sentences out of the Fathers and *Indiculus Luminosus*, but they are not yet commonly received for his by Learned Men.]

Herricus or **Erricus**, born at a Village of the same name, viz. *Hery*, two Leagues from *Auxerre*, was a *Benedictine* Monk of the Abby of *S. Germans* in that City. He had for his Masters *Haymo* [of *Halberstadt*] and *Lupus* of *Ferrara*, as he himself tells us in the Preface to his Collection of Maxims and Things remarkable, taken out of the Holy Fathers and other ancient Writers, dedicated to *Hildebald* Bishop of *Auxerre*, of which we have only the Preface in *Tom. 7.* of *Mabillon's Analeët.* Besides this Work, he composed two Books in Prose concerning the Miracles of *S. German* Bishop of *Auxerre*, printed by *F. Labbe* in the first Tome of *Biblioth. MSS.* Six Books also in Verse, containing the Life of *Casarius*, undertaken by the order of *Lotharius* the younger and dedicated to *Carolus Calus*, printed at *Paris* [in 1543. *Octavo.*] with the Poem of *Marius Victorinus* upon *Genesis*. He undertook to compose an History of the Bishop of *Auxerre*, with *Rainogalus* and *Alogius*, Canons of that Church. He made also [many] Homilies, of which we have three among the Homilies of *Paulus Diac-nus*.

Anscharius, a Monk of *Corby*, the Apostle of *Denmark* and those Northern Countries, and after made Bishop of *Hamburg* and *Breme*, hath written the Life of *Willibadus* first Bishop of *Breme*, which was printed at *Antwerp* in 1642. and in the 2d part of *F. Mabillon's Sac. Bened. III.* *Anscharius* went into *Denmark* in 836. and was made Bishop of *Hamburg* in 842. and the Bishoprick of *Breme* was added to it in 849. He died in 865. [*Anscharius's* Psalter is extant in *Cranzius Metrop. I. 1. c. 42.* but his Epistles, of which he wrote many, are lost.]

Rudolphus or **Rudolphus**, a Scholar of *Rabanus*, a Priest and Monk of *Fulda*, the Preacher, and Confessor to *Lewis* King of *Germany*, passed for a very learned Man for his time. In the *Annals* of *Fulda* he hath given him the Title of an excellent Historian and Poet, and of a Man very well vers'd in all humane Sciences. He writ the Lives of *Rabanus* and *S. Lioba*, Abbess of *Priscofthen*, which are in *F. Mabillon's Sac. Benediët.* and in *Surius* and *Bollandus's* Acts of the Lives of the Saints. The last of these Lives was composed out of the Records and Collections of a Priest named *Mago*, who had conversed with four of the Scholars of *S. Lioba* [viz.

Agatha, *Thecla*, *Nana*, and *Eoliba*.] This Author died in 865.
Iso, a Monk of *S. Gallus*, wrote about the year 860. two Books containing the Lives and Miracles of *S. Ormarius*, Abbot of *S. Gallus*, which are also put out in *Tom. II. Sac. Ben. III.* He died in 871.

Alfridus and **Orthegrinus**, of which the first was Bishop of *Munster*, and the other a Monk of *Werthin*, have each of them written the Life of *S. Ludgerus* the first Bishop of *Munster*. They are both printed in the *Sac. Benediët.* *Alfridus* was the third Bishop of *Munster* after *Ludgerus*, succeeding to *Jeffrey* the Nephew of this Saint in 839. and died in 849. *Orthegrinus* or *Hildegrynus*, wrote before him.

Ermentarius, Abbot of *Noimontier*, wrote an History of the Translation of the Body of *S. Philibert*, which the Monks of that Abbey were forced to carry into several places, to keep

it from the burning of the Normans. 'Tis published by F. Chiffletius, and since by F. Mabillon.

Milo, called *Sigebert*, a Monk of S. *Amandus*, hath composed, in Verse, the Life of that Milo, a Saint, and a Treatise of Sobriety, dedicated to King *Charles*. We have this Life of *Amandus*, Monk of the Translation of his Relicks, in the Acts of *Bollandus*. *Surius* hath published an Homily under his Name upon the Life of *Principius* Bishop of *Soissons*. F. *Audin* hath published a piece, in Verse, of this Author's, which is a Dialogue between the Spring and Winter. [He died in 872. Voss. de Hist. Lat. and is buried in his Monastery.] His Epitaph celebrates him for the Author of his Treatise of Sobriety and Life of *Amandus*.

Aiminius, of whom we are speaking in this Paragraph, is a different Person from the Author *Aiminius*, of the History of France. This last was a Monk of S. *German de Prez*, the other was the Abbot of *Fleury*. The one wrote at the end of the 9th Age, and the other at the beginning of the 11th. This, of whom we are speaking, hath described the Finding and Translation [of the Body] of S. *Vincent*, and made two Books upon the Miracles of S. *German* Bishop of *Paris*. A Book upon the Translation of the Martyrs S. *George* the Monk, S. *Aurelius* and S. *Natalia*, and two Books of their Miracles. These Works are printed by F. *Mabillon* in *Sac. Benedict.* [33 and 4.] and in other Collections [viz. *Surius*, July, 25. &c.]

We must distinguish the two Abbots as well as the two *Aiminius*'s. The first was a Monk of S. *German de Prez* [or de *Pratis*] as well as the first *Aiminius*, and lived at the same time with him; the other was co-temporary with the second *Aiminius*, and a Monk of the same Abby of *Fleury*. This last is the Author of a Poem divided into two Books, containing the History of the Siege of *Paris* by the Normans, in 886, and 887. This Work is dedicated to *Goscelinus* (not the Bishop of *Paris*, but a Deacon of the same name) and hath been printed several times in the Collections of the French Historians. He hath a third Book, which is not yet printed. This Author hath made some Sermons, which are in MS. at S. *German de Prez*, of which F. *Dacherius* hath chosen out 5. and printed them in *Tom. 9. Spicil.* with an Advertisement to the Reader, in which he says, That he made these Sermons at the request of *Frotarius* Bishop of *Poitiers* and *Fulradus* Bishop of *Paris*, That the Clergy might make use of them to instruct the ignorant Laity. Four of these Sermons are upon Holy Thursday. In them *Abbo* observes, That this was the day on which Jesus Christ celebrated the Passover with his Disciples, and gave them the sacred Memorials of his Body and Blood; That the Bishops consecrate the Holy Oyl and the Altars, and the Pavements of the Churches are washed, and those Penitents absolved and received to Communion, who had been excommunicated at the beginning of Lent. And upon this last Point it is that he chiefly enlarges in those Sermons, exhorting the Penitents to turn unto God with all their Hearts, that they may receive the benefit of Absolution, to renounce their Sins, and lead a Christian Life for the future. The third is addressed to the Penitents before their Absolution. He comforts them under the delays of Absolution, telling them, That the Bishop can't absolve them till they have performed their Penitance, and shewed a real sorrow for their Sins. *Nullus est certe Episcopus, qui possit absolutionem dare, nisi post penitentiam factam, & dignam satisfactionem.* He exhorts them earnestly to observe the Lent-Fast. The fourth is directed to the absolved Penitents. He compares the state they were in before Reconciliation to that they are now in, and exhorts them not to make their Repentance of no advantage to them, by relapsing into their Sins. The last Sermon is upon the settlement of the Christian Religion, whose excellency he commends by the price it cost. For the sake of this it was that Jesus Christ died and rose again, that the Apostles laboured and suffered so much, that so many just Men have been martyred, that so many Confessors have given such Examples of Virtue, and dispersed that Light in the World; that so many Men have retreated into Monasteries, founded and establish'd by the piety of the Kings and Princes of the Earth. This gives him an occasion to inveigh against those, that take away the Revenues of Churches and Monasteries. He comforts the Christians that suffered Wrongs, and shews them, That they ought to content themselves with a few worldly Things, and labour for a Celestial Treasure, where these Extortioners, which spoil the Church, the Normans, who plunder and rob to enrich themselves, must expect the Torments of Hell.

Wolfardus or *Wolfadus*, a Priest and Monk of *Hatennede* in the Diocese of *Eieftat*, composed, *Wolfadus*, about the end of the 9th Age the Life of S. *Walpurga*, and dedicated it to *Erkenwald* Bishop of *Eieftat* [by whose Command he made them] and three Books of Miracles of that Holy *Hatennede* Woman. He promised a Dialogue concerning that Saint, which we have not. Other of his Books are printed in the Collections of *Canisius*, *Bollandus* and F. *Mabillon*.

Hughaldus [*Huebaldus* or *Hubaldus*] the Nephew and Scholar of *Milo*, a Monk of S. *Amandus*, flourished in the 9th Age, and was very long-lived. He was accounted a Man of great Learning in his time. He made a Poem of 300 Verses, dedicated to *Charles* the Bald, in commendation of Baldness, of which almost all the Verses begin with the Letter C. But 'tis not for the sake of this Work [tho' it hath been thought worth the printing at *Basil* in 1516. and 1546. and at *Frankfort* in 1624.] that we mention this Author; nor for the sake of his Book of Musick [spoken of by *Sigebert*] but because he composed the Lives of S. *Aldegondes* Abbess of *Malbod*, S. *Ristrudres* Abbess of *Marchienne*, and S. *Lebwin*, a Priest, printed by *Surius* and *Bollandus* on May 12. and *Mabillon* [*Sac. Benedict.* II.] *Sigebert* speaks of this Author, and

attributes to him the Lives of several other Saints, [in his Book *De Script. Cap.* 108.]

Alfredus
King of
England.

Alfredus, or *Elfridus* [or *Aluredus*] King of *England*, was sent by his Father *Ethelwolf*, [King of the *West Saxons*] to *Rome*, where he was Crowned in the year 872, by Pope *Leo IV.* He was a great lover of Learning and Learned Men; He Translated several Latin Authors into the Saxon Tongue, and published them in his own name, viz. *Bede's History of England*, *Paulus Orosius's History*, *S. Gregory's Pastoral*, &c. He composed some Laws. The Saxon Translation of *Bede's History* was Printed at *Cambridge* in 1644, with his Laws and Prefaces to *S. Gregory's Pastoral* and *P. Orosius*. His Laws also are inserted in *Spelman's Councils*, and in the 9th. Tome of the *Councils*, p. 582. The 1. commands the payment of Tythes. The 2. Is against those that rob Churches. The other are about Civil matters. This King died in the year 900. Father *Collet* hath Published his Will [out of *Afferius Menevensis*.]

Rembertus
Arch-
bishop of
Breme.

Rembertus, Arch-bishop of *Breme*, wrote the Life of his Predecessor *Anscharius*. Printed at *Cologne*, with the Lives of the other Bishops of that Church. 'Tis also in the Collections of *Bollandus* and Father *Mabillon*. *Rembertus* was chosen Bishop after the Death of *Anshearius*, in 865, and died in 888.

Herimbertus,
a
Monk of
Mount
Cassin.

Herimbert, [or *Erchempert*,] a Monk of *Mount Cassin*, lived at the end of the 9th. Age; he made a Chronicon, printed at *Naples*, in 1626, by the care of *Caracciolus* a *Theatin* Priest.

Almanus
a Monk of
Hautivilliers.

Almanus, a Monk of *Hautevilliers* in the Diocese of *Reims*, Compiled at the request of *Theudon* his Bishop, the Life of *S. Memmus* the first Bishop of *Chalons*. Father *Mabillon* in Tome 2. *Analect.* hath put out a Letter of that Bishop to him, and his Answer with an Extract of the Register for Burials in the Abby of *Hautevilliers*; which shew that this Author made the Lamentations of *France* Ravaged by the *Normans*, and the Lives of *S. Nivard* Arch-bishop of *Reims*, *Sindulphus* a Recluse and Priest, the Empress *S. Helena*, and the History of the Translation of her Relicks [from *Rome*] to the Monastery of *Haute-villiers*, with several other Works.

Adelinus
Bishop of
Seez.

Adelinus, [or *Adelelinus*, or *Adelmus*] succeeded *Hildebrand* in the Bishoprick of *Seez* after 877, and govern'd that Church till the Year 910. He wrote the Life of *S. Opportuna* the Abbess, Sister of *Godegrand* the first Bishop of *Seez*. It was published by *Surius*, *Bollandus*, in April 22, and by *F. Mabillon* in Tome 2. *Sec. Benedict.* III.

Otfredus
a Monk of
Weissenburg.

Otfredus, a *Benedictine* Monk of the Abby of *Weissenburg*, and Scholar of *Rabanus*, Compos'd an History of the Gospel in the *Teutonic* Tongue, that the People that did not understand the Greek nor Latin, might read and understand the Gospel. He divided this Work into five Books, which contain'd the principal circumstances of the Life of *Jesus Christ*, taken out of the Four Evangelists, and digested into the order of Time. He Dedicated it to *Luthbertus* Arch-bishop of *Mentz*, by a Latin Letter which he used instead of a Preface; it is Printed in the *Bibliotheca Patrum*; but the Work it self is not yet made Publick. *Trithemius* makes mention of some other Treatises of this Author, Dedicated to King *Lewis*, Bishop *Solomon*, and the monks of *S. Gallus*. Three Volumes upon the Psalms; a Treatise of the last Judgment; another of the Joys of Heaven, several Letters, and many pieces of Poetry.

Aldrevaldus
a Monk of
Fleury.
Afferius
Bishop of
Sherburn.

Aldrevaldus [*Aldelbertus*] and *Albertus*, a Monk of *Fleury* lived towards the end of the 9th. Age. He wrote an History of the Translation of *S. Benedict* and *S. Scholastica*, and a Book of the Miracles of *S. Benedict*. These works are in the Library of the Monastery of *Fleury*.

Afferius, [*Menevensis*] Bishop of [*Sherburn* in] *England*, flourished about 890, and died in 909. He wrote the History of the Acts of *Alfredus* his King, which was Printed in 1602 at *Francfort*, with other English Historians; [*Bale* says he wrote the Annals of *England*, some Homilies, and some other Works, but we have them not. He is accounted an Author of good Credit.]

Florus, a
Deacon of
Lyons.

We must not forget the Martyrologies which were perfected in this Age. In the beginning of the last Century, venerable *Bede* took much pains in this matter, and made two Martyrologies, the one in Prose, the other in Verse, but both of them being Imperfect, *Florus* a Deacon of the Church of *Lyons*, made several Additions to *Bede's* Martyrology, in the Age we are speaking of, and put it almost into that form it is at present in, as is observed by *Bollandus*, who hath published the true Martyrology of *Bede*, with *Florus's* Additions, in his 2. Tome of *March*.

Wandelbert,
a
Monk of
Prom.

Wandelbert, a Deacon and Monk of *Prom*, a Monastery in the Diocese of *Treves*, compos'd about the year 850, a Martyrology, in [Heroick] Verse, taken out of *Bede* and *Florus*. *Sigebert* and *Trithemius* make mention of him. It has been Printed under the name of *Bede* at the end of *Bede's Ephemerides* in the *Basil* Edition, and afterwards by *Molanus* at the end of *Usuardus's* Martyrology. But *F. Dacherius* hath Printed it more exact and correct in *Tem.* 3 *Spicileg.*

Rabanus
of Mentz.

About the same time also *Rabanus* Compos'd a Martyrology, Published by *Canisius*, in the VI Tome of his *Ecclesiastical Antiquities*.

Ado Arch-
bishop of
Vienna.

After him *Ado*, Arch-bishop of *Vienna* Compos'd a Work of the same nature more exact than any of the former: He modeled it by an ancient Martyrology, which he found at *Aquileia*, brought thither from *Rome*, which contain'd the Names, Qualities, and various Torments of the Saints that suffer'd Martyrdom. He hath put at the beginning of his Martyrology,

logy a small Tract of the Festivals of the Apostles, in which he writes the History of their Martyrdom. The same Author hath made a short Chronology from the beginning of the World to the Birth of *Charles the Simple*, the Son of *Lewis the Stammerer*, which was in 879 of our Account. He divides the duration of the World into six Ages; The 1. is from the Creation of the World to the Flood. The 2. From the Flood to the Birth of *Abraham*. The 3. From *Abraham* to *David*. The 4. From *David* to the Captivity in *Babylon*. The 5. From the Captivity to the Birth of our Saviour. And the 6. From the Nativity of *Jesus Christ* to the end of the World. This Chronology is Printed with the Works of *Gregory Bp. of Tours* at *Paris*, in 1512, and 1567, and at *Basil* 1568, [and by it self at *Paris* in 1522.] It is also inserted in the *Biblioth. Patr.* [Tome 16. p. 768.] His Martyrology is Published by *Lippomannus* in the Lives of the Fathers; and after by *Bollandus* in his Supplement to *Surius*, and last of all by *Rosweidus*, who first Printed the ancient Martyrology which *Ado* had put before his Works [at *Antwerp* in 1613, and at *Paris* in 1645.] There are also two Lives which bear the name of *Ado*; the one is of *Desiderius* Arch-bishop of *Vienna*. put out by *Canisius* in his *Antiquities*; and the other is of *S. Theodorus* an Abbot of the same City, published by *F. Mabillon* in Tome 1. of his *Sec. Benedict.* Some think this Author Died in 814. which makes some say, that he added some years to his Chronology; but to me it seems not probable. It is most agreeable to Truth to fix his death a little after 879.

Lastly, *Ufuardus* a Monk of *S. Germans de Prez*, (a) hath composed a Martyrology more considerable than any of the former, under the Reign of the Emperor (b) *Charles the Bald*, to whom he Dedicated it in 870. This Work being much larger, and more perfect than any that were written before upon the same Subject, was much approved and well accepted in all Churches which began to make use of it in their Offices. Some think also that the Church of *Rome* took it into their Services and used it, before they had one of their own. This Martyrology hath been Printed at *Antwerp* in 1538t and at *Lovain* in 1568 [with *Molanus's* Notes and Additions] and since in several other places [as *Antwerp* 1583, with *Hissel's* Censure; but all that was displeasing to the Papists, is left out of this Edition, as *Ufher* tells us in his *Biblioth. Theol. M S.*]

To this Author's might have been added *Gildas*, who made a Kalendar of the Saints, of which *Gildas*. Bishop *Ufher* hath Printed the Preface, [in *Epist. Heb. Syll.* p. 55,] and some other Authors of the IXth Age, which are purposely omitted, as well as some Historical matters of little or no Consequence, which we could not think necessary to put into this Work; for it is not our design to make compleat Annals year by year, but only to explain the most important Matters treated of in this Age, which is the principal and most profitable part of Ecclesiastical History; for in that our particular Enquiry ought not to be after a meer Narration of Matters of Fact, which is of little use, but what concerns the Doctrine and Discipline of the Church, and upon Questions and Works of that nature it is that we have chiefly insisted: That our Reader may have a competent knowledge of them, we shall account it a very great happiness if this Work may be serviceable in any measure to clear the difficult Questions and confirm the important Doctrines of the Christian Religion. But how severe so ever others Censures may be upon it, it will be always some comfort to us that we have laboured in and aimed at so good a Design; and we hope that though our pains may not have the wish'd for Effect among Men, yet it shall be of some real advantage to us with him who knows and rewards the good Intentions as well as the good Actions of Men, according to the words of *S. Bernard* Ep. 360, *Laboravimus, quantum potuimus, & si quo minus impetravimus, quod optavimus, manet tamen fructus Laboris nostri, apud Deum, apud quem nullum bonum irremuneratum est in fine.*

(a) A Monk of *S. Germans*.] Some make him the Abbot of *Fulda* and others the Abbot of *S. Saviours*, but it is evident that he was a Monk of *S. Germans*, by an ancient Manuscript of that Abbey. Some call him *Ufuard* (b) *Charles the Bald*] His Book was Dedicated to *Charles*, some have thought it was to *Charles the Great*; but *Aimanus* a Monk of *S. Germans*, in his Translation of the Martyrs, *Gregory, Aurelius*, &c. observes, that *Ufuard* lived in 858, and we find in that Martyrology, the Names of *Eulogius* and other Martyrs that suffer'd in *Spain*, in 857. In an ancient Manuscript of this Martyrology which may be thought the Original, we find the Death of Queen *Hermentruda* set down in the first place, and *Charles* in the second, which shews that 'twas Written after the year 869, in which the Queen died, and before 875, in which the death of *Charles the Bald* happened.

Chronological Tables,

And other Necessary

INDEXES & TABLES.

A.C	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, Lorain, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
801	Leo III. in the VI. year of his Pope- dom, which began Jan. 801.	Irene in the IV. year of her Emp. which began, August, 800.	Charles the Great, crowned by Leo III on Christ- mas-day, 800.	Lewis K. of Aquitain. Pepin K. of Italy, in the XX. year of his Reign.	The Empress Irene maintains the Worship of Images.	The Constitutions of Charles the Great added to the Laws of the Lombards.	Theodorus restores the Monastery of Studa. Hincmarus made Abbot of S. Dionys. Gottescalcus, born about the beginning of this Age or end of the last. Paschasius brought up by the Monks of Soissons. Hatto chosen Bishop of Basil, flourished in 836. Rabanus, having been instructed in his Studies at Tours, returned to the Abby of Fulda.
802	VII.	V. Nicephorus deposed Irene, and took the Empire, Oct. 31. 802.	II.	XXI. Nicephorus maintains the Worship of Images also.	Other Constitutions of Charles the Great, given to his Commissioners. The Council of Altino, held by Paulinus Bishop of Aquileia, about the Injuries done by the Duke of Venice to the Patriarch of Grado.	Ludger made Bishop of Munster.	
803	VIII.	II. Irene died in August, and Nicephorus	III.	XXII.	A Council at Aix la Chapelle, at which Paulinus, Archbishop of Aquileia, was pre-	Paulinus, Patriarch of Aquileia, died.	

A Chronological Table.

AE	Popes.	Eastern Emperors	Western Emperors	King: of France, I- taly, Lor- rain, &c.	Ecclesiastical Af- fairs.	Councils.	Ecclesiastical Writers.
						sent, in which se- veral Canons were made. A Council at Clovisio in Eng- land.	
804	IX. Leo came into France in November, and kept his Christmas with Charles the Great.	III.	IV.	XXIII.		Some Consti- tutions made at Sarg. An Edict made at Osnaburg about the Instructing of Schools.	Alcuinus dyed.
805	X.	IV.	V.	XXIV.		A Council at Thionville, which made several Ca- nons. Other Consti- tutions given to Jesse Bishop of Amiens.	Joseph Bishop of Thessalonica, Brother of Theo- dorus Studita, a Patron of Ima- ges.
806	XI.	V.	VI.	XXV.	Nicephorus cho- sen Patriarch of Constantinople, in- stead of Tarasti- us. The Contest between Nicepho- rus and Theodorus Studita, about the Restoration of Je- seph. Steward of the Church of Constantinople.	A Council at Constantinople, a- bout the Restora- tion of Joseph the Steward. Some Consti- tutions taken out of the Canons.	
807	XII.	VI.	VII.	XXVI.			
808	XIII.	VII.	VIII.	XXVII.			
809	XIV.	VIII.	IX.	XXVIII.	The Contro- versie about the Marriage of Con- stantine, Cognat- inus and Theo- dorus, the Emper- ess being divorced & put into a Mona- stery. Theodorus Stu- ditas put in Prison. The Conference of Leo III. with the Ambassadors	A Synod held at Constantinople, against Theodorus; in which Constan- tine's Marriage with Theodorus was declar'd valid and good. A Council at Aix la Chapelle, in November, a- bout the Procel- sion of the Holy Spirit, which was	Theodorus Stu- ditas made a Trea- surer of Dupen- tations, contrary to the Approbation that the Council of Constantinople had given to the second Marriage of Constantine.

A Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, Lorraine, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
					of Charles the Great, about the addition of the <i>Filioque</i> in the Creed.	the follow'd with a Conference of the Deputies of it with Pope Leo. The Constitutions of this Year.	
810	XV.	IX.	X.	XXIX.	Sergius and Pepin died some other <i>Manichees</i> , renew their Heresy at Constantinople.		Paschasius made a Monk of Corby, and begins to write. <i>Benedict</i> , Abbot of <i>Aniane</i> , reforms the Order of <i>S. Benedict</i> , and gather'd Rules.
811	XVI.	Nicephorus was slain by the <i>Bulgarians</i> , July 26. and his Son, <i>Stauratius</i> , reign'd a few Months, after him, and then gave Place to <i>Michael Curopolates</i> , who was proclaimed Emperour, Octob. 5.	XI.	II.	The Reconciliation of <i>Theodorus Studita</i> , with <i>Nicephorus</i> . Several French Bishops answer Charles the Great's Questions about Baptism. <i>Hatto</i> Bishop of <i>Basil</i> sent to the Emperor of the East, to conclude a Peace and settle the Limits of their Empire.	The Articles and Letter of Charles the Great, in which he commands the Bishops to write about the Ceremonies of Baptism.	<i>Nicephorus</i> 's Letter to Pope Leo, and his other Works. He flourish'd from 806 to 828. <i>Theodorus Studita</i> wrote several Letters about Image-Worship; and made many other Pieces in his Banishment. <i>Amalarius</i> , Archbishop of <i>Treves</i> , <i>Fesse</i> Bishop of <i>Amiens</i> , &c. answer Charles's Letter about the Ceremonies of Baptism.
812	XVII.	I.	XII.	III.	The Emperor Michael joyn'd with <i>Nicephorus</i> to destroy the <i>Manichees</i> , and <i>Iconoclasts</i> .		<i>Michael Syn-cellus</i> .
813	XVIII.	II.	XIII.	IV.	<i>Amalarius</i> , Archbishop of <i>Treves</i> , and <i>Peter</i> Abbot of <i>Nonantula</i> , Ambassadors of Charles the Great, went to Constantinople in this year.	Councils held at <i>Reims</i> , <i>Arles</i> , <i>Tours</i> and <i>Chalon</i> in May, for the Reformation of Church-discipline. Some Constitutions of Charles the Great, in this year. The Council of Constantinople against <i>Anthony</i> of <i>Silea</i> .	<i>Nicetas</i> , surnam'd <i>Ignatius</i> , the Son of the Emperor <i>Michael</i> , is banish'd by <i>Leo</i> into a Monastery.
814	XIX.	I.	XIV.	V.	<i>Leo Armenus</i> , declares against Image-Worship, and persecutes the Favourers of it, and imprisons or banishes <i>Theodorus Studita</i> , <i>Nicetas</i> , &c. in favor of the <i>Iconoclasts</i> .	A Council of the <i>Iconoclasts</i> at Constantinople. A Council at <i>Noion</i> to regulate the Differences between the Bishops of that Church and that	<i>Rabanus</i> ordain'd Priest.

A Chronological Table.

<i>A.C.</i>	<i>Popes.</i>	<i>Eastern Emperors.</i>	<i>Western Emperors.</i>	<i>Kings of France, Italy, &c.</i>	<i>Ecclesiastical Affairs.</i>	<i>Councils.</i>	<i>Ecclesiastical Writers.</i>
					Nicephorus, Patriarch of Constantinople banished, and Theodosius put in his place.	of Soissons, about the Bounds of their Diocesses. The Synod of Treves.	
815	XX.	II.	II.	VI.	Claudius Clemens opposes the Worship of Images, and is confuted by Jonas and Dungal. Some of the Exiles for Image-Worship are recalled.	Claudius Cl. Bishop of Turin wrote a Treatise against Images and some other Books. Gortefchalchus made a Monk of the Monastery of Orbez. Agobard chosen Archbishop of Lyons; he made several Books.	
816	XXI. Leo dy'd, May 23. and Steven IV. succeed'd him, June 22.	III.	III.	VII.		The Council of Aix-la-Chapelle; in which were made two Rules, 1 for Canons, 2 for Canonesses, and some Constitutions afterward. The Council of Cellich in England.	Theodorus and Theophanes, Patrons of Images.
817	I. Steven died Jan. 10 and Paschal I. was chosen in his Place.		IV.		Bernard rebels against Lewis the Son of Godly, is taken, and his Eyes being put out, dyes 3 Days after.	ACouncil of Abbots and Monks at Aix-la-Chapelle, where they made Rules for the Regulation of Monasteries.	Hincmarus came to the Emperor's Court.
818	II.	V.	V.		Pepin is made K. sends his Legates of Aquitaine and treat for the Lewis K. Monks, who were of Bavaria. Defenders of Images.		Ægil chosen Abbot of Fulda. Sedulius.
819	III.	VI.	VI.	II.	John, an Enemy to Image-Worship, is made Patriarch of Constantinople.	Several Constitutions made by Lewis the Godly.	
820	IV.	VII.	VII.	III.	Michael Balbus stops the Persecution of the Patrons of Images; recalls Theodorus, and the rest, except Nicephorus.	Eginhard, Secretary to Charles the Great. Claudius of Turin dyes. Adelard Abbot of Corby made some Rules. Halitgarius Bishop of Cambray made a Penitencia. Amalarius Deacon of Mentz made a Treatise upon the Ceremonies of the Church.	

A Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
821		I.	VIII.	IV.	Michael endeavours to bring the Iconoclasts and Image-Worshippers to an Agreement. <i>Anthony Byrso-depsa</i> made Patriarch of Constantinople.	A Council at Thionville in October.	The Death of Theodulphus, Bishop of Orleans, and Benedict Abbot of Amiens.
822	VI.	II.	IX.	V.		Some Constitutions of Lewis the Godly. A Council at Clonisho. An Assembly of Bishops at At-tigni in August.	Theophilus. The Death of Egil Abbot of Fulda, and Rabanus chosen in his Place. Two Smaragdus's flourish.
823	VII.	III.	X.	VI.	The Emperor Michael sent his Embassadors into the West, to have his Pacification about the use of Images confirm'd, but the Pope would not.		
824	VIII. <i>Paschal</i> dyed May 14. and <i>Eugenius</i> II. was consecrated M. 21.	IV.	XI.	VII.	The Bishops of France agreed to it, and sent their Deputies to the Pope about it, adding some Writings concerning it.	A Council at Paris concerning Image-Worship.	
825	II.	V.	XII.	VIII.	Lewis the Godly sent <i>Hakigarius</i> Bishop of Cambray and Abbot of Nonantula into the East.		
826	III.	VI.	XIII.	IX.		A Synod at Rome. An Assembly at Ingelheim.	Theodorus Studdita dyed, and Naucratus his Scholar wrote his Life.
827	IV.	VII.	XIV.	X.	<i>Zinzius</i> the Antipope relinquishing it, and <i>Eugenius</i> and <i>Valentine</i> , who survived his Election but a Month and a few Days, <i>Gregory</i> IV. succeeded them, Jan. 10.		
828	I.	VIII.	XV.	XI.			
829	II.	IX.	XVI.	XII.	Theophilus the Son of Michael succeeded the Godly Lewis gave <i>Rhetia</i> and	Councils were held at Mentz, Lyons, Toulouze and Paris, in June, by order of Lewis	<i>Hincmarus</i> returned to the Abbot of S. Dionys, and submits to the Reformation

A Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
		ceeded him in Odober.		part of Burgogne, to Charles the Bald.	the Godly, to restore the Discipline of the Church A Council held at Worms in August, in confirm the 4 former Councils.	fertled by the Abbot Hilduin.
830	III.	I.	XVII.	XIII. Lewis the Godly's Children rebel against their Father, and imprison him in S. Medard at Soissons; but he was restor'd by the Synod of Nimeguen.		Hincmarus went with Hilduin into Saxony. Ansegisus, Abbot of S. Wandrelle, made a Collection of Constitutions. Orthogrinus, a Monk of Werthin. Vusinus, Boetius, Hildemar. The Death of Halitgarus of Camlin.
831	IV.	II.	XVIII.	XIV.	The Council of Noion, in which Fesse Bishop of Amiens was depos'd.	Paschasius made his Treatise of the Body and Blood of our Lord.
832	V.	III.	XIX.	XV.		
833	VI.	IV.	XX.	XVI. Lewis the Godly's Children conspire against him again, & deposing him, put him into a state of Penance, by Ebbo, but he was soon after restor'd.	Gregory went into France to excommunicate Lewis the Godly; and the Bishops of that Kingdom told him, That if he excommunicated their Prince, they would excommunicate him.	A Synod of Bishops at Cambrigne, in which Ebbo, Archbishop of Rheims presided, and deposed Lewis the Godly.
834	VII.	V.	XXI.	XVII.		A Synod of Bishops at S. Dionys, to restore Lewis the Godly.
835	VIII.	VI.	XXII.	XVIII. Ebbo, Archbishop of Reims deposed, for causing Lewis the Godly to relinquish his Kingdom.	The Council of Thionville, in which Ebbo was deposed. A Council at Attigny, in November.	Agobard wrote a sad Letter about the Divisions of Europe.
836	IX.	VII.	XXIII.	XIX.		A Council at Aix-la-Chapelle, in February.
						The Death of Hatto, Bishop of Basil.

A Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
						A Council at Lyons, against Agobard, and Bernard Bishop of Vienna, for joyning with Lotharius.	
837	X.	VIII.	XXIV.	XX.			
838	XI.	IX.	XXV.	XXI.	The Death of Pepin K. of Aquitain, in November.	A Council at Chaalons. A Synod at Paris, in which Agobard was clear'd and restor'd.	
839	XII.	X.	XXVI.		Lewis the Godly gives the kingdom to his Son Charles, with whom Pepin the late K's eldest Son contended for it.		
140	XIII.	XI.	XXVII.		Lewis the Godly dyed at Ingelheim, near Mentz, June 20th, and Lotharius became sole Emperor and invaded France but Charles the Bald kept the possession of it.	Lotharius endeavours to restore Ebbo, but could not.	Gotteschalck ordain'd Priest. Hincmarus retires into the Abby of S. Dionys. Paschasius undertakes a Comment on S. Matthew. Two nameless Authors write against Paschasius. Prudentius ordain'd Bishop of Troyes. Walafridus Strabo, Agobard dyes.
841	XIV.	XII.	I.		Michael succeeds his Father Theophilus, but under the Guardianship of Theodora his Mother.		Amolo succeeds Agobard in the Archbishoprick of Lyons, and writes some Books. Haimo is chosen Bishop of Albersstadt, and goes on with his Comment on Scripture. Theganus wrote about the same time.
842	XV.	I.	II.		The 3 Sons of Lewis the Godly, after a long War,	John, the Image - Breaker, against the Iconoclasts, in which	A Council at Constantinople

A Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
					agree to divide the Empire, Italy, Lorrain and Burgogne to Lotharius; Germany to Lewis, and France to Charles.	John Patriarch of Constantinople was deposed, and Methodius put in his Place.	
843	XVI.	II.	III.			A Synod of Bishops at Couleines in the Diocesis of Mons; in which were made some Canons. An Assembly at Toulouse; where were made other Constitutions. Another Synod at Aurillac.	
844	Gregory IV. died Jan. 25. and Sergius II. succeeded him. Feb. 2	III.	IV.			Two Councils held at Thionville and Verneuil, in October and December.	Hincmarus chosen and ordained Archbishop of Rheims in May. Paschasius made Abbot of Corby.
845	II.	IV.	V.		A Dispute between Paschasius and Bertramus about the manner of Jesus Christ's coming into the World.	[Meux in May Beauvais in April. Toulouse in June. Treves, to confirm the Ordination of Hincmarus. Lyons.	Hincmarus is oppos'd by Lotharius. His Ordination is confirm'd in a Council at Treves. Joannes Scotus came into France.
846	III.	V.	VI.		Gotteschalvus began to assert Predestination & Grace.	A Council at Paris in February. An Assembly of Bishops at Epernay.	Gotteschalvus leaves his Monastery, and divulges his Doctrine.
847	Leo IV. succeeds Sergius, April 12.	VI.	VII.		Ignatius ordained Patriarch of Constantinople. Gotteschalvus confers with Notingus. Rabanus writes against him.	A Council at Paris, in which Hincmarus's Ordination is confirm'd. A Council at Mentz.	Rabanus chosen Archbishop of Mentz. A Writing of Rabanus against Gotteschalvus.
848	II.	VII.	VIII.		Gotteschalvus writes against Rabanus, and propounds 3 Questions to the Learned Men of his time, he is condemned in two Councils, at Mentz and Queircy, and imprisoned in the Abby at Haute Villium.	Two Councils at Mentz and Queircy against Gotteschalvus, about the same time.	A Book of Gotteschalvus against Rabanus, and two Confessions of Faith made by him in his Imprisonment. Hincmarus wrote a Book against him. Charles

A Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
849	III.	VIII.	IX.		Charles the Bald orders <i>Lupus</i> of Ferrara and <i>Bertram</i> to write about the Questions of Predestination and Grace, and of the Nature of the Soul.	A Council at Paris.	<i>Bertram</i> wrote a Letter against <i>Hincmarus</i> 's Book. <i>Prudentius</i> wrote also upon the same Subject.
850	IV.	IX.	X.		The Controversie about Predestination & Grace grows famous, and many Writings pass on both sides. A Dispute about the Eucharist, between <i>Paschasius</i> and his Adversaries.	A Council of the Province of Sens, which wrote a Letter to <i>Arcanraus</i> .	<i>Hincmarus</i> and <i>Rabanus</i> wrote against <i>Gotteschalvus</i> . <i>Lupus</i> of Ferrara made a Treatise and two Letters upon the 3 Questions, and wrote several other Letters. <i>Bertram</i> and <i>J. Scotus</i> made their Treatises of Predestination. <i>Prudentius</i> and <i>Florus</i> confute <i>Scotus</i> . <i>Amalanus</i> 's Letter to <i>Eribald</i> upon the Question of Stercoranism. <i>Hermanricus</i> , <i>Rodolphus</i> , <i>Hermantarius</i> , <i>Milo</i> and <i>Vandalbert</i> flourish.
851	V.	X.	XI.		<i>Ebbo</i> , once Archbishop of Rheims, dyed, March 17.		<i>Amolo</i> , Archbishop of Lyons wrote to <i>Hincmarus</i> . <i>Hincmarus</i> wrote to the Church of Lyons.
852	VI.	XI.	XII.		<i>Lotharius</i> admits his Son <i>Lewis</i> to rule with him.		The Church of Lyons send a sharp Answer to <i>Hincmarus</i> . <i>Hincmarus</i> 's Constitutions for his own Church, published Nov. 1.
853	VII.	XII.	XIII.		<i>Hincmarus</i> hath his 4 Articles confirm'd at Quiercy. <i>Prudentius</i> opposes them. <i>Walfadus</i> and the Clerks ordain'd by <i>Ebbo</i> , are degraded at the Council of Soissons.	Councils at Soissons, Apr. Verbery in Aug. Quiercy. Sens, to elect a Bishop of Paris. Rome, in December.	The Four Articles of Quiercy. Some Articles drawn up by <i>Prudentius</i> in opposition to those approv'd at Quiercy.
854	VIII.	XIII.	XIV.		The Church of Lyons opposes the Articles of Quiercy.	An Assembly of Bishops at Ar-tigny.	The Church of Lyons cause <i>Remigius</i> , the Archbishop to confute the Articles of Quiercy.
855	IX. Leo IV.	XIV. Michael	XV. Lotharius	<i>Lotharius</i> 's Chil-	The Decision of the Council of	The Council of Va-	The Treatise of <i>Bertram</i> and <i>J. Scotus</i> dyed,

A Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
	died July 17th and <i>Benedict</i> 3 was chosen in his Place.	deposed his Mother <i>Theodora</i> , by the advice of <i>Barda</i> , whom he made Cæsar.	retir'd into the Monastery, of <i>Prom</i> , and dyed Sept. 28.	<i>Italy</i> and <i>Lombardy</i> succeeded him.	<i>Valence</i> about the Questions of Predestination and Grace.	<i>Valence</i> held in January.	about the Sacrament, against <i>Paschasius</i> .
856	I.	XV.	II.	<i>Judith</i> , Daughter of <i>Charles</i> the Bald, married to <i>Ethelwolf</i> King of <i>England</i> .	The Canons of the Council of <i>Valence</i> . The Letters of the Church of <i>Lyons</i> , and <i>Frederic Scotus's</i> Propositions are deliver'd to <i>Charles</i> the Bald who gave them to <i>Hincmarus</i> , to examine and answer them. <i>Benedict</i> approv'd the Judgment given against the Clerks ordain'd by <i>Ebbo</i> .	An Assembly of Bishops at <i>Bonneuil</i> .	The Death of <i>Rabanus</i> , the Author of a great number of Works <i>Herard</i> , Archbishop of <i>Tours</i> makes a Collection of Ecclesiastical Laws. <i>Hincmarus</i> made a Treatise about Predestination and Free-will, upon the occasion of the Canons of the Council of <i>Valence</i> . <i>Angelomus</i> , a Monk of <i>Lexevil</i> , compos'd his Comments upon Holy Scripture.
857	III.	XVI.	III.			The Council of <i>Quiercy</i> in February.	Some other Constitutions of <i>Hincmarus</i> , for his own Church, added to the former.
						A Synod of the Clergy at <i>Rheims</i> in June.	
858	IV. <i>Benedict</i> III. died, April 8. & <i>Nicholas</i> I made, April 22.	XVII.	IV.	<i>Photius</i> made Patriarch of <i>Constantinople</i> , and <i>Ignatius</i> depose'd about <i>Christmas</i> .	A Council at <i>Quiercy</i> in November.	<i>Hincmarus's</i> Advice to <i>Lewis</i> of <i>Germany</i> . <i>Photius</i> , a Person admirable for his Knowledge and Learning, made several Works.	
859	II.	XVIII.	V.	The Canons of the Council of <i>Valence</i> , about Grace, were presented to the Councils of <i>Langres</i> and <i>Savonnières</i> for their Approbation, but they put it off to a fuller Council. <i>Hincmarus</i> Nephew of the Archbishop of <i>Rheims</i> , made Bishop of <i>Laon</i> .	Councils at <i>Constantinople</i> against <i>Ignatius</i> . <i>Langres</i> , <i>Metz</i> , and <i>Savonnières</i> , in June.	<i>Hincmarus's</i> Exhortation to <i>Charles</i> the Bald. The Death of <i>Eulogius</i> the Martyr. <i>Alvarus</i> his Brother writes. <i>Ado</i> succeeds <i>Angibrom</i> in the Archbishoprick of <i>Vienna</i> .	

A Chronological Table.

A.C.	Popes.	Eastern Emperors	Western Emperors	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
860	III.	XIX.	VI.		Prudentius carries the Business to Rome, and desires the Confirmation of Pope Nicholas of the Canons of the Council of Vengeance. The Contest between Hincmarus and Bertram about the Words <i>Trina Deitas</i>. Lotharius nulls his Marriage with Theutberga. Gonthierus consults Hincmarus about Ingeltrude, the Wife of Baldwin, who had left her Husband. Another Question of the Divorce between the Daughter of Earl Raimund and Steven.	Councils at Aix-la-Chapelle about the Divorce of Theutberga, in February. Coblentz, Touffy, near Toul, in October.	Photius's Letter to Pope Nicholas, and the Pope's Answer to it. Hincmarus makes his last Treatise of Predestination. The Treatises of Hincmarus and Bertram about the Words <i>Trina Deitas</i>. Hincmarus's Treatise against the Divorce of Queen Theutberga. Hincmarus's answer to Gonthierus, about the parting of the Wife of Boson. Another Letter of Hincmarus about the Separation of Earl Raimund's Daughter and Steven.
861	IV.	XX.	VII.		The Prosecution of Ignatius.	The Council of Constantinople of 318 Bishops, in the Presence of Zachary and Rodwaldus, who confirm'd Photius's Ordination and Ignatius's deposition.	Hugbaldus and Iso write.
862	V.	XXI.	VIII.		Lotharius married Waldrada.	Councils at Sablonieres, Piste, Rome, which declared Photius's Ordination void, and condemned Zachary and Rodwaldus. Aix-la-chapelle, about the Divorce of Theutberga.	Pope Nicholas's Letter in favour of Ignatius.
863	VI.	XXII.	IX.		Hincmarus accuses Rotbadus to the Council of Senlis, but he appealed to the Holy See. He was condemned; the Pope engages for him. A Council at Metz approves the Marriage of Lotharius with Waldrada. Pope Nicholas, in a Council declares the divorce of Queen Theutberga null, and ex-	Councils at Metz, about the Marriage of Waldrada. Rome against the former. Senlis against Rotbadus.	

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A.C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
					communicates <i>Waldra-</i> <i>da</i> , deposing <i>Gonthie-</i> <i>rus</i> and <i>Thietgaldus</i> . King <i>Charles</i> pardons Earl <i>Baldwin</i> for steal- ing his Daughter <i>Fu-</i> <i>dirb</i> .		
864	VII.	XXIII.	X.		<i>Lotharius</i> is forced by a Council to take <i>Theutberga</i> , but he used her so ill that she left him soon after.	A Council at Rome against <i>Rodo-</i> <i>aldus</i> .	Pope <i>Nicholas</i> writes to <i>Charles the Bald</i> , against <i>Hincmarus</i> and other Bishops, in favour of <i>Rothadus</i> . <i>Hincmarus</i> writes an Answer, to justify himself. <i>Paschasius</i> writes a Letter to <i>Frudegarius</i> about the Expressions he found fault with in his Book of the <i>Eucharist</i> . <i>Scotus</i> went into England.
865	VIII.	XXIV.	XI.		<i>Rothadus</i> went to Rome and was absolved there.	A Council at Rome, to restore <i>Rothadus</i> . A Council at <i>Tossy</i> .	Pope <i>Nicholas's</i> Discourse in favour of <i>Rothadus</i> . The Death of <i>Paschasius</i> .
866	IX.	XXV.	XII.	<i>Michael</i> puts <i>Bar-</i> <i>das</i> to Death, in April, and makes <i>Basilus Cæsar</i> .	Pope <i>Nicholas</i> writes in favour of <i>Rothadus</i> , and he is restored. The Pope's Orders, That the Judgment be review'd, which was given against the Clerks ordain'd by <i>Ebbo</i> , which being consider'd on at a Council of <i>Soissons</i> , they were restored without any Reflection on the Sentence given against them. Pope <i>Nicholas</i> writes against the Sentence.	<i>Photius's</i> Council against Pope <i>Nicholas</i> . A Council held at <i>Soissons</i> , in Aug. The Council of <i>Compeigne</i> .	Pope <i>Nicholas's</i> Letter against <i>Photius</i> , and for <i>Ignatius</i> . <i>Bertram, Aeneas</i> and <i>Odo</i> answer the Accusations of the Greeks against the Latin Church. Pope <i>Nicholas's</i> Letters for the Restoration of <i>Rothadus</i> . Some Papers of <i>Hincmarus</i> presented to the Council of <i>Soissons</i> . Pope <i>Nicholas's</i> Letters for the Restoration of the Clerks ordain'd by <i>Ebbo</i> .
867	X.	XIII.		<i>Nicholas I</i> puts <i>Michael</i> to Death, & <i>Adrian II</i> reigned alone, September 24. December 14.	<i>Ignatius</i> , Patriarch of <i>Constantinople</i> restor'd and <i>Photius</i> deposed. Books of Controversies between the Latin and Greek Church. The Bishops of France and <i>Charles the Bald</i> writ to the Pope about the Clerks ordain'd by <i>Ebbo</i> and the Churches of <i>Bri-</i> <i>tain</i> .	Council at <i>Troyes</i> in October. At <i>Soissons</i> again.	<i>Hincmarus's</i> Letter to Pope <i>Nicholas</i> . <i>Anastasius Bibliothecarius</i> became famous, and flourished to the end of this Age.

A Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
868	I.	II.	XIV.		P. Adrian writes to the French Bishops about the business of Ebbo.	A Council at Wormes in May.	Pope Adrian's Letter to the Bishops of France. Hincmarus's Letter to Charles the Bald, in favour of his Nephew Hincmarus.
869	II.	III. Basilus takes Leo his Son to rule with him.	XV.	Lotharius K. of Lorraine dies at Plaisance, Aug. 10. as also Charles K. of Provence, and Charles the Bald invades his Kingdom; and parts it with Lewis King of Bavaria.	Hincmarus, Bishop of Laon is accused at the Council of Verberly, desires to go to Rome, and interdicts his Diocese. The Judgment of the VIII. General Council against Photius and his Adherents.	Councils. At Verberly in April, Pise. Metz in September. Constantinople. The VIII. General Council, which began Octob. 5. and ended Feb. ult.	Luthbertus, Archbishop of Mentz, wrote a Letter to King Lewis. Rembert, Archbishop of Brime.
870	III.	IV.	XVI.		Hincmarus Bishop of Rheims, and Hincmarus Bishop of Laon quarrel; this is accused at the Council of Antigni, and appeals to the Pope, who appoints some Lay - Commissioners that gave their Judgment for him. A Contest between the Pope's Legates and the Patriarch of Constantinople about Bulgaria. The Pope's Legates passing with out a Guard, are taken by the Sclavonians.	A Council at Antigny in May.	Petrus Siculus, Theodorus Alucara and Georgius Chartophylax flourish. Hincmarus, Archbishop of Rheims's Letter to his Nephew, about the business of Nivinus and Adulphus. His Answer, and several Papers that passed between them. A Collection of Canons, gathered by Hincmarus, Bishop of Laon, in his own Defence. A Treatise of 55 Articles made by Hincmarus. Gauterius Bishop of Orleance made a Collection of Canons for his own Dioceses. Walfadus Archbishop of Bourges wrote a Pastoral Letter. Ado and Alsward compose Martyrologies.
871	IV.	V.	XVII.		Hincmarus Bishop of Laon condemned in the Synod at Douzy. Astardus Bishop of Nantes made Archbishop of Tours. Pope Adrian dislikes the Condemnation	A Synod at Douzy in August.	Pope Adrian's Letter in favour of Caroloman. The Petition and Memoir of Hincmarus Archbishop of Rheims to the Synod of Douzy. The Letters of the Synod, Hincmarus and Charles to the Pope. nation

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A.C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
					nation of <i>Hincmarus</i> , but allows the Promotion of <i>Aetardus</i> , nevertheless the Sentence passed against <i>Hincmarus</i> was executed.		<i>Adrian's</i> Letter to the Emperor <i>Basil</i> , in which he approves the Council of <i>Constantinople</i> , and defends his Right in <i>Bulgaria</i> .
872	V. <i>Adrian</i> II. dyed, Nov. 1. & <i>John VIII</i> succeeded him, Dec. 14.		VI.	XVIII.			<i>Alfridus</i> is crowned King of <i>England</i> .
873	I.		VII.	XIX.		The Council of <i>Senlis</i> .	
874	II.		VIII.	XX. <i>Lewis II.</i> died, Aug. 31.		The Council of <i>Dowzy</i> in <i>June</i> , of <i>Attigni</i> in <i>July</i> , and at <i>Rheims</i> .	
875	III.		IX.	<i>Charles</i> the Bald crowned Emperor on <i>Christmas-day</i> .	<i>John VIII.</i> confirms the Judgment of the Synod of <i>Dowzy</i> .		<i>Hincmarus's</i> Remonstrance to <i>Lewis</i> of <i>Germany</i> , to keep him from invading the Empire and <i>Italy</i> . <i>Hincmarus's</i> Letter to the Bishop of <i>Cambray</i> , about the Condemnation of <i>Henoldus</i> . <i>Hincmarus's</i> Letter to <i>Ildebold</i> Bishop of <i>Soissons</i> , upon his Confession in Writing.
876	IV.	X.	I.	<i>Lewis</i> of <i>Germany</i> , left his Kingdom by his Death, to his 3 Sons, <i>Carloman</i> had <i>Bavaria</i> , <i>Lewis</i> <i>Germany</i> and part of <i>Lorrain</i> , & <i>Charles</i> the other part of <i>Lorrain</i> and <i>Almania</i> .	The Prerogative granted to <i>Ansegisus</i> Archbishop of <i>Seus</i> , by <i>John VIII.</i> examined in a Council at <i>Pontigon</i> . The Translation of <i>Frotarius</i> , Archbishop of <i>Bourdeaux</i> to the Church of <i>Bourges</i> .	The Council of <i>Pavia</i> in <i>February</i> . Council of <i>Pontigon</i> in <i>July</i> and <i>June</i> .	<i>Hincmarus</i> wrote against the Oath he was obliged to take.
877	V.	XI.	II.	<i>Lewis</i> <i>Baldus</i> succeeded the Bald, poisoned <i>Charles</i> in his return from <i>Italy</i> , Oct. 6. and the King,		A Council at <i>Rome</i> to confirm the Empire to <i>Charles</i> the Bald. Councils at <i>Queiracy</i> in <i>June</i> , at <i>Ravenna</i> in <i>August</i> , and at <i>Compeigne</i>	<i>Hincmarus's</i> Letter about the Appeals of Clerks to the Holy See. His Advice to <i>Lewis</i> <i>Baldus</i> . His Writing about the Duties of Bishops. Empire

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				Empire was v4-cant. December 8.		in November.	Some Articles for his Archdeacons, and a Letter concerning the Viti-on of Bernoldus.
878	VI.		XII.		Hincmarus Bishop of Laon provides for himself at the Council of Troyes, and is dealt favourably with. The condemnation of a Priest of the Diocess of Rheims. John VIII claims Bulgaria, and contends with Ignatius about it. Ignatius dying, Octob. 23. Photius made Patriarch of Constantinople again.	The Council of Troyes in August.	
879	VII.		XIII.		Lewis Balbus di-restored after the Death of Ignatius, John VIII. consents to it on certain Conditions.	Two Councils at Rome, the latter of which was about the Restoration of Photius. A Council at Constantinople to confirm it. A Council at Arles to restore Beson.	Hincmarus Advice to Lewis and Caroloman. Some Letters and a Writing of John VIII. about the Restoration of Photius.
880	VIII.		XIV.	Lewis III. and Caroloman, K. of the western part of France, Burgegne and Aquitain. Caroloman K. of Bavaria dies, and Lewis of Gerwany seizes on his Kingdom.	John VIII. approves the Restoration of Photius.		Some Letters of John VIII. wherein he approves the Restoration of Photius. Otfredus, Henricus, Druthmarus and Remigius Bishop of Auxerre flourish.
881	IX.		XV.	Charles III. surnamed the Gross, crowned Emperor on Christ-mas-day.	A Difference between the King and Bishops about the Nomination of the Bishop of Beauvais. John VIII. condemns Photius again, and sends Marinus into the East.	A Council at Fismes in April, to chuse a Bishop of Beauvais.	
882	X.		XVI.	Lewis of Germany died, Jan. 28. Lewis III. K. of France died at S. Dionys, and left his Kingdom to Caroloman.	Pope Marinus condemns Photius, and declares his Ordination void. Dionys.		Hincmarus Arch-bishop of Rheims, died, Decemb. 21.

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883	II.		XVII.	II.			
884	Adrian III. succeeded Marinus in Jan. I.		XVIII.	III.	Carolo-man is slain a hunting, & Charles the Gross obtains all the Kingdoms.	A Council held at Vernevil in March.	
885	II. Steven V. made Pope, May 9. I.						Pope Steven's Letter to Photius. Aimonius, Abbot Wolfadus, Herem-pertus, Altmannus and Alderwaldus flourish in th' West and Theophanes Corameu and Nicetas Paphlago in the East.
886	II.	XX.		V.	The Greeks pro-pound an Agree-ment about Pho-tius's Ordination, but the Pope re-fuses it; which causes a Division of the Eastern & Western Churches. Photius is de-posed by the Em-peror Leo.		Leo the Wife succeeds his Fa-ther Basil the Em-peror.
887	III.	II.		VI.	Charles the Gross, growing sluggish, is desert-ed by his Subjects.	A Council at Cologne in April.	Elias Bishop of Jerusalem writes to Charles the Gross.
888	IV.	III.	VII.		The Empire Charles the Gross dyed, Jan. 8. and was divided into 5 parts, Natural Sori 1. Arnulphus of Caroloman is chosen Em-peror of Ger-many. 2. Eudes or Odo France, 3. Lewis Arles 4. Raolt Bour-gogne, and 5. Guy Italy; but opposed of Emperor by Beringa-rus.	A Council at Mentz at the be-ginning of the Year.	

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889	V.	IV.	II.				Riculphus, Bishop of Soissons wrote a Pastoral Letter.
890	VI.	V.	III.				A Nameless Author wrote the Liber Synodicus. Asserius, an English Bishop, began to flourish.
891	Formosus, Bishop of Ostium chosen Pope in Steven's room; but opposed by Sergius, the Antipope.	VI.	IV.				
892	II.	VII.	V.			A Council at Vienna.	Regino chosen Abbot of Prom.
893	III.	VIII.	VI.	Charles the Simple, the Son of Lewis Balbus, is crowned K. of France, Jan. 17. and disputes about the Kingdom with Eudes.		A Council at Metz in May.	
894	IV.	IX.	VII.				A Council at Châlons in May, to try Gerfredus the Monk, who was accused for Poisoning Adalgarius Bishop of Autun.
895	V.	X.	VIII.				Council of Tribur.
896	After the Death of Formosus Boniface invaded the See; but dying within 15 days, Steven VI. was chosen, Jan. 6.	XI.	IX.	Arnulphus takes Rome, and makes himself to be crowned Emperor.			
	I.						

A Chronological Table.

A.C	Popes.	Eastern Emperors	Western Emperors	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
897	II.	XII.	X.			A Council at Rome against Formosus, lately dead.	
898	III.	XIII.	XI.	Eudes dyed January 3.			
899	IV.	XIV.	XII. Arnulphus died Nov. 30.				Regino was deposed from his Place and Dignity, and after made a Chronology, and a Collection of Canons.
900	V.	XV.	Lewis IV. the Son of Arnulphus is chosen Emperor by the Princes of Germany.				Auxilius ordained Priest by Formosus, composed some Treatises to maintain the Ordinations made by that Pope. Adelinus composed the Lives of the Saints.

A Chronological Table

A
CHRONOLOGICAL TABLE
OF THE
Authors of the Church
IN THE
NINTH CENTURY.

NICEPHORUS,

Patriarch of *Constantinople*; flourish'd from 806 to his Death, in 828.

THEODORUS,

Abbot of *Studa* in 800: He was a famous Patron of Images, for which he was banished 3 Times.

JOSEPH,

Bishop of *Theſſalonica*, Brother of *Theodorus*; and flourish'd at the ſame time.

NAUCRATIUS,

A Scholar of *Theodorus Studita*: About the ſame Time with the laſt.

THEODORUS and THEOPHANES,

Brethren: Flourish'd a little after.

THEOSTRICTUS,

A Monk: About the ſame time.

MICHAEL SYNCELLUS,

The *Syncellus* of *Nicephorus*: Flourish'd about the beginning of this Age.

LUDGERUS,

Bishop of *Munſter*: From 802, dyed in 809.

LEIDRADUS,

Archbiſhop of *Lyons*; raiſed to it in 806, re-treated in 815.

SERGIUS,

An Hiſtorian: From 800 to 830.

CLAUDIUS CLEMENS,

Bishop of *Turin*: From 810, dyed in 820.

DUNGALUS,

A Deacon: About the ſame time.

LEO III.

Bishop of *Rome*: Made Pope in 795, dyed in 816.

HATTO or HETTO,

Abbot of *Auge* and Biſhop of *Baſil*: Made Abbot in 796, Biſhop in 801, and dyed in 836.

JESSE,

Bishop of *Amiens*: Chosen to that See in the beginning of this Age, and depoſed in 831.

ODILBERT,

Flourish'd at the ſame time.

ÆGIL,

Abbot of *Fulda*; From 818 to 822, dyed in 822.

GILDAS,

Flourish'd 820.

SEDULIUS,

About 818.

EGINHARDUS,

Secretary to *Charles* the Great: Flourish'd about 820.

THEGANUS,

Suffragan of the Diocess of *Treves*; flourish'd at the ſame time.

BENEDICT,

Abbot of *Aniane*; flourish'd in the beginning of this Age, dyed in 821.

ARDO

of Ecclesiastical Authors.

ARDO SMARAGDUS,

S. *Benedict's* Scholar, flourish'd after the Death of his Master.

SMARAGDUS,

Abbot of S. *Michael*; flourish'd about the same Time.

ORTHEGRINUS,

A Monk of *Werthin*; flourish'd about 830.

ALFRIDUS,

Bishop of *Munster*; chosen Bishop in 839, dyed in 849.

PASCHALIS I.

Pope: Made in 817, dyed in 824.

ADELARDUS,

Abbot of *Corby*; flourish'd after 810, dyed in 826.

EUGENIUS II.

Pope; ordained Bishop of *Rome* in 824, dyed in 827.

ANSEGISUS,

Abbot of S. *Vandrille*; flourish'd about 830, dyed in 834.

HALITGARIUS,

Bishop of *Cambray*: Made in 816, dyed in 830.

VUFINUS BOETIUS,

Bishop of *Poitiers*; flourish'd about 830.

AGOBARDUS,

Chosen Archbishop of *Lyons* in 815, dyed in 840.

AMALARIUS,

Deacon of *Metz*; flourish'd about 820, dyed in 850.

HILDEMARUS,

A Monk; flourish'd about 830, dyed in 840.

GREGORY IV.

Pope; chosen in 828, dyed in 844.

HILDUIN,

Abbot of S. *Medard* at *Soissons*, S. *German*, S. *Dionys*, and Arch-Chaplain to *Lewis* Godly; reformed the Abby of S. *Dionys* in 829, dyed in 838 or 842.

ANSCHARIUS,

Monk of *Corby*, and Apostle of *Denmark*: Went to *Denmark* 836, and made Bishop of *Hamburg* in 842, dyed in 865.

AIMONIUS,

Monk of *Fulda*, and after Bishop of *Alberstadt*; chosen Bishop in 841, dyed in 853.

RABANUS,

Abbot of *Fulda* and Archbishop of *Mentz*; made

Abbot in 822, and Archbishop in 847, dyed, in 856.

WALAFRIDUS STRABO,

A Monk of *Fulda*, and after Dean of S. *Gallus*, and Abbot of *Augia Dives*; flourish'd about 840, dyed in 849.

AMOLO,

Archbishop of *Lyons*, succeeded *Agobard* in 841, dyed in 853.

SERGIUS II.

Pope; chosen in 144, dyed in 847.

ERMANRICUS,

Monk of *Elwangen*, chosen Abbot in 846, dyed about 850.

RODOLPHUS,

A Monk of *Fulda*, and Scholar of *Rabanus*; flourish'd about 850, dyed in 865.

ERMANTARIUS,

Abbot of *Neirmantier*; flourish'd about 850.

MILO called SIGIBERT,

A Monk of S. *Amandus*; flourish'd about the same Time.

WANDELBERT,

A Deacon and Monk of *Prom*; flourish'd about the same time.

METHODIUS,

Patriarch of *Constantinople*; chosen 841, dyed in 847.

HINCMARUS,

Archbishop of *Rheims*; born in 800, made in 844, dyed in 882.

GOTTESCHALCUS,

A Monk of *Orbez*; born in the beginning of this Age, left his Monastery in 846, spread his Doctrine in 847, was condemned and imprisoned in 848.

HINCMARUS, Jun.

Bishop of *Laon*; made 859, deposed in 871, dyed a little after.

PASCASIUS RATHBERTUS,

Abbot of *Corby*; Born in the beginning of this Age, made in 844, dyed in 865.

BERTRAMUS,

Monk of *Corby*, and after Abbot of *Orbez*; born about the same time, flourish'd in the Reign of *Charles* the Bald, dyed about 870.

JO. SCOTUS,

Born about the same time, came into *France* about 850, returned into *England* in 864, and dyed in 874.

Two nameless AUTHORS,

Opposers of *Paschasius Rathbertus*; wrote in 840.

PRU-

A Chronological Table

PRUDENTIUS,

Bishop of *Troyes*; made in 840.

FLORUS,

Deacon of *Lyons*; flourished about 850.

REMIGIUS,

Archbishop of *Lyons*; ordained in 853.

LUPUS SERVATUS,

Abbot of *Ferrara*; born in the beginning of this Age, chosen in 842, dyed in 862.

LEO IV.

Pope; chosen in 847.

EULOGIUS,

Martyred at *Corduba*; flourished about 840, dyed in 859.

ALVARUS,

His Brother; flourished about the same time, dyed a little after.

ODO.

Bishop of *Beauvais*; flourished about 860.

ÆNEAS,

Bishop of *Paris*; chosen in 853, dyed in 170.

ANGELOMUS,

A Monk of *Luxeuil*, flourished after 150.

BENEDICT III.

Pope; elected in 855, dyed in 858.

ISAAC,

Bishop of *Langres*; flourished after 850.

HERARDUS,

Archbishop of *Tours*; chosen in 855, dyed in 871.

NICOLAS I.

Pope; chosen in 858, dyed in 867.

IGNATIUS,

Patriarch of *Constantinople*; made in 847, deposed in 858, restored in 869, dyed in 877.

PHOTIUS,

Patriarch of *Constantinople*; made in 858, deposed in 867, restored in 878, deposed again in 886, dyed in Exile a little after.

ADRIAN II.

Pope; chosen in 867, dyed in 872.

HUGBALDUS,

A Monk of *S. Amandus*; flourished from 860 to 900.

ISO,

A Monk of *S. Gallus*; flourished about 860, dyed in 871.

PETRUS SICULUS,

Flourished about 870.

A D O,

Archbishop of *Vienna*; flourished about the same time, dyed after 879.

USUARDUS,

A Monk of *S. German des Prez*.

THEODORUS ABUCARA,

Metropolitan of *Carca*, flourished about the same time.

ANASTASIUS Bibliothecarius,

A Library-Keeper; flourished from 867 to 900.

GEORGIUS,

A Monk, Chartophylax of the Church of *Constantinople* and Archbishop of *Nicomedia*; flourished about 870.

LUITBERTUS,

Archbishop of *Mentz*; flourished about 870.

WULFADUS,

Archbishop of *Bourges*; ordained in 866, dyed in 876.

GAUTERIUS,

Bishop of *Orleans*; flourished about 870.

OTFREDUS,

A Benedictine Monk; flourished about the End of this Age,

JOHN VIII.

Pope; made in 872, dyed in 882.

REMBERTUS,

Archbishop of *Breme*; chosen in 165, dyed in 882.

HERRICUS,

A Monk of *S. Germans of Auxerre*; flourished about 880.

DRUTHMARUS,

A Monk of *Corby*; flourished about the end of this Age.

REMIGIUS,

A Monk of *S. German at Auxerre*, flourished after 880.

THEOPHANES CEREMEUS,

Bishop of *Taurimenum in Sicily*; flourished about the end of the Age.

AIMONIUS,

A Monk of *S. German des Prez*; flourished about the same time.

A B B O,

A Monk of *S. German des Prez*; flourished about the same time.

WOLFADUS,

A Monk of *Hafinede*; flourished about the same time.

of the Ecclesiastical Writers.

HEREMPERTUS,

A Monk of *Mount Cassin*; flourished about the same time.

ALTMANNUS,

A Monk of *Haute Villiers*; flourished about the same time.

ALDROVALDUS or ALBERTUS,

A Monk of *Fleury*; flourished about the same time.

STEVEN V.

Pope; chosen in 885. dyed in 891.

RICULPHUS,

Bishop of *Soissons*; flourished about the end of the Age.

ELIAS,

Patriarch of *Jerusalem*; flourished about the same time.

DAVID NICETAS,

A Bishop; flourished about the same time.

ALFREDUS,

King of *England*; crowned in 872, dyed in 900.

A nameless AUTHOR,

Wrote *Liber Synodicus*; flourished about the end of the Age.

FORMOSUS,

Pope; chosen in 891, dyed in 896.

STEVEN VI.

Pope; chosen 896, dyed in 900.

AUXILIUS,

A Priest, ordained by *Formosus*; flourished about the End of the Age.

REGINO,

Abbot of *Prom*; chosen 892, dyed in the next Age.

ASSERIUS,

A Bishop of *England*; flourished about 890.

LEO the Wise,

Emperor of the East; succeeded his Father *Basil* in 886, dyed in 911.

ADELINUS,

Bishop of *Seez*; ordained in 877, dyed in 910.



A TABLE of the WORKS of the Ecclesiastical Writers of the Ninth Century.

NICEPHORUS, Patriarch of Constantinople.

His Genuine Works still Extant.

AN Ecclesiastical History, from the Death of *Mauritius* the Emperor to the Reign of *Irene*.

A Letter to Pope *Leo III*.

Four Treatises against the *Iconoclasts*.

Several Canons. A Canonical Epistle.

Books lost.

Three Books of *Antirrheticks*, against the Council of *Constantinople* under *Copronymus*.

Doubtful Works.

A Chronology. His *Sticometria*.

THEODORUS STUDITA.

His Genuine Works, which we have:

An Hundred thirty four Latin Sermons.

Several Letters.

Several Sermons and Letters.

The Life of *S. Plato*.

A Doctrinal Treatise about the Worship of Images.

Books lost.

A large Catechism

A Volume of *Panegyrics*.

Some Poems in *Iambick Verse*.

A Treatise of *Dispensations*.

Spurious Works.

Some Odes or Hymns of Joy for the Restoration of Image-Worship.

JOSEPH Bishop of Thessalonica.

Genuine Works.

A Discourse in Honour of the Cross.

A Letter to *Simon* the Monk.

NAUCRATIUS.

A Genuine Work.

The Life of *Theodorus Studita*.

THEODORUS, the Martyr.

His Genuine Works, &c.

A Relation of a Conference between the Patriarch *Nicephorus* and the Emperor *Leo*.

A Narration of the Martyrdom of that Patriarch.

THEOPHANES.

A Genuine Work.

A Hymn in Commendation of his Brother *Theodorus*.

A Chronological Table

MICHAEL SYNCCELLUS.

Genuine Works.

The Life of *S. Dionysius*.
A Panegyrick of the Angels.

THEOSTERICTUS,

A Genuine Work.

The Life of *S. Nicetas*.

LUDGERUS, the first Bishop of Munster.

His Genuine Works.

The Life of *S. Gregory*, Bishop of *Utrecht*.
A Relation of the Beginning of the Mission of
S. Boniface.
A Letter to *Ricfridus*; containing an account of the
Life and Miracles of *S. Luisbertus*.

AMALARIUS FORTUNATUS.

A Genuine Work.

A Treatise of the Ceremonies of Baptism.

LEIDRADUS,

Genuine Works, which we have.

A Treatise upon Baptism.
A Letter to *Charles* the Great upon the same Subject.
A Writing about Renunciations made in Baptism.
A Letter to *Charles* the Great about the Use that he
made of the Church-Revenues.
A Consolatory Letter to his Sister.

SERGIUS, the Historian.

A Work that is lost.

An Ecclesiastical History from the Empire of *Constantine Capronymus* to the eighth Year of *Michael Balbus*.

CLAUDIUS CLEMENS, Bishop of Turin.

Genuine Works.

His Comment upon the Epistle of *S. Paul* to the *Galatians*. And,
Two Prefaces.

Works lost.

An Apology against *Theodorus* against the Use of
Images, Reliques and Pilgrimages.
His Comments upon the *Pentateuch*, the Books of
Joshua, *Judges* and *Ruth*, the Gospel of *S. Matthew*,
and *S. Paul's* Epistles.

DUNGALUS,

Genuine Works, &c.

A Treatise of Images, against *Claudius* of *Turin*.
A Letter upon two Eclipses.

JONAS Bishop of Orleans.

A Genuine Work, &c.

A Treatise of Images, against *Claudius* Bishop of
Turin.

HATTO Bishop of Basil.

Genuine Works, &c.

A Book of 25 Articles of Instruction for his Clergy.
A Relation of the Vision of *S. Wettinus* a Monk.

A Work lost.

A Relation of his Voyage to *Constantinople*

JESSE, Bishop of Amiens.

A Genuine Work.

A Letter to *Charles* the Great about the Ceremonies
of Baptism.

ODILBERT,

A Genuine Work.

The Preface to his Treatise of the Sacrament of Baptism.

A Book lost.

His Treatise of the Sacrament of Baptism.

ÆGIL, Abbot of Fulda.

A Genuine Work.

A Relation of the eminent Actions of *S. Sturmia*.

GILDAS,

A Genuine Work.

The Preface to his Calendar.

A Work lost.

His Calendar.

SEDULIUS,

Genuine Works.

His Comments on *S. Paul's* Epistles, gathered out of
several Authors.

EGINHARDUS,

The Life of *Charles* the Great.
Annals. Letters.

A Treatise upon the Cross.

An Account of the Translation of the Reliques of
S. Marcellinus.

THEGANUS,

A Genuine Work.

The Life of *Lewis* the Godly.

BENEDICT, of Aniane.

A Genuine Work.

A Collection and agreement of the Monastick Rules.

ARDO SMARAGDUS,

A Genuine Work.

The Life of *S. Benedict* of *Aniane*.

SMARAGDUS, Abbot of S. Michael.

Genuine Works.

His Treatise of the Duty of a Prince; entituled,
Via Regia.

Ser-

of Ecclesiastical Authors.

Sermons upon the Epistles and Gospels throughout the Year.

A Treatise of the Duty of Monks; entituled, *Dia-*
dema Monachorum, i. e. The Monks Crown.

A Comment upon the Rule of S. *Benedict*.

A Relation of a Conference with Pope *Leo*, about the
Procession of the Holy Ghost.

ORTHEGRINUS, *Monk of Werthin.*

A Genuine Work.

The Life of S. *Ludgerus*.

ALFRIDUS, *Bishop of Munster.*

A Genuine Work, &c.

The Life of S. *Ludgerus*.

PASCHALIS I. *Pope.*

Genuine Works.

Three Letters.

ADELARDUS, *Abbot of Corby.*

A Genuine Work.

Some Constitutions for the Church of *Corby*.

EUGENIUS II. *Pope.*

Genuine Works.

Two Letters and some Canons.

ANSEGISUS, *Abbot of S. Vandril.*

A Genuine Work.

A Collection of Constitutions.

HALITGARIUS,

A Genuine Work.

A Penitential.

VUFINUS BOETIUS, *Bishop of*
Poitiers.

A Genuine Work.

The Life of S. *Junianus* Abbot of *Marius*.

AGOBARDUS, *Archbishop of Lyons.*

Genuine Works

A Treatise against *Felix Origelianus*.

A Book against the Insolency of the Jews.

A Letter to *Adelard* and *Wala* about the Jewish Slaves.

A Letter to *Niludius* against all Converse with the
Jews.

A Petition to *Lewis* the Godly, against the Law of
Gondebad.

A Treatise about the Privileges and Rights of the
Priesthood.

A Book against those that believed that Sorcerers could
make Hail and thunder, and inflict Distempers.

An Answer to *Tredegius*.

A Treatise about the Baptism of Jewish Slaves.

A Treatise of the Cheat of those who pretended they
had the Falling-Sickness.

A Letter to *Matfredus*, a Courtier.

A Letter to the Clergy of *Lyons* about the Govern-
ment of the Church.

A Treatise of Images.

A Treatise about disposing of the Church-Revenues?

A Book against the Judgment of God, i. e. against
the Proofs which were made by Fire, hot Water
or Duels, of the Innocency of Men.

A Discourse of the Faith.

A Letter concerning the Division between *Lewis* the
Godly and his Children.

A plain Defence of *Lewis's* Children against their Fa-
ther.

A Letter to *Ebbo*, concerning Hope and Fear.

A Treatise about correcting the Antiphonies.

A Book against *Amalarius* Deacon of *Meiz*.

An Epitaph upon *Charles* the great.

Some Verses upon the Translation of the Saints Re-
liquies.

AMALARIUS, *Deacon of Metz.*

Four Books *De Ecclesiasticis Offitiis*.

A Treatise of the Order of the Antiphonies.

Some Rules for the Canons and Canonesses.

Five Letters.

A Work lost.

An Introduction to his Works.

Works forged.

Eclogues or Reflections upon the Canon of the Mass.

HILDEMARUS, *a Monk.*

A Genuine Work in M. S.

A Commentary upon the Rule of S. *Benedict*.

GREGORY IV. *Pope.*

Genuine Works.

Three Letters.

HILDUIN,

A Genuine Work.

His Areopageticks.

ANSCHARIUS, *Monk of Corby.*

A Genuine Work.

The Life of S. *Willibadus*, Bishop of *Breme*.

HAYMO *Bishop of Halberstadt.*

Genuine Works.

Commentaries upon the *Psalms*, upon the Greater and
Smaller Prophets, upon the *Revelations*, *Acts* and
S. *Paul's* Epistles and the Canonical Epistles.

Homilies upon the Gospels.

An Abridgment of Church-History.

A Treatise upon the Body and Blood of Jesus Christ.

Works lost.

His Commentaries upon the rest of the Books of the
Bible.

RABANUS, *Bishop of Mentz.*

Genuine Works.

A Treatise of the Universe, or the proper Significa-
tion of Words.

A Poem upon the Cross.

His Commentary upon the whole Bible almost.

Several Homilies and Sermons.

A Treatise of Allegories.

Three Books concerning the Instruction of Clerks.

A

A Table of the Works

A Treatise of Orders and the Holy Sacraments.
 Three Books of Ecclesiastical Discipline.
 Two Books dedicated to *Bonofus*, the one about the Vision of God, the other about Repentance.
A Penitential.
A Treatise about the Soul.
A Canonical Letter to Heribaldus.
A Letter to Humbert about the Degrees of Consanguinity.
Another Answer to Humbertus.
A Treatise of the Life and Manners of Antichrist.
A Martyrology.
 Some Poems.
 Three Letters against *Gottschalcus*.
A Treatise about Suffragan Bishops.
A Treatise of the Honour Children owe their Parents.
A Treatise of the Art of Computing Time.
A Canonical Letter to Regimbaldus.
Another Canonical Letter to the same Person.

Works falsely attributed to him.

Three Books of Canonical Questions.
 Three Books of Vertues and Vices.
A Commentary upon S. Benedict's Rule.
A Grammatical Treatise.

WALAFRIDUS STRABO,

His Genuine Works.

A Treatise of Ecclesiastical Worship
An ordinary Gloss upon the whole Bible.
An History of the Destruction of Jerusalem.
 Several Poems.
 The Visions of *S. Weninus*.
 The Lives of *S. Galus*, *Osbarnus* and *Blasimacus*.

A M O L O, Archbishop of Lyons.

Genuine Works.

Letters and some small Tracts about Grace.
A Letter to Theobaldus Bishop of Langres.
A Treatise against the Jews, published by *F. Chifflet* under *Rabanus's* Name.

S E R G I U S II. Pope.

A Genuine Work.

A Letter to Drogo Bishop of Metz.

E R M A R I C U S, Monk of Elwangen.

Genuine Works.

The Lives of *S. Magnus* and *S. Solz*.
A Dialogue upon the Foundation of his Monastery.

R O D O L P H U S, Monk of Fulda.

Genuine Works.

The Lives of *Rabanus* and *S. Lioba*.

E R M A N T A R I U S, Abbot of Noirmantier.

A Genuine Work.

An History of the Translation of the Body of S. Philibert.

M I L O called SIGIBERT, Monk of S. Amandus.

A Genuine Work.

The Life of *S. Amandus*.

W A N D E L B E R T, a Monk of Prout.

A Genuine Work.

A Martyrology in Verse.

M E T H O D I U S, Patriarch of Constantinople.

Genuine Works.

The Life of *S. Dionys*.
 Some Fragments of two Sermons.
A Panegyric upon S. Agatha
 Some Sermons upon *S. Simcon* and *Palm-Sunday*.

H I N C M A R U S, Archbishop of Rheims.

A Letter to Charles the Great, serving for a Preface to his first Book of Predestination.
A Treatise upon the Expression, Trina Deitas.
A Treatise upon the Divorce of Lotharius and Theutberga.
A Book of 55 Articles against the Bishop of Laon.
 Constitutions and Canons for his Diocess.
 Divers Letters and Treatises to the Emperors, Kings, Popes and Bishops of his Time.
 The Coronations of the Kings and Queens.
 Some Papers and Petitions presented to the Councils.

Works lost.

His first Treatise of Predestination.
 A Writing sent to the Monks against *Gottschalcus*.
 Letters to *Rabanus* and the Church of Lyons, about Predestination.
 Several other Pieces.

G O T T E S C H A L C U S, a Monk of Orbez.

Genuine Works.

Two Confessions of Faith, and some Fragments of that which he presented to the Council of *Meuz*.
 Some Fragments of his Treatise of the 3 Questions recited by *Hincmarus* in his Treatise of Predestination
A Summary of a Writing recited by Amala.
A Fragment of a Letter written to Bertram.
A Treatise upon the Expression, Trina Deitas, put into *Hincmarus's* Answer to it.

Works lost.

Those of which we have cited some Fragments.

H I N C M A R U S, Bishop of Labn.

His Genuine Works, which we have.

A Letter to Hincmarus, Archbishop of Rheims, about *Nivinus*.
 Another Letter to him about *Adulphus*.
 Another about *Senarus*, and another of other things.
A second Collection of Decretals.
A Letter to Hincmarus, Archbishop of Rheims, with Answer to his 55 Articles against him.
A Petition to the Council of Pise, with a Recantation sent to King *Charles*.

P A S C A S I U S R A T H B E R T U S, Abbot of Corby.

Genuine Works.

A Treatise about the Body and Blood of our Saviour.
A Letter to Fridegardus.
A Treatise upon Christ's Birth.

of the Ecclesiastical Writers.

A Commentary upon the Lamentations of *Jeremiah*, upon *Psalms* 44, and upon *S. Matthew*.
The Life of *S. Wala*.

BERTRAMUS, a Monk of Corby.

Genuine Works.

- A Letter against *Hincmarus's* Book of Predestination.
- A Treatise of Predestination.
- A Treatise of the Body and Blood of *Jesus Christ*.
- An Answer to the Objections of the *Greeks* against the *Latin Church*.
- A Treatise upon the Nativity of *Jesus Christ*.
- A Treatise upon the Nature of the Soul, which is in *M.S.*

A Work lost.

- A Treatise to justify this Expression, *Trina Deitas*.

J. O. SCOTUS,

Genuine Works.

- A Treatise of Predestination.
- A Treatise of the Division of Nature.
- A Translation of *Maximus's* Scholia upon the Works of *S. Dionysius* and *S. Gregory Nazianzen*.
- A Book about the Vision of God in *M. S.*

Works lost.

- A Treatise upon the Eucharist.
- A Commentary upon *S. Matthew*.
- A Book of Offices.
- The Translation of *S. Dionysius's* Works.

Nameless AUTHORS against *Paschasius*

Genuine Works.

- Two Treatises upon the Eucharist.

PRUDENTIUS, Bishop of Troyes.

Genuine Works.

- A Treatise of Predestination, against *J. Scotus*.
- A Letter to the Synod of *Sens*.
- A Letter to *Hincmarus* and *Pardulus* about Grace.

Works lost.

- A Treatise of Predestination, against *Hincmarus*.
- Annals cited by *Hincmarus*

FLORUS, a Deacon of Lyons.

Genuine Works.

- A Fragment of a Discourse of Predestination.
- A Treatise against *Joannes Scotus*.
- Two Commentaries upon *S. Paul's* Epistles.
- A Treatise upon the Celebration of the Mass.
- Two Fragments of a Collection of Canons.
- A Poem attributed to *Drepanus Florus*.
- Another Piece in Verse.

Works lost.

- A Collection of Canons.

REMEGIUS, Archbishop of Lyons.

Genuine Works.

- An Answer to *Hincmarus*, in the Name of the Church of Lyons, with a Writing, entitled, *A Resolution of the Question concerning the Damnation of all Men in Adam, and the particular Redemption of the Elect by Jesus Christ*.
- A Treatise against the Articles of *Quiercy*, entitled,

A Book to prove that we ought to hold firmly the Truth of Holy Scripture, and faithfully follow the Authority of the Holy and Orthodox Fathers.

LUPUS Abbot of Ferrara.

Genuine Works.

- A Treatise of the three Questions about Predestination.
- A Letter to *Hincmarus* and *Pardulus*.
- Another Letter to *Charles the Bald*.
- 126 Letters upon different Subjects.
- A Fragment of a Letter to *Pope Nicholas*, in the Name of *Wenilo*.
- Two Homilies and two Hymns.
- The Lives of *S. Maximus* Archbishop of Treves and *S. Wigbert* an Abbot.

LEO IV. Pope.

Genuine Works.

- Two Letters and a Discourse.

EULOGIUS.

Genuine Works.

- The Lives of the Martyrs of *Corduba*, and,
- An Apology for them.
- Some Letters upon Reliques.
- An Instruction to two Virgins, Prisoners.

ALVARUS.

A Genuine Work.

- An History of the Martyrdom of his Brother *Eulogius*.

ODO, Abbot of Corby, and afterward Bishop of Beauvais.

A Work lost.

- A Treatise against the *Greeks*.

ÆNEAS, Bishop of Paris.

A Genuine Work.

- His Answer to the Objections made by the *Greeks*.

ANGELOMUS Monk of Luxeuil.

Genuine Works.

- Comments, entitled *Stromata*, upon the 4 Books of *Kings* and the Book of *Canicles*.

Works lost.

- A Treatise of Divine Offices.

BENEDICT III. Pope.

Genuine Works, which we have.

- Two Letters, the one to *Hincmarus* and another to the Bishops of France.

Spurious Works.

- Two Grants, one of *Corby* and the other of *S. Dionys*.

ISAAC, Bishop of Langres.

A Genuine Work.

- A Collection of Ecclesiastical Laws.

A Table of the Works

HERARD *Archbishop of Tours.*

A Genuine Work.

A Collection of Ecclesiastical Laws out of the Capitularies.

NICHOLAS I. *Pope.*

About 100 Letters.

An answer to the *Bulgarians*.

PHOTIUS, *Patriarch of Constantinople.*

Genuine Works.

His *Bibliotheca*.

His *Nomocanon*

248 Letters; the first of which contains an History of the first 7 General Councils.

A Letter to the Patriarch of *Aquileia*, against the *Latin Church*.

A Letter to the Governour of the Isle of *Cyprus*.

A Treatise of the Wills of *Jesus Christ*.

Seven other Theological Treatises.

A Homily.

A Description of the New Church at *Constantinople*.

Works yet in M. S.

Several Sermons.

A Treatise entituled, *Amphilochia*.

A Comment on *S. Paul's Epistles*.

A Lexicon,

Some Notes upon the Prophets.

A Treatise against the *Latins*.

A Treatise against an Heretick called *Leontius*.

A Collection of the Rights of Metropolitans and Bishops.

A Commentary upon *Aristotle's Categories*.

ADRIAN II. *Pope.*

Genuine Works.

Thirty six Letters.

HUCBALDUS, *a Monk of S. Amandus.*

Genuine Works.

A Poem in Commendation of *Baldness*.

A Treatise of Musick,

The lives of several Saints.

ISO, *a Monk of S. Gallus.*

A Genuine Work.

The Life and Miracles of *S. Othmarus*.

PETRUS SICULUS.

A Genuine Work.

The History of the Heresie of the *Manichees*.

ADO, *Archbishop of Vienna.*

A Martyrology.

A Treatise upon the Festivals of the Apostles.

A Chronicon, abridged, from the beginning of the World to 879.

The Lives of *S. Desiderius* and *S. Theuderius* an Abbot.

USUARDUS, *a Monk of S. German de Prez.*

A Genuine Work.

A Martyrology.

THEODORUS ABUCARA, *Archbishop of Caria.*

A Genuine Work, which we have.

A Theological Treatise of Religion.

ANASTASIUS *Bibliothecarius.*

Genuine Works.

Translations of the Acts of the Council of *Constantinople*; of his threefold Chronology; of several Pieces about the *Monothelites*; of the Life of *S. John the Alms-giver*; of the Passion of *S. Damius*; with the Prefaces to them.

A Preface to his Translation of *S. Dionysius's Works*.

The Lives of the Popes from *S. Peter* to *Nicholas I.*

GEORGIUS, *Chartophylax of the Great Church at Constantinople.*

Genuine Works.

Several Homilies upon the Feast of the Virgin.

LUITBERTUS, *Archbishop of Mentz.*

A Genuine Work.

A Letter to King *Lewis*.

WULFADUS, *Archbishop of Bourges.*

A Genuine Work.

A Pastoral Letter.

GAUTERIUS, *Bishop of Orleans.*

A Genuine Work.

A Collection of Canons.

OLFREDUS, *a Benedictine Monk.*

A Genuine Work.

A Preface to his History of the Gospel in the *Teutonic Tongue*.

Works lost.

The History of the Gospel

Three Books upon the *Psalms*.

Some Treatises upon the last Judgment, and the Joys of Heaven.

Divers Letters.

Several Peices of Poetry.

JOHN VIII. *Pope.*

Genuine Works.

320 Letters. The Fragments of some others.

Spurious Works.

A Regulation of the Cardinals.

Three Letters added by *F. Labbe*.

REMBERTUS, *Archbishop of Breme.*

A Genuine Work.

The Life of *Anscharius*.

HERRICUS, *a Monk of S. Germans at Auxerre.*

Genuine Works.

A Preface to his Collection of Maxims, taken out of the Fathers.

The

of the Ecclesiastical Writers:

The Life and Miracles of S. German of Auxerre.
The Life of S. Casarius in Verse.

Works lost.

A Collection of Maxims and other Remarkable things out of the Fathers; dedicated to Hildeboldus Bishop of Auxerre.

DRUTHMARUS, Monk of Corby.

Genuine Works, which we have.

A Comment upon S. Matthew's Gospel.

Two Expositions of some Places of the Gospels of S. Luke and S. John.

REMIGIUS, Monk of Auxerre.

Genuine Works.

Commentaries on the Psalms.

An Explication of the 12 small Prophets.

An Exposition of the Canon of the Mass.

Works lost.

Comments upon S. Matthew and the Canticles.

A Book of Offices.

A Treatise of Festivals.

An Answer to Walo Bishop of Autun.

Some other Works and Letters.

THEOPHANES CERAMEUS.

Genuine Works.

Several Homilies upon the Gospels and Festivals of the Year.

Two Sermons upon the Cross.

AIMONIUS, a Monk of S. German des Prez.

Genuine Works.

An Account of the Translation of the Body of S. Vincent.

Two Books of the Miracles of S. German, Bishop of Paris.

A Book of the Translation of the Reliques of S. George a Monk, S. Aurelius and S. Natalia, and two Books of the Miracles done by them.

ABBO, a Monk of S. German des Prez.

Genuine Works.

Two Books of the Siege of Paris by the Normans.

Five Sermons.

Works lost.

The third Book of the Siege of Paris.

Several Sermons.

WOLFADUS, a Monk of Hatennede.

Genuine Works.

The Life of S. Walpurgus, and three Books of his Miracles.

HEREMBERT, Monk of Mount Cassin.

A Genuine Work.

A Chronological History of that Monastery.

ALTMANNUS, a Monk of Hauteville.

A Genuine Work.

A Letter to his Bishop.

Works lost.

The Lives of S. Memnus, S. Navardus, Sindulphus and S. Helena, and the History of the Translation of her Reliques.

The Complaint of France, harraised by the Normans.

ALDREVALDUS, or ALBERTUS, a Monk of Fleury.

Works in M.S.

A Collection of Passages out of the Fathers upon the Eucharist, against J. Sconus.

A Book of the Miracles of S. Benedict, and

An History of the Translation of the Bodies of S. Benedict and S. Scolasticus from Mount Cassin to Fleury.

STEPHEN V. Pope.

Genuine Works, which we have.

Three Letters and a Fragment of a fourth.

A Spurious Work.

A Letter in Favour of the Church at Narbon.

RICULPHUS, Bishop of Soissons.

A Genuine Work.

A Pastoral Letter.

ELIAS, Patriarch of Jerusalem.

A Genuine Work.

A Letter to Charles the Gros.

DAVID NICETAS, Paphlago.

Genuine Works.

The Life of S. Ignatius, Patriarch of Jerusalem.

Several Panegyrics in honour of the Saints.

ALFREDUS, King of England.

Genuine Works.

Translations of divers Books into the Saxon Tongue.

A Nameless Author.

A Genuine Work.

A Book of Synods, called *Liber Synodicus*.

FORMOSUS, Pope.

A Genuine Work.

A Letter to Silianus.

A Spurious Work.

A Letter to the Bishops of England.

STEPHEN VI. Pope.

Spurious Works.

Two Letters to the Archbishops of Narbon.

AUX.

A Table of the Acts,

AUXILIUS, a Priest, ordained by Formosus.

Genuine VWorks.

Two Treatises about the Ordinations made by *Formosus*, to prove the validity of them.

REGINO, Abbot of Prom.

Genuine VWorks.

A Collection of Canons.

A Chronicon.

Works lost.

Several Sermons and some Letters.

ASSERIUS, a Bishop in England.

Genuine VWork.

The History of *Alfred*, King of the *West Saxons*.

LEO the Wise, Emperor of the East.

Genuine VWorks.

Nineteen Sermons.

A Discourse upon the Life of *S. J. Chrysostom*.

A Sermon upon *S. Nicolas*.

VWorks lost.

Several Sermons.

Some Moral Precepts and Proverbs

A Treatise about the manner of drawing up an Army in Battalia.

ADELINUS, Bishop of Seez.

Genuine VWorks.

The Lives of *S. Opportuna* and *S. Gondegrand*.

A TABLE of the Acts, Letters and Canons of the COUNCILS held in the Ninth Century.

Councils	Years	Acts, Letters, Petitions and Canons.
A N Assembly called by <i>Charles the Great</i> .	801	Constitutions.
A Council at <i>Altino</i> .	802	A Synodical Letter.
A Council at <i>Aix-la-Chapelle</i> .	803	Constitutions.
A Council at <i>Clouvesho</i> .	803	Acts and Decrees.
An Assembly at <i>Salz</i> .	804	Constitutions.
An Assembly at <i>Of-nabrug</i> .	804	An Edict about the Teaching of Schools.
A Council at <i>Thionville</i> .	805	Constitutions.
Another Assembly	805	Constitutions given to <i>Fefe</i> Bishop of <i>Amiens</i> .
A Council at <i>Constantinople</i> , in Favour of <i>Joseph</i> the Steward.	806	Acts are lost.
Another in Favour of the Marriage of <i>Theodora</i> .	809	Some Constitutions taken out of the Canons.
A Council at <i>Aix-la-Chapelle</i> .	809	Acts lost.
An Assembly of the same Year.		A Conference between the Deputies of the Council and the Pope.
at <i>Arles</i> .	813	Constitutions
at <i>Rheims</i> .	813	26 Canons.
at <i>Mentz</i> .	813	44 Canons.
at <i>Tours</i> .	813	55 Canons.
at <i>Challon</i> .	813	57 Canons.
		66 Canons
		Constitutions taken out of these Councils.
A Council at <i>Constantinople</i> , against <i>Silas</i> .	813	Acts.
<i>Constantinople</i> , of the Iconoclasts.	814	Acts lost.

Councils	Years	Acts, Letters, Petitions and Canons.
A Council at <i>Aix-la-Chapelle</i> .	816	A Rule for Canons and Canonesses, and some Constitutions made afterward.
A Council at <i>Celcebit</i> .	816	11 Canons.
A Council at <i>Aix-la-Chapelle</i> .	817	A Rule for Monks, containing 80 Articles.
Divers Assemblies held under <i>Lewis</i> the Godly.	819	Constitutions.
at <i>Thionville</i> .	821	4 Canons and 5 Constitutions.
at <i>Amigny</i> .	822	Acts.
at <i>Clouvesho</i> .	822	Acts.
at <i>Paris</i> .	824	Letters and other Writings made about the Worship of Images.
at <i>Rome</i> .	825	28 Canons.
An Assembly at <i>Ingelheim</i> .	826	The Laws of <i>Lewis</i> the Godly, published after the Assembly.
at <i>Paris</i> .		Some Orders in 3 parts.
at <i>Mentz</i> .		Orders and Constitutions lost.
at <i>Lyons</i> .	829	
at <i>Toulouse</i> .		
at <i>Noion</i> .	831	Acts lost.
at <i>Worms</i> .	829	Constitutions made to confirm the Canons of the 4 precedent Councils.
An Assembly of Bishops at <i>Compeign</i> .	833	Acts.
at <i>S. Dennis</i> .	834	Acts lost.
at <i>Thionville</i> .	835	<i>Esbo's</i> Confession.
at <i>Aix-la-Chapelle</i> .	836	Rules in 5 parts.
at <i>Lyons</i> .	836	Acts lost.
at <i>Paris</i> .	838	
A Synod at <i>Rheims</i> .	842	Constitutions Ecclesiastical.

Letters and Canons of the Councils.

Councils. Years. Acts, Letters, Petitions and Canons.

A Council held at	A Council at Constantinople against the Iconoclasts,	842	Acts lost.
	An Assembly at Couleigne, in the Diocese of Mans,	843	6 Canons.
	A Council at Avrillac,	843	4 Canons.
	An Assembly at Thoulouze,	843	9 Constitutions.
	Thionville,	844	6 Canons.
	Verneuil,	844	12 Canons.
	Beauvais,	845	8 Canons.
	Treves,	845	
	Lyons,	845	
	Meaux,	845	80 Canons.
A Council held at	Paris,	846	19 Articles.
	Epernay,	846	21 Canons.
	Meuz,	847	A Letter to Gottschalkus.
	Meuz,	848	The Judgment against Gottschalkus.
	Quiercy,	848	
	Pavia,	850	25 Canons.
	Sens,	850	A Letter to Ercanrous.
	Soissons,	853	13 Canons and the Acts about Ebbo.
	Quiercy,	853	4 Constitutions.
	Sens, 853,	853	
A Council held at	Verbery,	853	A Synodical Letter.
	Rome,	853	Confirm'd 38 Canons and made 4 Canons.
	Assigny,	854	Constitutions.
	Valence,	855	23 Canons.
	An Assembly of Bishops at Bonnevill,	856	A Petition to the King.
	Council at Quiercy,	857	2 Constitutions:
	A Synod of the Clergy of Rheims,	857	Some Ordinances.
	Quiercy,	858	A Letter to Lewis the German.
	Constantinople, against Ig-natius,	859	
	Meuz,	859	Instructions to the Deputies for Lewis of Germany.
A Council held at	Langres,	859	10 Canons.
	Savonieres,	859	13 Canons: A Petition against Wenilo Archbishop of Sens; a Letter to him. Two Letters to the Churches of Britain. Advice to Wenilo.
	Aix-la-Chapelle.	860	A Letter to Pope Nicholas.
	Coblenz,	860	Acts with several Rules.
	Toul,	860	A Pastoral Letter and 5 Canons.
	Constantinople, against Ig-natius,	861	Acts related by Nicetas, and 17 Canons.
	Sablottiere,	862	Acts.
	Pisa,	862	4 Constitutions.
	Rome against Photius,	862	A Sentence against Photius's Ordination.
			Canons made in another Synod against the Theopaschites.

Councils. Years. Acts, Letters, Petitions and Canons.

A Council held at	Aix-la-Chapelle about the Divorce of Theutberga,	862	Acts and Judgment of that Council.
	Meuz, about the same Affair,	863	Acts lost.
	Rome, against the 2 last Councils,	863	Acts.
	Senlis, against Rotbadus,	863	
	Rome, against Rodwaldus,	864	
	Rome, to restore Rotbadus,		
	Toussy,	865	Some Constitutions.
	Constantinople, against Pope Nicholas,	866	
	Soissons,	866	Letters, Memoirs, Petitions and other Acts.
	Compeigne,	866	Some Constitutions.
A Council held at	Troyes,	867	Acts and Letters.
	Soissons,	867	A Letter to the Pope about Abardus.
	Wormes,	868	80 Canons.
	Verbery,	869	
	Pisa,	869	One Constitution.
	Meuz,	869	Some Constitutions of these 3 Councils.
	Constantinople, VIII. General.	869	Acts and Canons.
	Antigny,	870	Acts.
	Douzy,	871	Acts.
	Senlis,	873	Decrees.
An Assembly at	Rheims,	874	
	Douzy,	874	A Synodical Letter and the Judgment of Dud.
	Pavia,	876	A Constitution.
	Pontigon,	876	Acts.
	Rome,	877	The Pope's Discourse to the Council.
	Ravenna,	877	19 Canons.
	Quiercy,	877	Some Constitutions.
	Compeigne,	877	Other Constitutions.
	Troyes,	878	Acts and Canons.
	Rome,	879	
A Council held at	Rome, to restore Photius,	879	Pope John VIII's Letter, containing the Acts of the Council.
	Constantinople, to restore Photius.	879	
	Fismes,	881	A Letter, divided into 8 Articles or Canons.
	Vernuil,	884	Constitutions.
	Eologne,	887	6 Canons.
	Meuz,	888	26 Articles.
	Vienna,	892	4 or 5 Canons.
	Meuz,	893	13 Canons.
	Chaalon, about the business of Gerfredus the Monk,	894	
	Tribur,	895	58 Canons.
A Council held at	Nantes,	895	

A Table of the Works

A TABLE of the WORKS of the Ecclesiastical Authors of the Ninth Age; disposed according to the Subjects they treat of.

Treatises against the Jews.

Agobard's Letters against the Jewish Superstitions.
Amolo's Treatise against the Jews.
Theodorus Abucara's Treatise of Religion.

Treatises against Superstition.

Agobard's Petition to Lewis the Godly, against the Law of Gondebadus.

His Books against those that believed that Sorcerers could bring Hail and Thunder, and inflict Diseases.

His Answer to *Fredigifus*

His Treatise against the Delusions of those who pretended to be seized by the Falling-Sickness.

His Treatise against the Judgment of God by Fire, Hot Water or by Duels.

Bodies of Divinity.

Rabanus's Treatise about the Universe.

Upon the Trinity.

Goteschalvus and Hincmarus's Treatise upon this Expression, *Trina Deitas*.

Upon the Incarnation.

Agobard's Treatise against *Felix Orgelitanus*.

Paschasius's Treatise upon the Birth of Jesus Christ.

Bertram's Treatise upon Christ's Nativity.

Photius's Book about the Wills of Christ.

His 7 other Theological Treatises.

Upon the Eucharist.

Haymo's Treatise of the Body and Blood of our Saviour.

Paschasius's Book upon the Body and Blood of Christ.

Frudegarius's Letter upon the same Subject.

Bertram's Treatise of the Lord's Supper.

Two Nameless Treatises upon the same Subject.

Aldervaldus's Collection of Passages out of the Fathers, upon the Eucharist, against *F. Scorus*.

About the Soul.

Rabanus's Treatise of the Soul.

About Antichrist.

Rabanus's Treatise of the Life and Manners of Antichrist.

About Images.

Nicephorus's 4 Treatises against the Iconoclasts.

A Doctrinal Treatise of *Theodorus Studita*.

Dungal's Book against *Claudius* of Turin of Images.

Jonas of Orleans's Treatise against *Claudius* of Turin.

Agobard's Treatise of Images.

In the Disputes between the Greeks and Latins.

Photius's Letter to the Patriarch of *Aquileia*, against the Latins.

Bertram's Treatise in answer to the Objections of the Greeks.

Aneas's Treatise upon the same Subject.

About Grace and Predestination.

Rabanus's 3 Letters against *Goteschalvus*.

Amolo's Letters and Tracts.

Hincmarus's Treatise.

Goteschalvus's Confession of his Faith.

Some Fragments of his other Writings.

Bertram's Letter and Treatise of Predestination.

Fo. Scorus's Treatise of Predestination.

Prudentius Bishop of *Troyes*'s Book of Predestination, against *Scorus*.

His Letter to the Synod of *Sens*.

His Letters to *Hincmarus* and *Pardulus*.

Florus, a Deacon of *Lyons*'s Tracts against *Scorus*.

A Fragment of his Discourse of Predestination.

Remigius Archbishop of *Lyons*'s Treatise, in answer to *Hincmarus*.

His Treatise against the Articles of *Quiercy*.

Lupus Abbot of *Ferrara*, his Treatise upon the three Questions.

His Letters to *Hincmarus* and *Charles* the Bald.

Books of Church-Discipline.

Nicephorus's Canonical Letters and Canons.

Amalarius's Treatise of the Ceremonies of Baptism.

Leidradus's Treatise of Baptism.

His Letter to *Charles* the Great, with a Treatise of the Renunciations made in Baptism.

Another Letter to *Charles* the Great, about the use he put the Revenues of his Church to.

Hatto, Bishop of *Basil*, his Constitutions.

Jesse, Bishop of *Amiens*'s Letter about the Ceremonies of Baptism.

Odilbert's Preface to his Treatise upon the same subject.

Adelardus's Constitutions for the Church of *Corby*.

Ansegisus's Collection of Canons.

Halitgarus's Penitential.

Agobardus's Writings against the Converse of Christians with Jews.

His Treatise of the Rights and Privileges of the Priesthood.

His Treatise about the Baptism of Jewish Slaves.

His Letter to the Clergy of *Lyons* about the Government of the Church.

His Treatise about disposing of the Church-Revenues.

His Treatise about correcting the Antiphonies.

His Book against *Amalarius* Deacon of Metz. *Amalarius* Deacon of Metz, Four Books *De Ecclesiasticis Officiis*.

of the Ecclesiastical Writers.

- His Book of the Order of the Antiphonies.
- His Rules for Canons and Canonesses.
- His 5 Letters.
- His Letter to Pope Gregory IV.
- Rabanus's* Book of Directions for Clerks
- His Treatise of Holy Orders and Sacraments.
- His 3 Books of Ecclesiastical Discipline.
- His 2 Books dedicated to *Bonofus*.
- His Penitential and Canonical Letter to *Heribaldus*.

— His Letter to *Humber* about the degrees of Consanguinity.

— His Treatise of Suffragans.

— His Canonical Letters to *Regimbaldus*.

Walafridus Strabo's Treatise of Ecclesiastical Worship.

Amolo's Letter to *Theobaldus* Bishop of Langres.

Sergius II's Letter to *Drogo* Bishop of Meiz.

Hincmarus's Treatise about the Divorce of *Lotharius* and Queen *Theutberga*.

— His Works of 55 Articles.

— His Constitutions and Rules for his Diocess

— His Writings and Letters upon several Ecclesiastical Matters which happened in his Time.

Hincmarus of *Laon's* Letter.

— His Collection of Decretals and other Writings.

Florus's Treatise upon the Celebration of the Mass.

— Two Fragments of a Collection of Canons.

Lupus Abbot of *Ferrara's* Letters.

Leo IV's Letter and Discourse.

Benedict III's Letters.

Isaac Bishop of *Langres's* Collection of Ecclesiastical Laws.

Herardus's Laws, taken out of the Canons.

Nicholas I's several Letters.

— His Answer to the *Bulgarians*.

Photius's Nomocanon and several Letters.

Pope *Adrian's* Letters

Wulfadus's Pastoral Letters.

Gauverius's Collection of Canons.

Luitbertus's Letter to King *Lewis*.

John VIII. Pope, several Letters.

Remigius Bishop of *Auxerre*, his Exposition of the Canon of the Mass.

Altmannus's Letter.

Pope *Steven V's* Letters.

Riculpus's Pastoral Letter.

Elias, Patriarch of *Jerusalem*, his Letter to *Charles* the Great.

Formosus's Letter to *Silvanus*.

Steven VI's two Letters.

Auxilius's two Treatises about the Validity of the Ordinations made by *Formosus*.

Regino's Collection of Canons.

Critical Works upon the Bible.

Sticmetria, attributed to *Nicephorus*.

Rabanus's Treatise upon Allegories.

Several Letters of *Photius*.

Commentaries upon the Holy Scripture.

Rabanus and *Haymo's* Comments upon most of the Books of the Holy Bible.

Wal. Strabo's ordinary Gloss upon all the Bible.

Angelomus's Comment upon the 4 Books of *Kings* and the *Canticles*.

Remigius of *Auxerre's* Comments upon the *Psalms*.

Upon the Prophets.

Paschasius's Comments upon the *Lamentations* and 44th *Psaln*

Remigius of *Auxerre's* Explication of the 12 Lesser Prophets.

Upon the Evangelists.

Paschasius's Comments upon *S. Matthew*.

Drutmarus's Comments upon the same Gospel.

Upon S. Paul's Epistles.

Claudius of *Turin's* Comment on the *Galatians*.

Sedulus's Comments upon *S. Paul's* Epistles.

Florus's Comments upon the same.

Historical Works.

Nicephorus's Ecclesiastical History and Chronology.

— His Letter to Pope *Leo III*.

Theodorus Studia's Letter and Life of *S. Plato*.

Joseph Bishop of *Thessalonica's* Letter.

Naucrarus's Life of *Theodorus Studia*.

Theodorus's Relation of a Conference, and the Martyrdom of the Patriarch *Nicephorus*.

Theophanes's Hymn in praise of his Brother *Theodorus*.

Michael Syncellus's Life of *S. Dionysius*.

Theosteristus's Life of *S. Nicetas*.

S. Ludgerus's Life of *S. Gregory* Bishop of *Utrecht*.

— His Relation of *S. Boniface's* Mission.

— His Letter concerning the Life and Miracles of *S. Luitbertus*.

Sergius's Ecclesiastical History.

Horo's Relation of the Visions of *S. Wettin*.

Egyl's Account of the chief Actions of *S. Sturmio*.

Eginhard's Life of *Charles* the Great

— His Annals, and the Story of the Translation of the Reliques of *S. Marcellinus*.

Tbeaganus's Life of *Lewis* the Godly.

Ardo Smaragdus's Life of *S. Benedict* of *Aniane*.

A Relation of the Conference of the Deputies with Pope *Leo* about the Procession of the Holy Ghost.

Ortbegrinus's Life of *S. Ludgerus*.

Alfridus's Life of the same Saint.

Vusinus Boetius's Life of *S. Janianus* Abbot of *Mair*.

Paschasius's Life of *Wala*.

Agobardus's Letter and Manifesto about the Quarrel between *Lewis* the Godly and his Children.

— His Letter to *Ebbo*.

— His Epitaph on *Charles* the Great.

— His Poem upon the Translation of the Reliques of some Saints.

Hilduin's Areopageticks.

Haymo, Bishop of *Halberstadt's* Abridgment of Ecclesiastical Histories.

Ancharius's Life of *Willibadus* Bishop of *Brem*.

Rabanus's Martyrology, and his Book of the Knowledge of the account of Time.

Wal. Strabo's Relation of the Destruction of the Temple of *Jerusalem*.

— His Lives of *S. Gallus*, *S. Othmarus* and *S. Blaiub-matus*, with the Visions of *S. Wettin*.

— His Lives of *Rabanus* and *S. Lioba*.

Ermantarius's Translation of the Reliques of *S. Philibert*.

Milo's Life of *S. Amandus*.

Wandelbert's Martyrology.

Ermannicus's Life of *S. Magnus* and *S. Sol*.

— His Dialogue about the Foundation of his Monastery.

Methodius's Life of *S. Dionysius*.

Hincmarus's Coronations of the Kings and Queens.

Lupus Abbot of *Ferrara's* Lives of *S. Maximinus* and *S. Wigbert*.

Eulogius's Lives of the Martyrs of *Corduba*.

— Some other of his Works.

Alvarus's History of the Martyrdom of *Eulogius*.

Several Letters of *Nicholas I. Pope*.

Ignatius's Letters to the Popes *Nicholas* and *Adrian*.

An Alphabetical Table of the Ecclesiastical Writers.

Photius's first Letter; containing the History of the seven first General Councils; and some others.

— His Description of the New Church at Constantinople

Hucbalinus's Lives of several Saints.

Iso's Life and Miracles of S. Othmarus.

Petrus Siculus's History of the Hereſie of the Manichees.

Ado's Martyrology and Chronicon.

— His Treatiſe of the Feſtivals of the Apoſtles.

— His Lives of S. *Deſiderius* and S. *Theuderius*.

Uſuardus's Martyrology.

Anaſtaſius Bibliothecarius's Tranſlations of the Acts of the Council of *Conſtantinople*; his threefold Chronology; his Life of S. *John* the Almsgiver; and the Martyrdom of S. *Demetrius*.

— His Lives of the Popes.

Rambartus's Life of *Anſcharius*.

Herricus's Life and Miracles of S. *German* of *Auxerre*.

— His Life of S. *Casarius*.

Aimonius's account of the Tranſlation of the Body of S. *Vincent*.

— Two Books of the Miracles of S. *German*, Biſhop of *Paris*.

— His History of the Tranſlation of the Reliques of ſeveral Saints.

Abbo's 2 Books of the Siege of *Paris* by the Normans.

Wolſadus's Life and Miracles of S. *Walpurgus*.

Heremper's Chronicon of Mount *Cassin*.

Aldrivaldus's History of the Tranſlation of S. *Benedict* and S. *Scholasticus*; and a Book of the Miracles of S. *Benedict*.

Nicetas's Life of *Ignatius*, Patriarch of *Conſtantinople*.

Liber Synodicus.

Regino's Chronicon.

Aſſerius's History of King *Alfredus*.

Leo the Wiſe, his Diſcourſe of the Life of S. *J. Chryſoſtome*.

Adelinus's Lives of S. *Opportuna* and S. *Godefrand*.

Works of Morality and Piety.

Leidradus's Conſolatory Letter to his Siſter.

Smaragdus's Treatiſe of the Duty of a Prince.

Agobardus's Diſcourſe of Faith.

Hincmarus's Advice to Kings and Princes.

Sermons.

134 Sermons of *Theodorus Studita*.

Joſeph Biſhop of *Theſſalonica's* Diſcourſes of the Croſs.

Michael Syncellus's Panegyrick of the Angels.

Smaragdus's Sermons upon the Epistles and Goſpels.

Haymo's Sermons.

Rabanus's Sermons.

Methodius's Sermons throughout the Year.

— His Panegyrick on S. *Agatha*.

Photius's Homily.

Abbo's 5 Sermons.

George, Chartophylax at *Conſtantinople*, his Sermons.

Theophanes Caramenus's Sermons.

Nicetas's Panegyricks.

Leo the Wiſe's Sermons.

Works about a Monaſtick Life.

Benedict of *Aniane*, his Code and Concord of Monaſtick Rules.

Smaragdus's Crown of the Monks.

— His Comment upon S. *Benedict's* Rule.

Hildmarus's Comment upon S. *Benedict's* Rule, a M.S.

Poems.

Agobard's Verſes upon the Tranſlation of the Reliques of ſeveral Saints.

— His Epitaph upon *Charles* the Great.

Rabanus's Work upon the Croſs.

— Other Poems of his.

Some Poems of *Florus* Deacon of *Lyons*, which bear the Name of *Drepanius Florus*.

— Another Piece of his in Verſe.

Lupus Abbot of *Ferrara's* 2 Homilies and 2 Hymns.

Eusebaldus's Poem in praiſe of Baldneſs.

Critical Works upon Authors.

Photius's Bibliotheca.



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A NEW
Ecclesiastical History;
Containing an ACCOUNT of the
CONTROVERSIES
I N
RELIGION;
T H E
LIVES and WRITINGS
O F
Ecclesiastical Authors;
A N
Abridgment of their Works,
And a JUDGMENT on their
STYLE and DOCTRINE:
A L S O,
A Compendious HISTORY of the COUNCILS,
A N D
All Affairs Transacted in the CHURCH.

Written in FRENCH
By *Lewis Elties du PIN*, Doctor of the SORBON.

VOLUME the EIGHTH;
Containing the HISTORY of the TENTH CENTURY.

L O N D O N :
Printed for *Abel Swall* at the Unicorn in Pater-Noster-Row. MDCXCVIII.

THE
BIBLICAL HISTORY
OF THE
JEWISH NATION

RELIGION

AND
ECCLESIASTICAL HISTORY

OF THE
JEWISH NATION

BY
J. H. W. VAN DER
KAMPE

OF THE
UNIVERSITY OF
AMSTERDAM

AMSTERDAM
1815

TO THE
RIGHT HONOURABLE

A N D

Right Reverend Father in God,

HENRY,

Lord Bishop of LONDON;

A N D O N E

Of His Majesty's Most Honourable Privy Council, &c.

My Lord,

YOUR Generosity to Strangers, which all the World owns and must admire, hath Encourag'd me to Publish these Papers under the Protection of your Venerable Name. They are of such a Nature, as may in a great measure expect a favourable Reception from your Lordship, who are one of the Fathers of our Church; And may not be ungrateful to those, who would know what Luminaries shone, and what Learn'd Men Flourish'd even in those dark and ignorant days of Christianity.

My

The DEDICATION.

My Lord,

I will not trouble your Lordship with a long Account of Du-Pin's Performance, whom you very well understand in the Original; and much more the Fathers of whose Writings and Lives he has given us an Extract in this Collection. Whether I have done him Justice or no, your Lordship is the best Judge. Such therefore as it is, I submit it and my self to better Judgments, and Humbly Present it to your Lordship, as an Acknowledgment of the Honour I have of being one of,

My Lord,

Your Lordship's

Most Humble, and

Dutiful Servants

William Jones.

TO THE READER.

THE greatest Part of the Historians, who have deliver'd their Opinions concerning the Character of the Tenth Century, have represented it as an Age of Darkness, Ignorance and Obscurity, accompany'd with Notorious Disorders and Irregularities. The Authour of a Treatise, call'd, *The Perpetuity of the Faith*, has undertaken to Vindicate it from these Censures, and to make it appear on the contrary, *That it is one of the most Happy Ages of the Church, and that it's Disorders being only such as were common to the Preceding, it has some very remarkable Advantages*: But a third Writer, who would seem to keep the middle Way between both these Extremes, appears (in my Opinion) to have come nearer to the Mark. For if on the one side, the Authour of the *Perpetuity* has well observ'd, That there were Holy Men, and some clear-sighted Persons in that Century; it cannot be deny'd on the other side, That Ignorance, Vices and Irregularities were not generally very predominant. The inconsiderable Number of Authours, who wrote; the few Works they left; the Rudeness and Barbarism of their Stile; the Matters contain'd in their Dissertations; and the Complaints that even those Writers themselves make, of the Disorders which prevail'd in their Time; are evident Proofs, That the Censures pass'd upon that Century, are not without sufficient Ground: And if a due Comparison be made, between the Writers, the Works, the Subjects treated of, the Constitutions of Councils, the Church-Discipline, and the Manners of the Christians of the same Age, with those of the preceding; it cannot but be readily acknowledg'd, That it is in many Respects inferiour to them.

Lesser
Perpet.
Part 3.
p. 368.

To the READER.

'Tis true indeed, that there were Irregularities in all the Ages of the Church, but that they were Commensurate to those which were so common in the Tenth Century ; or that they were spread abroad so far, or become so general, is an Assertion, which cannot be maintain'd with any manner of probability : For who can avouch with assurance, That that Age had as great a share in Learning and Eloquence ; was as fruitful in Illustrious Personages and Ecclesiastical Writers ; or was as productive of Excellent Works and Regular Constitutions, as the preceding Centuries ? Who would adventure to compare the Popes *John IX, X, XII, and XIII.* and the other Bishops of *Rome*, who liv'd in the Tenth Century, I will not say, to *S. Leo*, or *S. Gregory* ; but even to those Popes, who were less eminent in former Times ? Or who would attempt to set up *Ratherius, Atto, Flodoard, Luitprand, Metaphrastes*, and other Ecclesiastical Writers, whose Number is very small, not to say in opposition to *S. Athanasius, S. Basil, S. Ambrose, S. Augustin, Eusebius* and *Theodoret* ; but even to the more Common Authours of the preceding Ages ? Upon the whole, it ought to be certainly determin'd, That 'tis not without good Reason, that that Century, in comparison of the fore-going, and even of those that follow it ; has been generally stil'd, *The Age of Darkneß, Ignorance and Obscurity.* However it must be acknowledg'd, That 'twas not altogether Dark, and that it brought forth some Lights, which penetrated the Darkneß, and dispers'd part of the Obscurity. The most Ingenious *M. Du Pin* follow'd these Luminaries, and took them for his Guides, in writing the Ecclesiastical History of the Age in which they flourish'd, and in giving an Impartial Account of the Matters treated of by them ; which he has done with that Clearness, Generosity and Integrity, which is so inseparable from the Character of this Great Man.

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BOOKS



AN
HISTORY
OF THE
CONTROVERSIES
AND OTHER
Ecclesiastical Affairs
Which happen'd in the Tenth Century.

A. D. 900

C H A P. I.

*An Account of the most Considerable Transactions in the
Eastern Church, during the Tenth Century.*

AT the beginning of this Century, *Leo* the Philosopher, one of the most Learned Emperors the *Greeks* ever had, govern'd the Empire of the *East*. This Prince having had three Wives successively, and no Issue Male by either of them, being desirous of a Son to succeed him, marries a fourth Wife, by name *Zoe*, by whom he already had a Son before the Nuptials. But a third Marriage being prohibited in the *East*, and *Leo* himself having enacted a Law against such as should contract such a Marriage, *Nicholas* the Patriarch of *Constantinople*, refuses to marry this Prince to this fourth Wife, deposes *Presbyter Thomas* who ventur'd to do it, and excommunicates the Emperor himself. *Leo* had recourse to the Pope for his Approbation of the Marriage; and because such successive Marriages (how often soever contracted) were tolerated in the *West*, he easily obtain'd from Pope *Sergius* the point he desired. This Pope sent his Legats into the *East* to confirm the Marriage of *Leo*; but the Patriarch of *Constantinople* would not give the least ground, nor acknowledge the Emperor's Marriage as valid, or *Leo's* 4th Son *Constantine Porphyrogenneta* as lawful Heir to the Crown. The Emperor did all he could to change his Mind, but finding him fix'd in his Resolution, he banish'd him in the beginning of the year 901, and plac'd in his Room *Euthymius*, who held the Patriarchal See of *Constantinople* till about the end of *Leo's* Reign: For *Nicholas* himself assures us, that this Prince, touch'd with the remorse of what he had done, recall'd him from his Exile, and re-establish'd him a little before his Death: In which matter he is rather to be credited, than those Authors who tell us that he was recall'd by *Alexander* the Brother of *Leo*, which happen'd after the Death of this Prince, in the year 911, the time when he was declar'd Governor to *Constantine Porphyrogenneta*. Let it be how it will, *Euthymius* fell into disgrace, and was banish'd, and dy'd shortly after: And *Nicholas's* Interest so far prevail'd, that after the Death of *Alexander*, who did not out-live his Brother above thirteen Months, blissh'd:

The Letters of Nicholas
Patriarch of Constantinople to the Pope and others.
 Months, he was chosen Tutor of the Young Emperor. It was at this time, that he wrote a long Letter to the Pope, acquainting him of the whole Contest with the Emperor *Leo* about his last Marriage, and stoutly maintain'd, contrary to the Practice and Opinion of the Church of *Rome*, that to marry a third or fourth time was absolutely unlawful. But the Patriarch having received no answer from *Rome*, wrote another to Pope *John*, wherein he offers to observe a fair Correspondence and Union with the holy See, provided he would own that a fourth Marriage was not to be permitted to the Emperor, unless by way of Indulgence or Consideration of his Royal Person, and that in itself it was unlawful. The same Patriarch wrote several other Letters, viz. to *Simeon* Prince of *Bulgaria*, recommending the Legats which the Pope sent him: One to the Prince of *Armenia*, upon the Conversion of several *Armenians*, who had abandoned their Errors: another to the Prince of the *Saracens*, to dissuade him from persecuting the Christians: One wrote from the Place of his Exile to the Bishops, who had own'd *Euthymius* for their Patriarch; and two other Letters of Compliment, one to the Prince of *Lombardy*, and the other to the Prince of the *Amalphytans*.

The usurper on the Clergy of Constantinople.
 The Empress *Zoe*, who had taken the Government into her own hands, and had expelled the Patriarch *Nicholas* from Court in the year 914, was her self divested of her Authority in the year 919, and thrust into the Monastery of Saint *Euphemia*, by *Patricius Romanus*, whom *Constantine* had made his Partner in the Throne. Hitherto the Clergy of *Constantinople* were divided into two Parties, one declaring for *Nicholas*, the other for *Euthymius*; but were re-united in the year 920, and made a Treaty of Union in an Ecclesiastical Convocation, by which (without dissualling any thing that was past) they absolutely prohibited for the future a fourth Marriage, under the pain of Excommunication to be inflicted on those who should contract such Marriage, and to be in force during the continuance of such Marriage. They likewise inflicted a Penance of five years on such as should marry a third time being above forty years old: And a Penance of three years on such as should re-marry after thirty years of Age, if they had any Children by their former Marriages.

The Patriarchs of Constantinople who succeeded Nicholas.
 By this Regulation was the Church of *Constantinople* restor'd to its former Quiet, the Peaceable possession of which *Nicholas* enjoy'd to his Death, which happen'd in the year 930. *Stephen* the Arch-bishop of *Anasæa* was his Successor, who preided over this Church almost three years. After his Death the Patriarchal See of *Constantinople* was design'd for *Theophilact* the Emperor's Son; but he being under age, this Dignity was repos'd by way of Trust in the hands of one *Tripso* a Monk. He being once in possession refus'd to resign his Place to *Theophilact*; but the Emperor made use of one, who cunningly procur'd a Blank Paper sign'd by the Patriarch's own hand, which he fill'd up with a Resignation of the Patriarchship, as acknowledging himself unworthy of it. Whereupon he was depos'd in a Synod held at *Constantinople* in the year 944, and *Theophilact* was constituted in his place. But this Man led a Life far different from what a Patriarch ought to lead, and was more taken up with his Horses and his Hounds, and other such like Diversions, than with discharging the Duty of his Place. He died in the year 956 of a Drop-sie, occasioned by a fall off his Horse, which flung him against a Wall. The Emperor constituted in his Room *Polycut*, a poor Monk, but one of extraordinary good Morals, who was Ordain'd by *Basil* Bishop of *Cæsarea*, and not by *Nicephorus* of *Heraclæa*, to whom that Ordination did of Right belong. The liberty which this Patriarch took of reproving the Great Men at Court, immediately drew upon him a great many Enemies, who inclin'd the Emperor to think of Deposing him. He was confirm'd in this Resolution by *Theodorus* of *Cisica*, but notwithstanding he was so bent upon it, he died without doing any thing therein. His Son *Romanus*, who was suppos'd to give his Father a Lift into the other world, succeeded him in the year 960, and caus'd his Son *Basil* to be Crown'd by *Polycut*. But this young Prince and his Brother *Constantine*, not being of age to enter upon the Government when their Father died in the year 963, *Nicephorus Phocas* was proclaim'd Emperor by the Army, and Crown'd by *Polycut*. A while after this Patriarch had a warm debate with the Emperor: For this Emperor having marry'd *Theophanes*, the Widow of *Romanus*, *Polycut* threaten'd to excommunicate him unless he would Renounce her: (1.) Because this was the second Marriage *Nicephorus* had contracted, without submitting to the Penance due to those who were Guilty of Bigamy. (2.) Because it was reported that *Nicephorus* had stood Godfather to one of *Theophanes*'s Children, the Emperor propos'd this Question to the Bishops who were then in *Constantinople*, and to the chief of his Council, who left him at his Liberty to keep *Theophanes* as his Wife: And *Polycut* himself did not insist any more on the Dissolution of the Marriage, after that the Emperor had assur'd him upon his Oath, that he had never stood Godfather to any of *Theophanes*'s Children, which was confirm'd by *Stylien*, chief Secretary of State, who made a Recantation of what he had formerly said about it. This Emperor began his Reign with success, and re-took a great many Provinces of *Asia* from the *Saracens*; but he loaded his People with Taxes, and seiz'd upon the Revenues of the Church to give to his Soldiers. After the Death of any Bishops he would send a Com-

missary

military to seize upon their Temporalities, and prohibited the chusing any others in their stead, without his consent and orders, which was confirmed in a Synod. At the same time he would fain have had a Ratification of this Proposal, "That all Soldiers who died in the Field, should be declar'd Saints as the Martyrs were; but the Bishops oppos'd it. However, they could not persuade two of their Brethren who had born Arms, and fought against the Enemy, to relinquish their Ministerial Functions; several amongst them of a more Martial Genius approving of this their Conduct. The exactions of *Nicephorus*, and the bad success of his Arms in *Italy*, having render'd him Odious to the people of *Constantinople*, he was kill'd in an Insurrection of them, and *John Zempes*, Reign'd in his stead in the year 969. *Polycletus* refus'd to Crown him, till he had banish'd the Murderers of *Nicephorus*, sent *Theophanes* from Court, and promis'd to give to the Poor, as an Expiation of his Fault, the Estate which he had when a private man. This was the last Action of *Polycletus*, who dy'd five and thirty days after he had Crown'd this Prince, in the beginning of the year 970, having held the Patriarchal See of *Constantinople* fourteen Years. *Basil* the Monk succeeded him, who had the Government of that Church till the Death of *John Zempes*, which happen'd about the year 975 or 976, after which the two Sons of *Romanus* being upon the Throne, and having re-call'd their Mother *Theophanes*, *Basil* the Patriarch was depos'd in Council, and *Anthony Studita* succeeded him. But he did not enjoy the Patriarchship long; for the year after *Bardus*, surnam'd the *Hard*, having revolted and taken upon him the Quality and Ensigns of Emperor, *Anthony* of his own accord quitted his place and withdrew. The See of *Constantinople* became Vacant during four Years, the time he surviv'd. After his Death, *Nicholas*, surnam'd *Chrysoberge* succeeded, who had *Sisinnius* for his Successor in the year 993. *Basil* and *Constantine*, who had subdued *Bardus*, Reign'd still as Emperors. *Basil* liv'd to the Year 1025, and his Brother *Constantine* liv'd three Years after him.

During this whole Century, the *Greek* Church, which was upon its Declension; prov'd very Barren, both of famous Men and good Authors. We find among them but very few who made it their business to compose, and their Works are very inconsiderable, both in respect to the Matter, and to the Manner wherein they were writ.

John Zempes
misces Em-
peror.
The death
of Poly-
eucta.
Basil put in
his place.

Anthony
Studita Pa-
triarch of
Constanti-
nople.
Nicholas
Chryso-
berge, and
Sisinnius
Patriarchs
of Constanti-
nople.

Simeon Metaphrastes.

One of those who wrote most was *Simeon*, surnam'd *Metaphrastes*, so call'd from *Simeon* his turning the Antient Lives of the Saints into another sort of a Style than that Metaphrastes wherein they were formerly written. He was an Officer in the Palace, Lord High Chancellor, and flourish'd in the Tenth Century, chiefly under the Reign of *Constantine Porphyrogenneta*. For tho he had been employ'd under the Reign of *Leo*, yet he writ nothing till *Constantine's* time, as appears by the Life of Saint *Theotista*, which is his first Piece, as is observ'd in his Panegyrick written by *Psellus*, another *Psellus* than that who liv'd in the time of *Constantine* the Iconoclast, of whom we spoke in another place. He apply'd himself to study, and enquire into the Lives of the Saints, and having made a large Collection of them, those which he did not like he undertook to make over again, not only by casting them into a different style, but also by adding to, or subtracting from them, what he thought Convenient, and running them down into the form of a Panegyrick rather than History. We have a great many of them of his Composing, and most under his name, as well in printed Collections as in MSS.; but they are mix'd with several others, Compos'd by various Authors. There are some among the Anonymous which may be ascrib'd to him. It would be very difficult to make the distinction, had not the Ingenious *Allatius* given himself the trouble of doing it, with a great deal of accuracy, in his Dissertation concerning the Writings of the *Simeons*, wherein he gives us a Catalogue of the Lives of the Saints, which, in Manuscript or Print, belong properly to *Metaphrastes*, and which of them belong to other Authors. He reckons above an hundred which are Genuin, and almost as many more that are Spurious, whose Authors are unknown; and near four hundred and fifty, whose Authors he discovers. They who have the curiosity to search further into this matter, may consult *Allatius* himself: As for our part, we don't think it worth our while to croud such a tedious and useless Catalogue into our Work. Besides these Lives of the Saints, *Metaphrastes* has compos'd several Sermons on the solemn Festivals of the year, which are to be met with in Manuscripts; and a great many Hymns and Prayers which are inserted in the Ecclesiastical Writings of the *Greeks*. He likewise digested four and twenty Moral discourses taken from the Works of *S. Basil*, and Printed together with them, [and likewise publish'd by themselves in *Greek* at *Paris*, 1556.] And in the Libraries there are a great many Collections of Moral Sentences taken out of *S. Macarius*, and an hundred one and thirty Sentences or Rules more, all compos'd by *Metaphrastes*. Lastly, *Leo Allatius* has publish'd nine Letters and several pieces of Poetry of the same Author, together with a Discourse of the Lamentation of the Virgin *Mary* on the Passion of our Saviour.

John Cameniates.

John Ca-
meniates.

ABOUT the same time liv'd *John Cameniates*, Lecturer of the Church of *Theſſalonica*, who wrote the History of the taking and ſacking that City by the *Saracens* in the year 904. It was ſet forth by *Leo Allatius* in his collection of the *Greek Writers*.

Constantine Porphyrogenetta.

Constantine Por-
phyrogen-
netta.

Constantine Porphyrogenetta is reckon'd one of the Authors of this Century. He was ingenious himſelf, a Lover of Learned Men, and very well verſ'd in the Sciences. We have of his writing an History of the Image of our Saviour ſent to *Abgarus* King of *Edessa*, and brought from *Edessa* to *Conſtantinople* in the year 944. This piece was publiſh'd by Father *Cambesius*, in his Collection of the Authors who wrote the History of *Conſtantinople*, and printed at *Paris* 1664. He likewiſe wrote the Life of his Grand-Father the Emperor *Baſil the Macedonian*; which is to be met with in the Collection of *Allatius*. In the year 1617 *Meurſius* ſet forth ſeveral Political Treatiſes of this Emperors compoſing, viz. A Treatiſe concerning the Government of the Empire, directed to his Son *Romanus*; a Book of Inſtitutions, two Books of the Dignities of the Eaſtern Empire, and ſeventeen Novels. He likewiſe compos'd ſeveral Hiſtorical and Political Pandects, extracted out of all the Hiſtorians, and rang'd under three and fifty Heads, of which we have only two remaining, viz. the Seven and Twentieth, which contains the Extracts of Embaſſies, publiſhed in Greek by *Hoeſchetius*, printed at *Ausbourg* in the Year 1603, and in Latin at *Paris* in the Year 1609: And the Fiftieth on the Virtues and Vices, ſet forth by *Monſieur Henry de Valois*, and printed at *Paris* in the Year 1634.

Hippolitus the Theban.

Hippolitus
the The-
ban.

Hippolitus the Theban lived in the ſame Century. He compos'd a *Chronicon*, ſeveral Fragments whereof are to be met with in the third Tome of the *Antiquities of Caniſius*, and in *Monſieur Cotelier's* Notes. 'Tis to this *Hippolitus* that we ought to attribute the ſmall Treatiſe of the Twelve Apoſtles ſet forth by Father *Cambesius* in the Second Tome of his *Additions to the Bibliotheca Patrum*, [Printed at *Paris* in the Year 1648.]

Eutichius Patriarch of Alexandria.

Eutichius
Patriarch
of Alexan-
dria.

Eutichius the Egyptian, of the Country call'd *Said in Egypt*, born in the year 876, by Profeſſion a Phyſician, and Patriarch of *Alexandria* from the Year 933 to the Year 940, compos'd ſeveral Treatiſes in *Arabick*. Thoſe which have been Tranſmitted to our times, are a Treatiſe of Phyſick, a Diſpute between an Heretick and a Chriſtian, an Hiſtory of *Sicily* from the time of the taking of that Iſland by the *Saracens*, and Annals from the beginning of the World down to the Year 937, containing ſeveral remarkable Tranſactions both of Eccleſiaſtical and Prophane Hiſtory, and which he has intituled a *Methodical Diſpoſition*, or *Composition of precious things*, or *the Substance*, or *Marrow of Hiſtory*. *Selden* in the Year 1642 printed at *London*, a Fragment of his Treatiſe concerning the Election and Ordination of the firſt Patriarchs of *Alexandria*, which *Eutichius* aſerts had been done till *Alexander's* Time, by twelve Presbyters of that Church, who choſe one among themſelves for Patriarch, and laid their hands upon him. He likewiſe there maintains that there was not a Biſhop in all *Egypt* till the time of *Demetrius*. This very Treatiſe has ſince that been publiſhed entire by *Selden*, and printed in the Year 1658 at *London*, in two Volumes in 4^o both in *Arabick* and in *Latin*. 'Tis full of Fables and very Vulgar Stories.

Nico of Armenia.

Nico of Ar-
menia.

Nico of Armenia was very young, when without his Parents conſent he ſhut himſelf up in the Monastery of the golden Rock, ſituate between *Pontus* and *Paphlagonia*. After he had there led for a long time a very aſtute life, in the Year 961. he was ſent out on a Miſſion by his Superior. He preached in *Armenia*, and in other Provinces of the Eaſt, and from thence went to the Iſle of *Crete*, which had lately ſhaken off the Yoke of the *Saracens*. He purg'd this Iſland from thoſe *Pagan* ſuperſtitious which were ſtill in uſe among them, and brought over a great many perſons to the Faith. He retir'd afterwards to *Lacedaemonia*, from whence he was ſent for to *Corinth*, by his Prayers to put a ſtop the incuſions of the

Bul-

of the Tenth Century of Christianity.

Bulgarians. He dy'd in the year 998. He is said to be the Author of a little Treatise of the Religion of the *Armenians*, containing an Abridgment of their Errors, which is to be seen in *Latin* in the *Bibliotheca Patrum*, together with a fragment against irregular and rash ex-communications, where he says that they recoyl back on those persons who dart them out too rashly.

Nicephorus the Philosopher.

WE may likewise reckon among the Authors of this Century, *Nicephorus* the Philosopher, who made Funeral Orations on the Death of *Anthony* Patriarch of *Alexandria*. Nicephorus the Philosopher.

Moses Bar-Cephas.

LASTLY, to these we may joyn *Moses Bar-Cephas* Bishop of *Syria*, who compos'd in *Syriack* a Treatise concerning Paradise, divided into three Books, set forth in *Latin* by *Masius*. Moses Bar-Cephas.
Printed first at *Antwerp*, in the year 1569, and afterwards in the *Bibliotheca Patrum*. 'Tis a very large Commentary on what was said concerning Paradise in the Book of *Genesis*. In the first Book he treats of the *Earthly Paradise*: In the second, of the *Mystical Paradise*, that is to say, of the *Mystical* Significations of that which is call'd the *Earthly Paradise*; and in the last he treats of the Errors of Hereticks concerning Paradise, and the Objections that may be brought to the contrary. In this last Book he maintains, that *Adam* was created Mortal, and that God would have render'd him immortal by his Grace, if he had not sinn'd: however, he refutes *Theodore* and *Nestorius*, who had maintain'd that the Sin of *Adam* was not the Cause of the Death of Mankind.

CHAPTER II.

An Account of the Church of Rome, and other Italian Churches during the Tenth Century.

THOUGH Historians have differ'd in their Judgment, concerning the Tenth Century in general; yet they all agree in their accounts of the wretched State and Condition of the Church of *Rome*, and those who have been most favourable in their Censures, could not but own that it was in a strange disorder. "At that time (crys Cardinal *Baronius*) How deform'd, how frightful was the face of the Church of *Rome*! The Holy See was faln under the Tyranny of two loose and disorderly Women, who plac'd and displac'd Bishops as their humour led them: and, (what I tremble to think and speak of) they plac'd their Gallants upon *St. Peter's* Chair, who did not so much as deserve the very name of Popes. For who dare say that these infamous persons, who intruded without any form of Justice, were lawful Popes? We do not find that they were chosen by the Clergy; or that they consented in the least to their Election. All the Canons of Councils were infring'd, the Decrees of Popes trampled under foot, the antient Traditions despis'd, the Customs and Ceremonies usually observ'd in the Election of Popes neglected, and the Holy See became a prey to Avarice and Ambition. In such terms as these does this Cardinal, who cannot be suppos'd to be an Enemy to the Church of *Rome*, lament the sad estate wherein it was in this Tenth Century: and a long time before him, *Arnold* Bishop of *Orleans*, who probably might have been an Ey-witness of some of these Disorders, breaks out into this Complaint: "O miserable *Rome*! Thou that formerly didst hold out so many great and glorious Luminaries to our Ancestors, into what prodigious darkness art thou now faln, which will render thee infamous to all succeeding Ages?" We may trace the beginning of this disorder from the Promotion of *Formosus* to the Pope-The State of the Church of Rome in the Tenth Century.
dom, which sow'd the Seed of the Divisions which afterwards ensued. This *Formosus* being Bishop of *Ostia*, had been depos'd by *John VIII.* in a Synod held at *Rome*, and constrain'd to swear he would continue a Lay-man all the rest of his Life. He was depos'd for these three Reasons. (1.) Because having been sent by Pope *Nicholas I.* into *Bulgaria*, he made the King of the *Bulgarians* swear that he would not admit of any other Bishop besides himself, that should be sent thither by the Holy See. (2.) Because he had already endeavour'd to be translated from the Church of *Ostia* to that of *Rome*, and made Parties for

for the attaining of his end, contrary to the Laws prescrib'd in the Canons. (3.) Because he had abandon'd his Church without the Pope's leave, and that having left *Rome*, he was suspected to have conspir'd against the Empire and the Church. This Sentence of *John VIII.* was repeal'd by his Successor *Marinus*, who re-call'd *Formosus*, re-establish'd him in his Bishoprick, and declar'd the Oath he had been forc'd to take to be null and void. However he still kept up the design he had laid of advancing himself to the Popedom; and he so well form'd his intrigue, that after the Death of *Steven V.* he had so powerful a Party as to carry it, against *Sergius* a Deacon of the Church of *Rome*, who had been elected by a great part of the Clergy. *Formosus* hinder'd his Ordination, drove him out of the Church, and forc'd him to fly to *Tuscany* to the Marquis *Adalbert*, who declar'd himself his Protector. *Formosus* was ordain'd on the 27th of *May* in the year 891. The year after he crown'd *Guy* Duke of *Spoleto* Emperor, and a while after confer'd the same Title on *Lambert* the Son of that Prince. But no sooner was *Arnulphus* King of *Germany* fall'n down into *Italy*, but *Formosus* invited him to *Rome*, designing to make him an instrument of wreaking his revenge on those *Romans* who had affronted him. *Arnulphus* enter'd the City by force, caus'd the chief of the Enemies of *Formosus* to be beheaded, and was for this piece of Service crown'd Emperor by this Pope in the year 896. No sooner was *Arnulphus* gone off, but the *Romans* renew'd their Conspiracies against *Formosus*, who dy'd about the latter end of this year.

Boniface, whom the People put up in his stead, was a very unworthy man, who had been degraded from his Subdeaconship, and the order of Priesthood. A few days after he was Outed by *Adalbert*, and *Stephen VI.* advanc'd to the Chair. This man immediately declares himself an Enemy to the memory of *Formosus*; calls a Council, where he nulls all the Ordinations made by *Formosus*; dug up his Corps, and having dress'd him up in his Pontifical Robes, he condemn'd him as if he had been alive: and after he had censured him for his Ambition in quitting the Bishoprick of *Ostia*, and usurping *S. Peter's* Chair, contrary to the Canons of the Church, he caus'd him to be stripp'd of his Robes, cut off his three Fingers, wherewith he gave the Blessing, and threw him into the *Tiber*. A base and barbarous Proceeding this! and such as has struck Horror into all those who have wrote about it. For tho the Promotion of *Formosus* was not agreeable to the Canons, and might prove a very ill precedent; yet such a disingenuous Cruelty exercis'd to no purpose upon a dead Carcass was a certain demonstration of the Spite and Malice, or rather of the Madness wherewith his Enemies were possess'd. And in truth all this Tragedy was begun by *Sergius*, and supported by the Authority of *Adalbert*, who bore at that time the greatest sway in *Rome*. But his Interest afterwards grown weaker, *Stephen* was severely used by the *Romans*, and cast into Prison, where he was Strangled about the latter end of the Year 900, if his Epitaph is to be credited in the case.

The *Romans* advanc'd one *Romanus* in his place, who sat but a few months on the Chair: however he had so much time as to condemn and disannul all that his Predecessor had done against *Formosus*. The man who succeeded him nam'd *Theodorus*, was of his mind, but he died within twenty days.

After his Death the *Romans* chose a Monk, Deacon of the Town of *Tivoli*, Son of *Rampealdus*, who went under the name of *John IX.* This man seeing *Italy* divided by the Factions of those who made their Prerensions to the Empire, behaved himself very cautiously in the beginning of his Popedom. The Emperor *Arnulphus* dy'd about the end of the Year 899, and *Guy* of *Spoleto* died within a short time after, so that *Italy* was disputed between *Berenger*, *Lewis* the Son of *Beson*, and *Lambert* the Son of *Guy*. The Princes of *Italy*, weary of the Government of *Berenger*, especially *Adalbert*, Marquis of *Tyrol*, the Father of another *Berenger*, who was afterwards King of *Italy*, had call'd in *Lewis*; but *Berenger* assisted by *Adalbert*, Marquis of *Tuscany*, having hemm'd him in, oblig'd him to return, and made him renounce his Pretensions to the Kingdom. A while after *Adalbert*, who had supported the Interests of *Berenger*, re-call'd *Lewis*, who re-too's part of *Italy*; but those who had invited him in, soon betray'd him, and deliver'd him into *Berenger's* hands, who caus'd his Eyes to be put out. *Berenger* swoln with his success comes to *Rome*, and forces Pope *John IX.* to Crown him Emperor: But no sooner was he gone from *Rome*, but the Pope sent for *Lambert*, who resided privately in a corner of *Italy*, and declar'd him Emperor.

Since by this Action he found himself oblig'd to acknowledge *Formosus* for Lawful Pope, because it was he who had crown'd *Lambert*, he held a Council, wherein he cancell'd all the proceedings against that Pope. After so bold an undertaking, he durst not stay at *Rome*, where the Interest of *Berenger* was most powerful, but retir'd to *Ravenna*, where in another Council of 74 Bishops, he confirm'd what had been done at *Rome*. The *Italians*, who love to have a great many Masters, and to change the Government, acknowledg'd *Lambert*, and his Forces became so considerable, that *Berenger* durst not attack him, but retir'd to *Verona*. All this happen'd in the year 904.

The year after *John IX.* dy'd, and *Benedict IV.* succeeded him, who was not upon the Chair above a year or thereabouts, and did nothing of any note. He who was set up in his Room, call'd *Leo V.* was Outed forty days after by one of his Domesticks, nam'd *Christo-*

The Con-
demnation
of Formo-
sus by Ste-
phen VI.

Romanus
and Theo-
dore.

John IX.
The Wars
between Be-
renger and
Lambert.

The Council
of Rome
and Reven-
na in fa-
vour of For-
mosus.

Benedict
IV.

of the Tenth Century of Christianity.

7

Christophilus. He did not enjoy this Dignity long; for that *Sergius*, whom we formerly mentioned, and who had been the Competitor of *Formosus*, being come to *Rome*, seiz'd on *Christophilus*, put him in Prison, and stepp'd himself into *St. Peter's Chair*. The first thing he did was to condemn *Formosus*, to declare his Ordinations Null, and to cancel all that *John IX.* had done in his favour. Afterwards he degraded those whom *Formosus* had ordain'd, and either ordain'd them over again, or ordained others in their stead. This man is esteem'd a Monster, not only for his Ambition and the violent proceedings he was Guilty of, but also upon the account of his loose Morals. He had a Bastard by *Marosia* the Daughter of *Theodora*, who being a long time before highly in the Favour of *Adalbert*, bore a great Sway in *Rome*. This Bastard Son of his was afterwards promoted to the Popedom by the Intrigues of this *Marosia*, and took upon him the name of *John XI.* as we shall shew in the Sequel. *Sergius* enjoy'd the See which he had usurp'd, only three Years; he died in the Year 910. After him *Anastasius* came, of whom History is silent. About this time *Lambert* was trayterously murder'd, as he was hunting, by a Count of *Milan*. After his Death *Adalbert*, whom he had taken prisoner some time before, was set at Liberty, and *Berenger* was the only man who pretended to the Title of King of *Italy* and Emperor. The Popedom of *Anastasius* did not last above two years and some few months; after whose Death *Landon* was promoted to the Chair, no doubt by the Interest of *Theodora*. For that wicked woman made use of him to prefer one of her Favorites, nam'd *John*, to the Archbishoprick of *Ravenna*. Let us see in what terms *Luitprand* relates this matter: "About this time (says he) *Peter* Archbishop of *Ravenna*, which was esteem'd the chiefest Archbishoprick next to that of *Rome*, sent frequently to *Rome* a Deacon of his Church, call'd *John*, to pay his due respects to the Pope. *Theodora*, that impudent Whore, having seen him, fell desperately in love with him, prevail'd upon him to maintain a shameful familiarity with her. While they liv'd thus lustfully together, the Bishop of *Bologna* dying, this *John* was chose in his place. But before he was consecrated, the Archbishop of *Ravenna* dies also; and *Theodora* prevails upon *John* to quit the Bishoprick of *Bologna*, and to accept of this Archbishoprick. He thereupon returns back to *Rome*, and was ordain'd Archbishop of *Ravenna*. Within a while after the Pope (namely *Landon*) who had ordain'd him dies, God calling him to give an account of his unjust Proceedings in ordaining *John*. *Theodora* upon this, that she might not be far from her Lover, made him again to relinquish the Archbishoprick of *Ravenna*, and to seize upon *St. Peter's Chair*.

Sergius
condemns
Formosus.

Anastasius
The death
of *Lambert*.
Landon an
unworthy
Pope.

Tho' *John* was so shamefully promoted to the Popedom, yet he enjoy'd it a long time very peaceably; and was acknowledged as lawful Pope by all the Churches. But as God never suffers the Crimes of men to go unpunish'd, unless for a season, thereby to make his Justice the more conspicuous, so the conclusion of his Popedom was tragical, and he fell by the same steps, by which he had been advanc'd. This *Theodora* we speak of, had two Daughters, more wicked and more debauch'd than her self, call'd *Marosia* and *Theodora*. The first of these after she had prostituted her self to Pope *Sergius*, was marry'd to *Guy*, the Son of *Adalbert* Marquis of *Tuscany*, who, aspiring to be as absolute in *Rome* as his Father had been before him, took it ill that Pope *John* should prefer his Brother *Peter*, and thought he gave him too great an Authority. He thereupon resolv'd to divest him of it, and taking the opportunity when the Pope was with his Brother in the *Lateran Palace*, with a very few attendants, he order'd an Assault to be made by the Souldiers he had rais'd, who put the Pope into Prison, having first kill'd his Brother before his face. He there dy'd some time after, either for Grief, or rather by an untimely Death. This happen'd in the year 928.

Leo VI. who succeeded him, had a design, if Historians may be credited, of restoring *Leo VI.* *Italy* and the City of *Rome* to its former Quiet: but he had not time for it, being upon the Chair no longer than six Months and fifteen days. 'Tis said he likewise dy'd in Prison, *Stephen* as his Predecessor did before him. *Stephen VII.* who succeeded him, enjoy'd the place but two years, one month, and a few days.

Marosia, upon this vacancy of the Holy See, thought there could be no better way of making her self absolute in *Rome*, and raising her Family, than by placing the Son she had by Pope *Sergius*, upon the Chair. Tho' by reason of his Birth, his Age, and his Conduct, he was very unworthy of that Promotion. He took upon him the Name of *John XI.* and was ordain'd in the year 931. Some time after *Guy* dy'd, and his Brother *Lambert* was declared his Successor. But *Marosia* invited *Hugh*, Son of Count *Thibold*, Duke of *Provence*, and King of *Arles*, and promis'd to make him Master of *Rome*, in case he would marry her. He not willing to let such an opportunity slip, came forthwith to wait upon her at the Castle of *Angelo*, and marry'd her, tho' she were his Brother's Widdow. For this *Hugh* was the Son of *Bertha*, who had been marry'd first to *Thibold*, and then to *Adalbert*, the Father of *Guy*: The *Romans* receiv'd him very kindly: But afterwards finding he put the slight upon them, they sought nothing so much as an opportunity of ridding themselves of his Government. Soon after an opportunity presented it self: For *Alberic*, who was likewise the Son of *Marosia*, being disgusted with his Father-in-law,

for

Alberic comes Ma- for affronting him whilst by his Mother's Order he fill'd him out a glass of Wine, excited the *Romans* to throw off the Yoke of King *Hugh*, representing to them how deep a disgrace it was for *Romans* to be subject to the *Burgundians*. They thereupon quickly abandon'd his Interest; and having chosen *Alberic* their Leader, they set upon the Castle of *St. Angelo*, with so much expedition, that *Hugh* having not time to throw any of his Troops into the place, was forc'd to provide for his own safety; *Marosia* was seiz'd upon by *Alberic's* Order, who likewise secur'd his Brother, *Pope John*, and kept him close Prisoner during the remainder of his Popedom, which expir'd in the year 935. The City was govern'd a long time by *Alberic*, who changed the form of the Government, made himself Consul, and commanded in chief with a Prefect and Tribunes.

The Wars of Italy.

Whilst these things were in Action, *Italy* was disputed between several Princes, who all pretended to the Sovereignty thereof. The *Italians* being weary of the Government of *Berenger*, in the Year 924. conferr'd the Sovereignty on *Radulphus* King of *Burgundy*, Grandson to *Conrad* and *Adelaid* the Daughter of *Lewis* the Godly. *Berenger* seeing himself turn'd out of Possession, brought the *Huns* into *Italy*, who haras'd all *Lombardy*; but having pass'd the mountains, they were defeated by *Radulphus* in *Languedoc*. At the same time *Berenger* using his Endeavours to re-estate himself in the Kingdom of *Italy*, was slain by his own men at *Verona*. After his Death the Title of Emperor of the West was not conferr'd on any one, at least not by the Pope and *Italians*, till *Orbo* I. in the Year 962. By *Berenger's* Death *Radulphus* became sole Sovereign of *Italy*, but the Inconstancy of the *Italians*, which always put them upon driving out one Sovereign by another, caus'd them to submit to *Hugh* Count *Arles*, Son to Count *Thibold* and *Bertha* the Daughter of *Lotharius* II. *Radulphus* after he had received Intelligence that they had trayterously kill'd his Father-in-law, *Burchard* Duke of *Suabia*, retired to his own Kingdom of *Burgundy*, and left *Hugh* in quiet possession of *Italy*. We have already shown after what manner he became master of *Rome*, by the means of *Marosias*, and also how he was outed by *Alberic*. He reveng'd himself on *Lambert* the Brother of *Guy* the affront he received from his Sister-in-law, and having apprehended him, he caus'd his Eyes to be put out, and bestow'd the Dukedom of *Tuscany* on his Brother, who proved no more faithful to him than *Lambert*. The *Italians* presently re-call'd King *Radulphus*, who put himself into a posture of re-entring *Italy*, and of engaging in a fresh War with King *Hugh*; but these two Kings thought it most proper to come to an accommodation, on condition that *Radulphus* should renounce his pretensions to the Kingdom of *Italy*, and *Hugh* should yield to him all the Country he had then in possession beyond the *Alpes*. Notwithstanding this accommodation, the *Italians* continuing still resolv'd to abandon *Hugh*, invited *Arnulphus* Duke of *Bavaria*, the Bastard Son of *Arnulphus* the Emperor, to come and take possession of the Crown. This Prince enters into *Italy* with an Army and advances as far as *Verona*, where he was received by Count *Milo* and *Ratherius* Bishop of the place. *Hugo* came immediately with an Army and sat down before the place, and having defeated a considerable party of the Troops of *Arnulphus*, he oblig'd him to think of making his Retreat, and of taking Count *Milo* along with him. The Count no sooner understood his Design, but he went over to King *Hugh*, and *Arnulphus* perceiving he was abandon'd by him, withdrew in great haste to *Bavaria*. The City of *Verona* immediately surrender'd to King *Hugh*, who sent *Ratherius* Bishop of that City, a Prisoner to *Parvia*. *Hugh*, puff'd up with this success, after he had caus'd his Son *Lotharius* to be proclaim'd King, endeavour'd to surprize the City of *Rome*, and Besieg'd it; but perceiving he could not have his Aim, he treated with *Alberic*, and gave him in Marriage his Daughter *Elda*, in hopes, that afterwards he might make himself Master of *Rome*; but *Alberic*, as subtle a Politician as himself, would not relinquish the place, nor put it into the Hands of his Father-in-law.

Manasses.

Much about this time *Manasser*, Archbishop of *Arles*, King *Hugh's* Kinsman, thinking he might make his fortune greater under the Government of his Kinsman, quitted his Church at *Arles*, and comes into *Italy*, and obtain'd, contrary to all form of Law, the Bishopricks of *Verona*, *Trent*, and *Mantua*, to which he annex'd the Marquisate of *Trent*.

Leo VII.

Whilst *Alberic* govern'd *Rome*, the Holy See was fill'd by Popes of a blameless life; but they found themselves in a Capacity of wishing, rather than of doing good. *Leo VII.* who succeeded *John XI.* in the year 936, was call'd by *Flodoard* the Servant of God. His good Intention was apparent by his sending for *Odo* the Abbot of *Cluny*, to manage the Treaty between *Hugh* and *Alberic*. He likewise wrote two Letters, of which we will speak hereafter, which shew him to be a lover of Ecclesiastical Discipline. The pontificate of this Pope lasted no longer than three years and a few months. The *Romans* chose in his place in the year 939 a *German*, who went under the name of *Stephen VIII.* This Election was very highly resented by *Alberic*, who thought that a *Roman* would have been more for his Interest: Therefore suspecting that he favour'd *Hugh*, and held a private correspondence with *Orbo*, he caus'd him to be ill treated. They mangled his Face so barbarously, and render'd it so deform'd, that he durst not appear any more in publick. This Pope sent a Legat into *France* call'd *Damasius*, to the Princes of *France* and *Burgundy*, exhorting them to acknowledge *Lewis*, the Son of *Charles* the Simple for their Lawful King, and

Stephen VIII.

and threatening to excommunicate them, if they did not do it. He likewise sent for *Odo* again into *Italy*, to mediate the Peace between *Hugh* and *Alberic*, but all to no purpose, for both *Odo* and the Pope dy'd before it was concluded.

Marinus II. succeeded Pope *Stephen* in the year 943. who was reputed to be a man of singular Piety; and we have an account in the life of *St. Ulric*, Bishop of *Ausbourg*, that he foretold to this Saint the Death of his Predecessor *Adalberon*, and wish'd that he should succeed him; which happen'd thirty years before he was Pope. All the time of his Popedom he was very serviceable to the Church of *Rome*, in reforming the Clergy and the Monks, in repairing Churches, and in taking a particular care of the poor. He did likewise what he could to promote Peace among the Christian Princes. He concluded that between *Alberic* and *Hugh*, and wrote several Letters in order to make up the breach between *Otho* King of *Germany*, who endeavour'd to enter *Italy*, and *Lotharius*, the Son of *Hugh*, who oppos'd his design. He call'd to *Rome* the Prior of Mount *Cassin*, and bestow'd on him the Government of the Monastery of *S. Paul* in *Rome*. 'Tis likewise said that he wrote a Letter to *Sico* Bishop of *Capua*, wherein he charges him with his ignorance of the Canons; with his want of Learning; with his holding too great an intimacy with secular persons; and with his having endeavour'd, contrary to all form, to confer a Benefice on one of his Deacons, which belong'd to a Monastery. He granted several Privileges to the *Benedictin* Monks, whom he favour'd in a great many instances.

Agapetus II. who succeeded *Marinus*, was likewise a holy man, who govern'd the Church of *Rome* with a great deal of prudence. He sent into *France* a Bishop, whose name was *Marinus*, to assist in the quality of a Legat in that Council held at *Agelheim* in the year 948. about the Contests between King *Lewis* and Prince *Hugh*; and *Hugh* of *Vermandois* and *Artaldus*, pretenders to the Archbishoprick of *Rheims*. The cause was there determin'd in favour of *Artaldus*, who was confirm'd in that Bishoprick. *Hugh* of *Vermandois* was declar'd an Intruder and excommunicated; and a Letter was written to Prince *Hugh* the White, in the name of the whole Council, and to his Adherents, to admonish them to return to their Allegiance, under the pain of excommunication. The Sentence of this Council was confirm'd the year following in a Council held by *Agapetus*, wherein Prince *Hugh* was excommunicated, till such time as he should give satisfaction to King *Lewis*.

Under this Pope's Pontificate *Italy* felt another Revolution. *Adalbert*, Marquis of *Ivrea*, had two Sons, *Berenger* by *Gilla*, the Daughter of *Berenger* King of *Italy*; and *Anschaire* by *Ermegarda*, Daughter of the Marquis of *Tuscany*. These two Princes inherited the power of their Father and Grand-Fathers by the Mother's side, and govern'd a part of *Italy*. The first was prudent, ingenious and politick; the second was valiant and bold. King *Hugh* had marry'd his Niece *Villa*, the Daughter of *Boson* to *Berenger*, but he began to be jealous of the growing Greatness of those two Brothers, and resolv'd to put a stop to it. He began with *Anschaire*, whom he caus'd to to be set upon by *Sarlio*, who having made the *Spoleitians* and *Camerines* to revolt, defeated the Troops he had rais'd for his own defence, and kill'd him in the Skirmish. *Berenger*, desirous to revenge the Death of his Brother, conspir'd against King *Hugh*. This Prince having intelligence thereof, took up a resolution in his Council to send for him, under pretence of making up a Reconciliation, and then to put him to death; but his young Son *Lotharius*, who had been present in Council, could not forbear advertising *Berenger* thereof, who, upon the receipt of this Intelligence, fled forthwith to *Herman* Duke of *Suabia*, who presented him to King *Otho*. *Hugh* sent to demand him, but *Otho* was so far from delivering him up, that he took him under his Protection. A while after *Berenger* returns to *Italy*, at the head of some Troops; and having laid Siege to a Fort which was held out by *Adelard*, the Clerk of *Manasses*, he became Master of it, by promising the Archbishoprick of *Milan* to that Bishop, and to the Clerk the Bishoprick of *Cuma*, in case he should become Master of *Italy*. Big with these hopes, *Manasses* importunes the Princes of *Italy* in his behalf. *Milo* Count of *Verona*, was the first who declar'd for *Berenger*, and receiv'd him into his City. The Bishop of *Modena* soon follow'd his example, as did likewise the City of *Milan*, where the Princes of *Italy* came to wait on *Berenger*, having deserted King *Hugh*, who was retir'd to *Pavia*. From this place he sent his Son *Lotharius* to *Milan*, conjuring *Berenger* and the Princes of *Italy*, to acknowledge him for their King; and that for his own part he had taken a resolution to retire into *Provence*. The people mov'd with compassion towards *Lotharius*, who was not then above fourteen or fifteen years old, acknowledged him their King; with the consent of *Berenger*; and they wrote to *Hugh*, acquainting him, that he might (if he pleas'd) reside still in *Italy*. This *Berenger* order'd, with a design of seizing upon his Treasures, which he was carrying off to *Provence*: for *Hugh* and *Lotharius* were only Titular Kings, while the whole power of governing was lodg'd in the hands of *Berenger*. *Hugh* could not bear this, but cunningly retir'd into *Provence*, where he dy'd a short time after; leaving his Estate to his Niece *Bertha*, the Widdow of *Boson*, Count of *Arles*. This Revolution happen'd about the year 945. *Lotharius* still retain'd the name of King of *Italy*, but did not long enjoy it; for about four years after, whether out of grief to see himself slighted, or whether by the means of some poison, he fell mad, and dy'd childless, about

Marinus II.

Agapetus II.

The Wars between Hugh and Berenger.

the latter end of the year 949. *Berenger* presently caus'd himself to be proclaim'd King, and to be crown'd with his eldest Son *Adalbert*, and that he might render his new Authority the stronger, he sought in Marriage for his Son, *Adelaid*, the Widow of *Lotharius*, Daughter to *Radulphus* II. and Sister to *Conrad*, Kings of *Burgundy*. This Princess having refus'd the offer, he besieg'd her in *Pavia*, took her, and sent her Prisoner to a Castle call'd *le Garde*: however, she escap'd thence by the help of a Priest, and fled to *Atho* her Kinman, who undertook to defend her in the Fort of *Canossa*, where she secur'd her self. *Berenger* immediately sat down before the place with all his Forces. But in the second year of the Siege, this Queen seeing her self reduc'd to the last extremity, sent to beg King *Orho's* Assistance, and with her self offered him the Kingdom of *Italy*. The love of Glory rather than Interest inclin'd this Prince to cross the Mountains. He delivers *Adelaid*, marries her, and takes her along with him into *Germany*, leaving his Army with *Conrad*, Duke of *Lorraine*, to make an end of the War. *Conrad* press'd so hotly on *Berenger* and his Son, that they were forc'd to lay down their Arms, and submit to *Orho*, whom they went to wait upon in *Germany*. He having given them an Oath of Allegiance and fealty, restor'd their Kingdom to them, only excepting the *Veronese* and *Friul*, which he gave to his Brother the Duke of *Bavaria*.

During all these Revolutions in *Italy*, *Rome* was very quiet under the Government of *Alberic*, who would not suffer *Orho* to enter the place, though the Pope *Agapetus* had invited him thither. The Death of *Alberic*, which happen'd in the year 954, made no alteration in *Rome*, for his Son *Ottavian*, not above 16 years old, having taken his place, continu'd the same form of Government: and not satished with the Temporal power, he was minded to annex to it the Spiritual Authority, by getting himself advanc'd to *St. Peter's* Chair, after the Death of *Agapetus*, which happen'd in the year 955. He was not at that time above 18 years of age at most, and was the first Pope that changed his Name, by assuming that of *John*. He was truly the Twelfth of that name, tho several count him the Thirteenth, being led into that mistake by the fabulous story of Pope *Joan*. This Man was so far from having any of those qualities requisite for so great a Dignity, that he was a Monster in Debauchery and Irregularity. He began with making War against *Pendula* Prince of *Capua*, in order to turn him out of his Estates: but his design did not succeed, and he was forc'd to retire, and to sue for Peace. The Power of *Berenger* and *Adalbert* became so great, that they began to be a Terror both to the Pope and the *Romans*. Ever since *Orho* had re-establish'd them in the Kingdom of *Italy*, they had continued to conspire against him and cruelly to oppress their Subjects. *Orho*, willing to bring them to Subjection, had sent his Son *Luitolf* into *Italy* to give them Correction. This young Prince had almost chas'd them out of their Dominions, when he dy'd in the year 958, not without suspicion of being poison'd, and so left his Conquest imperfect. After his Death, *Berenger* and *Adalbert* were re-established in their Kingdom, and continued to exercise their Tyranny not only to the other *Italians*, but also to the *Romans*. This was the reason why *John* XII. sent two Legats to *Orho*, praying him ardently for the Love of God, and the Apostles *St. Peter* and *St. Paul*, (they are *Luitprand's* words) to come and deliver the Church of *Rome* from the incroachments of these Tyrants, and to restore it to its primitive health and liberty. *Walbert* Archbishop of *Milan*, turn'd out of his Church by that *Manasses*, we formerly mention'd, and *Waldon*, Bishop of *Cuma*, turn'd likewise out of his Bishoprick, and several other Lords divested of their Demeasns, went at the same time to prefer their complaints to *Orho*; who being affected with the miseries of *Italy*, march'd thither, after he had crown'd his Son *Orho* at *Aix la Chapelle*, though a lad of but about seven years of Age. Upon his Arrival *Berenger*, his Wife, and his Son, being abandon'd by his Subjects, withdrew from the Towns and the open Country, and betook themselves each of them to a Cittadel. *Orho* was every where receiv'd with great Acclamations, recovers *Pavia*, was crown'd King of *Lombardy* at *Milan* by the Archbishop, and from thence he march'd to *Rome*, where he receiv'd the Imperial Crown in the beginning of the year 962, at the hands of *John* XII. with the Universal Acclamations of both Clergy and Laity. He spent some time there with the Pope, and having restor'd to the Church of *Rome* that which of right belong'd to it, according to his promise, he made Pope *John* and the principal men of the City, to swear by the Body of *St. Peter*, that they would bear true Allegiance to him, and never furnish *Berenger* or *Adalbert* with any Supplies. After this he return'd to *Pavia*, with a full design of putting an end to the War, by taking those Castles which still held out for *Berenger*. He began with taking the Isle of *St. Jula*, whither *Berenger's* Wife was retir'd, and restor'd it to the Church of *Novar*. In the mean time, *Adalbert*, seeking for assistance in every place, retir'd at last to the *Saracens*, and under hand solicited Pope *John* to come over to his Party. This Pope, whose inclinations and intentions did not suit with those of the Emperor *Orho*, being as much a Slave to Vice and Debauchery, as that Prince was a Lover of Goodness and Virtue: This Pope, I say, that he might have the liberty of indulging his Lusts, made privately a League with *Adalbert*, and invited him to *Rome*, promising upon Oath to aid him against *Orho*. The Emperor being informed of it, sent several of his Attendants to *Rome*, to know what were the reasons which induc'd the

Pope

Pope to enter into an Alliance with *Adalbert*. And when the *Romans* could give no other account, than that it arose only from the contrariety of Pope *John's* Morals and Conduct, to those of the Emperor; that Prince return'd this prudent Reply: "The Pope is as yet but a Child, he may be better'd by the Examples of good men; I hope to reclaim him from his extravagancies, by a good honest reproof, and by wholsom Advice, and then we will say with the Prophet, *Behold the Change made by the Hand of the most High*. So without troubling his head much with the secret practices of the Pope, he laid Siege to the Castle of *Leo* in *Umbria*, whither *Berenger* and his Wife was retir'd. Thither the Pope sent *Leo*, chief Secretary of the Church of *Rome*, and *Demetrius*, one of the principal *Roman* Lords, to excuse his falling into the follies incident to youth, promising, that for the future he would be another kind of man: He gave them likewise orders to complain of the Emperor's retaining Bishop *Leo*, and Cardinal *John* a Deacon, who had failed in their Duty towards him; and of his not keeping the promise he had made him, because he caus'd those whom he took to take the Oath to himself, but not to the Pope. The Emperor return'd this Answer, "That he was glad of the promise which the Pope had made of reforming, and becoming a better man for the future: That for his part he had religiously observ'd his promise; that he had indeed promis'd to restore to the Church of *Rome*, all the Territories which of right did belong to it; but before he could do that, he must first take them, and render himself Master of them: That he had neither seen the Bishop nor the Cardinal, whom they charg'd him with entertaining; but that he had heard that being sent from the Pope to the Emperor of *Constantinople*, on a Negotiation against him, they had been taken at *Capua*, together with others whom the Pope sent to the *Huns*, to engage them to fall upon him: That these proceedings were prov'd by Letters sign'd by the Pope, and seal'd with the Papal Seal. *Otho* dismiss'd the Pope's Deputies with this Answer, and with them sent two Bishops to *Rome*, to make an ample justification for him; with orders, in case the Pope would not believe what they told him, to offer to prove it by the Combat of two Champions. *John XII.* received these Envoys very coldly, and to amuse the Emperor, he sent to him eight days after *John* the Bishop of *Narni*, and Cardinal *Benedict* a Deacon, to Negotiate with him. Before they return'd, *Adalbert* came to *Civita Vecchia*, and from thence to *Rome*, where he was receiv'd very kindly by the Pope. No sooner had the Emperor intelligence thereof, but he comes to *Rome* with his Forces in August 963, being invited by the *Romans* themselves; part of whom had seiz'd the Castle of *St. Paul*, and held it out against *Adalbert*. Upon his arrival, *John XII.* and *Adalbert* went off; the *Romans* receiv'd *Otho*, and took a new Oath of Allegiance to him, promising that they would neither chuse nor ordain any Pope without his consent and approbation. Three days after, upon the request of several Bishops of *Italy*, and the people of *Rome*, he held a grand Council in *St. Peter's Church*, where there met the Emperor, for the Archbishop of *Aquileia*, who was falln sick in Town; *Radulphus* the Deacon, *Walbert* Archbishop of *Milan*, *Peter* of *Ravenna*, an Archbishop and Bishop of *Saxony*, *Orger* Bishop of *Spire*, and *Rubius* Bishop of *Parma*, with about 33 *Italian* Bishops more, fourteen or fifteen Cardinals, and a great many Officers of the Church of *Rome*, with several Lords and a Representative for the people. The Emperor demanded of the Assistants, why the Pope was not present in this Council; they reply'd, that they wonder'd he should ask them a thing which was so well known to the whole World: That *John* was not one of those, who being cover'd with Sheeps cloathing, are inwardly Ravenous Wolves; but that he committed publicly and in the Eye of the world diabolical Actions, without putting himself to the trouble of concealing them. The Emperor told them it was but reasonable to express in particular, the heads of his Accusation, and afterwards to debate what ought to be done. Then Cardinal *Peter* a Priest, said he had seen him celebrate the Mass without communicating: *John* Bishop *Narni*, and a Cardinal Deacon of the same name, declared that they had seen him ordain a Deacon in a Stable *extra tempore*: *Benedict*, and the other Priests and Deacons of *Rome* declared, that they knew him to have conferr'd Orders for Money, and to have ordain'd a Child of ten years old Bishop of *Todi*. That it was not necessary to bring Witnesses to attest these Sacrileges, since they were so visible, that all that could be said about them, would not express the one half of what they would appear to be. As for the Adultery whereof he was accus'd, they said, that indeed, they were not Eye-witnesses of the Fact, but that they knew for certain, that he had abus'd the Widdow of *Ranier*, *Stephanis*, his Father's Concubine, the Widdow *Ann* and her Neice, and that he had made his Court the very sink of Debauchery: that he went publicly a hunting: that he had put out the Eyes of *Benedict*, his spiritual Father, whereof he dy'd: that he had cut off the Privy-Members of Cardinal *John* the Subdeacon; whereof he likewise dy'd: that he had been the cause of a great many Fires; and that he was seen with a Sword in his hand, an Helmet on his head, and a Coat of Mail on his body. The Clergy and Laity there present cry'd out that they had seen him drink a health to the Devil, and swear by the Heathen Gods in his play at hazards: that he never took care to say his Office, or to make the Sign of the Cross. Upon these accusations, the Emperor ordered *Liutprand* Bishop

Otho returns to *Rome* and causes *John XII.* to be depos'd. The Council at *Rome* against *John XII.*

The Council of *Cremona* to tell the Synod in *Latin* (for they could not understand the *Saxon* Language, at *Rome* in which he spoke) that he conjur'd them in the name of God, the Blessed Virgin, and the gainst John XII. Apottles to advance nothing against the Pope, but what was certain and would bear good proof. They all replied that they were willing to be Anathematiz'd, if Pope *John* were not guilty of the Crimes laid to his Charge, nay and of far more shameful and horrid than had been mentioned. That if he would not believe them in this, yet that could not be call'd in question of which the Emperors whole Army were Spectators, viz. that he appeared in Armour from Top to Toe at the Head of his Forces; and that if the *Tiber* had not between him and the Emperors Army, he would have been taken prisoner in that Equipage. The Emperor acknowledg'd that this was true, and all his Souldiers were Witnesses to it. The Synod were of Opinion that it was necessary to write to the Pope, that he might come and clear himself of the Crimes laid to his Charge. The Letter was written in the name of the Emperor, of the Bishops of *Liguria*, *Tuscany*, *Saxony*, and *France*, who resided then at *Rome*. They acquainted *John*, to whom they gave the Title of *Pontifex Summus*, and that of *Universal Bishop*, that having demanded of the Clergy and Laity of *Rome* the reason of his absence, they had related such abominable things of him, as would make the most impudent to blush: that he was accused of Homicide, of Perjury, of Sacrilege, and of Incest with two of his Relations: That it was likewise reported of him, that he had drank a Health to the Devil, and sworn by *Jupiter*, *Venus*, and the other Heathen Deities in his play at hazards: that they earnestly intreat him to come and clear himself of these Accusations, assuring him upon Oath that nothing should be done against him but what was agreeable to the Canons. This Letter bears date *November 6. 963.* Pope *John XII.* having received

Nos Audivimus dicere, quod vos cultis alium Papam facere. Si hoc facitis; excommunico vos de Deo Omnipotente ut non habeatis licentiam ullam ordinare, & Missam celebrare.

it, return'd this answer. "We hear you design to make another Pope; but if you do, I excommunicate you by the Almighty God, so that you shall not be capable of ordaining any man, or of celebrating the Mass. This Letter being remitted to the Synod, to which the Archbishop of *Treves*, and three Bishops of *Emilia* and *Liguria* were likewise come; they made the Pope this Reply: That the Letter he had sent was a sign of his folly and want of Prudence: that he should have allerdg'd some reasonable excuse of his absence, and sent his Deputies to give the Synod an account thereof: that they would submit to him, provided he delay'd not coming to

clear himself of the Crimes laid to his charge; but that if he would not do that, they would not value his excommunication, which they might with Justice retort upon him. This second Letter of the Council to the Pope bears date *November 20.* and was sent by Cardinal *Adrian* a Priest, and Cardinal *Benedict* a Deacon: They went as far as *Tiber* to give it him, but they could not meet with him there, for he was rid into the Country before they came. Wherefore not meeting with any person that could inform them where he was gone, they brought the Letter back to the Council, which was sitting a third time. The Emperor presented to them the Complaint which he in particular had to prefer against *John*, viz. That forasmuch as that Pope had sent for him to assist him against *Adalbert*, and had afterwards taken an Oath of Allegiance to him, yet he had since invited this same *Adalbert* to *Rome*, and put himself at the head of the Revolters. Then the Bishops, the Clergy, and the Laity of *Rome* said, that it was necessary to cure this extraordinary Wound, by as extraordinary a Remedy: That if the debauch'd Morals of Pope *John XII.* had injur'd the Emperor only, he might have met with some toleration; but since he was the ruin of so many, by the scandal and bad example he had given, they requir'd the Emperor that this Monster (whom it was impossible to reclaim from his Vices) should be turn'd out of the Church of *Rome*, and that another Pope of an exemplary Life should be set up in his room. The Emperor approv'd of this Resolution, and declar'd it was his desire, that they would choose one who was worthy of sitting in *St. Peter's* Chair. He had no sooner done speaking, but those who were present cry'd out

The Ordination of Pope Leo VIII.

unanimously, that they chose the Venerable *Leo*, chief Secretary of the Church of *Rome*, to be their Pastor, and Sovereign, and Universal Pope of the *Roman* Church, rejecting *John* the Apostate because of his irregular Life. Having repeated this their Vote three times, they, according to custom, conducted *Leo* to the *Lateran* Palace, consecrated him afterwards in *St. Peter's* Church, and took an Oath of Fidelity to him. After this the Emperor *Orto*, supposing he had nothing more to fear in *Rome*, dismiss'd part of his Troops, that they might not be a grievance to the people: but the *Romans*, won over by the promises of *John*, soon after rose up in Arms, and made Barricades to inclose and cut off *Orto*. But he was rescu'd by the bravery of his Troops, defeated the Seditious, kill'd part of them, and oblig'd the people to give him Hostages. Pope *Leo* the Eighth of that name, willing to ingratiate himself with the people, prevail'd so far with the Emperor by his intreaties, that he perswaded him to restore the Hostages before his departure. But no sooner was this Prince withdrawn to pursue *Adalbert*, who lurk'd about *Camerin* and *Spoletto*, but the Women whom Pope *John* had debauch'd, stirr'd up the people to revolt afresh. The Seditious had a design of putting *Leo* to death, and receiving *John*; but the former found means of flying to the Emperor: as for the latter, he no sooner enter'd *Rome*, but

but he us'd the Friends of *Leo* very barbarously, among others Cardinal *John* a Deacon, ^{The Re-e-} whose right-hand he caus'd to be cut off; *Aso* chief Secretary, whose Tongue he cut out, ^{Stabli-} and cut off two of his fingers and his Nose; and *Orger* Bishop of *Spire*, whom he caus'd ^{ment of} to be whipp'd cruelly, and would not let him go, but in hopes by his means to obtain the ^{Pope John} Emperor's pardon. *John* to authorize his Proceedings by an Act that should have some ^{XII.} shew of Justice, held a Synod *February* 26. in the year 964, where assisted sixteen Bishops of *Italy*, and some Cardinals. These Prelates, devoted to the will and pleasure of this Pope, condemn'd the Synod which had depos'd him, and elected *Leo* in his stead: They pronounc'd a Sentence of Deposition against *Leo*: anathematiz'd all those who favour'd him: declar'd his Ordinations null: conven'd those whom he had ordain'd to the Council; and after they had oblig'd them to declare in writing, that he who had ordain'd them, having no power to do it, had not conferr'd any Order upon them, they stripp'd them of their habits: they constrain'd *Benedict* Bishop of *Porto*, and *Gregory* Bishop of *Albania*, to confess they had done amiss in ordaining *Leo*, and they suspended them for a time: and because *Sico* Bishop of *Ostia*, who was one of those that had ordain'd him, did not appear before the Synod, they declar'd him depriv'd of his Priesthood, without any hopes of being restor'd: they declar'd all those who had contributed to the Ordination of *Leo*, or favour'd him, or acknowledg'd him afterwards, to be depos'd or excommunicated.

The Emperor *Orho* being inform'd of what pass'd at *Rome*, prepar'd for his return thither, to punish *John* according to his deserts; but God prevented his Vengeance, for that infamous wretch receiv'd a mortal Wound as he was sporting himself one night with a Lady out of Town, of which he dy'd within eight days after, on the fourteenth of *May*, without receiving the Sacraments. The *Romans* persisting in their revolt, were before hand with the Emperor, by choosing Cardinal *Benedict* a Deacon, and placing him upon the Papal Chair, upon his promise of never quitting it. A while after the Emperor came with his Army, sat down before *Rome*; and without being terrified at the Excommunication thunder'd against him by *Benedict*, he constrain'd the *Romans*, pinch'd with Famine and want of necessaries, to open the City Gates unto him on the 23 of *June*. As soon as he enter'd *Rome*, that he might do nothing irregular, he held a Synod, where he caus'd *Benedict* to be brought in his Pontifical Habit. He demand'd of him by Cardinal *Benedict* the Arch-deacon, by what Authority, and according to what Laws he had usurp'd that Dignity in the Life time of Pope *Leo*, whom he himself had elected, and why he had violated the Oath he had taken with the rest of the *Romans*, not to chuse any Pope without the Consent of the Emperor. *Benedict* acknowledg'd his fault, and begg'd the Emperor's Pardon, he divested himself of his Pontifical habit, and put them, together with the Pastoral Rod, into *Leo's* hands. *Leo* divested him likewise of his Cope, and declar'd him depriv'd of all Sacerdotal and Priestly Dignity, leaving him only the Order of Deacon, in consideration of the Emperor *Orho*; but he prohibited him from staying at *Rome*, and banish'd him. This Council by a solemn Decree, related by *Gratian*, granted to the Emperor the right of choosing a Pope, and of investing Bishops and Archbishops, and forb'd the choosing a Pope without his Consent, or ordaining a Bishop elect, till he should receive investiture from the Emperor. There is another Decree of Pope *Leo*, whereby he grants to the Emperor *Orho* all that *Pepin* and *Charlemagne* had given to the Church of *Rome*; but this is such a dubious Piece, as deserves no credit.

The tragical Death of Pope John XII.

Benedict the Anti-pope.

Benedict is depos'd and *Leo* VIII. re-established.

Orho having thus quieted the City of *Rome*, departed thence after the Festival of *S. Peter*, in order to return to *Lombardy*, taking along with him the Antipope *Benedict* as Prisoner, and carrying off with him a great many Bodies of the Saints. He lost in his March a great many of his Men by Sicknefs, kept his *Christmas* at *Pavia*, and the next year return'd into *Saxony*, after he had given his Instructions for the Affairs of *Italy*. *Benedict* dy'd at *Ham-burgh* in *July* 965, after he had edited the *Germans* by his Piety, and made it appear that he deserv'd to have been Bishop of *Rome*, if he had been rais'd to that Dignity according to the Canon. *Leo* dy'd likewise the same year. After his Death the *Romans* sent Deputies to the Emperor *Orho*, to know his pleasure concerning the Election of a Pope. Some Authors have writ, that *Benedict* not being dead when *Leo* dy'd, the Emperor *Orho* had a design of re-establishing him, if he had not dy'd in the very interim. Let the case be how it will, *John* Bishop of *Narni*, who was his Creature, was the man whom he design'd to advance to that Dignity; and 'tis very probable that he told his Intention to the *Roman* Deputies. He was thereupon elected, and plac'd in the Holy See, and is the Thirteenth of that Name. But whereas he was supported by the Emperor, and wedded to his Interests, he treated very haughtily the principal Lords of *Rome*, who affect'd to retain the Liberty they enjoy'd under *Alberic*. This was the reason why they declar'd against this Pope, and resolv'd to turn him out of his Popedom. They caus'd him to be arrested by *Roger* the Prefect of *Rome*, being assisted by *Jeofry* Count of *Campagna*, whither *John* was sent Prisoner. This *Jeofry* being kill'd some time after, and *Roger* being dead, the *Romans* being afraid of the Emperor *Orho*, who was preparing to come into *Italy*, set the Pope at liberty, and permitted him to return to *Rome*. However this did not hinder the Emperor from coming by great marches

John XIII.

marches to *Rome*: upon his arrival he arrested the Consuls, the Prefect, and the *Decemviri* (a Body of ten men who were instead of a Senate, and the Grand Council of the City). He punish'd them after an exemplary manner, for he sent the Consuls and the Prefect Prisoners to *Germany*; and after he had caus'd the last to be shamefully dragg'd and whipp'd through the Streets of *Rome*, he hang'd up the *Decemviri*. 'Tis reported that he likewise ordered the Bodies of *Josfy* and *Roger* to be dug up, and after they were dragg'd through the City, to be cast into the Common-shore. Having by these severe Proceedings struck an Awe into the minds of the *Romans*, after he had kept his *Christmasts* in the year 966 at *Rome*, he went to *Ravenna* with Pope *John*, where he held a Synod about *Easter*, in the year 967, wherein several Regulations were made in the Ecclesiastical Discipline; of *Ravenna* and the Emperor restor'd to the Church of *Rome* the Towns and Territories, which had been granted it formerly by *Pepin* and *Charlemagne*. They likewise excommunicated *Hirrol* Archbishop of *Salzburg*, because he would officiate and wear the Pall, tho he had lost his sight; and because, being charged with several crimes besides, the Popes had prohibited him from exercising any Episcopal function, and *Frederic* was put in his place, who was now Confirm'd. They likewise rais'd the Bishoprick on which the Town of *Magdeburgh* depended, to an Archbishoprick, by the Consent and Approbation of *Hatto* Archbishop of *Mayence*, and *Hildevard* Bishop of *Halberstat*. From *Ravenna* the Emperor went into *Tuscany*, and sent for his Son *Orho*, in order to have him crown'd Emperor by the Pope, which Ceremony was perform'd at *Rome* in the *Christmasts* hollydays, in the year 967. After this Expedition of *Orho*, Pope *John* enjoy'd the Popedom very quietly whilst he liv'd. He rais'd the Bishoprick of *Capua* to an Archbishoprick, in recompence of the kind usage he met with there during his Imprisonment. He sent a Legat into *Polonia*, to instruct the *Polonians*, who desir'd to be converted. He likewise sent a Legat to the *Vandals*, and wrote several Letters, wherein he recommended to the Bishops the observation of the Church Discipline. 'Tis observ'd that he with a certain Ceremony blest a new Bell belonging to the Church of Saint *John* of the *Lateran*, and that this is the first instance we have of such Benedictions, on which the Title of *Christning* was afterwards improperly impos'd. This Pope dy'd September 6. 972. *Donus* alias *Domnus* succeeded him, who dy'd at the end of three months, without having done any thing of note. After him *Benedict* VI. had the Popedom: some there are who pretend, that he was in possession of it before *Donus* dyed. Let the case be how it will, he surviv'd him, but came to a tragical end. For *Orho* dying May 7. 973, a *Roman* Lord of great Authority, nam'd *Cincius*, caus'd the Pope to be seiz'd on, and committed him Prisoner to the Castle of *St. Angelo*, where he was strangled some few days after.

The Council
of Ravenna
in the year
967.

Donus and
Benedict
VI.

Boniface
the Usurper
outraged by
Benedict.

The Wars
and Death
of Orho II.

Otho III.
crowned
Emperor.
John XIV.

Boniface
returns to
Rome.

This bloody design was put in Execution by the insinuation of *Franco*, surnam'd *Boniface*, a Cardinal Deacon, whom *Gerbert* terms the most impious monster of Mankind, who rather deserved the name of *Maleface*, than that of *Boniface*. This man, tho all o're besmear'd with the blood of *Benedict*, yet seizes upon the Papal Chair in the year 974. But the *Romans* could not endure him long; and having found out a Bishop named *Benedict*, of the Family of the *Alberics*, they set him up in opposition to *Boniface*, who was forced in the year 975. to fly to *Constantinople*, whither he carried the things which he sacrilegiously rifled from the *Vatican* Church before he went off. This *Benedict* was put up in his stead, and enjoy'd the Popedom very peaceably till the tenth of *July*, in the year 984, on which day he dy'd. During these Revolutions, the Empor *Orho* II. was wholly taken up in *Germany*, against the *Bohemians*, and *Lotharius* King of *France*; and he was no sooner out of that Fatigue, but he was engag'd to begin a new War in *Italy* against the *Greeks*, who, with the assistance of the *Saracens*, designed to re-take *Apulia* and *Calabria*. At first he had some advantage over the Enemy, but afterwards he was entirely defeated and taken Prisoner: However, he found a way to make his escape, and having rally'd some Troops, he assaulted and took the City of *Benevent*, because the people of that Country had betray'd him. From thence he return'd to *Rome*, where he dy'd of grief on *December* 6. 983. After his death there arose a debate about the choice of an Emperor; some would have *Henry* Duke of *Bavaria*, Nephew to *Orho* the Great, to be crown'd: the *Italians* were for an *Italian* Emperor, nam'd *Crescentius*, but the *Germans* whose interest was strongest at *Rome*, caus'd *Orho* III. the Son of the last *Orho* to be crown'd Emperor, with the Consent of Pope *Benedict*, who did not survive *Orho* II. above six Months.

Peter Bishop of *Pavia* was put in his place, and took upon him the name of *John* XIV. He was Lord High-Chancellor to the Emperor *Orho*, and it was doubtless by the recommendation of this Prince, that he was advanc'd to this Dignity; but he did not enjoy it long; for *Boniface* return'd from *Constantinople* in the year 985, and having rous'd some of his own faction, and won the people by distributing among them the money he had rais'd, by the sale of those rich Ornaments he had carry'd from *Rome*, he render'd himself very powerful in *Rome*, seiz'd on Pope *John*, loaded him with Irons, shut him up in the Castle of Saint *Angelo*, where he starv'd him to death at the end of four months; but he himself did not survive above four months, and dy'd hated by all the World, even by those of his own faction, who, after his Death, us'd his body very contumeliously. Upon the Death of this Tyrant,

Tyrant, the Clergy and Laity of *Rome* were left at liberty to elect a Pope. The choice fell on a Priest nam'd *John*, the fifteenth Pope of that name. The beginning of his Popedom was disturb'd by the fear he had that *Crescentius*, who having taken upon him the title of Consul, seiz'd on the Castle of *S. Angelo*, would not use him so kindly as he did his Predecessor. Under this apprehension he withdrew into *Tuscany*, from whence he sent several Deputies to *Otho*, praying him to come to his assistance. It was this that inclin'd the *Romans*, who knew by experience what they were to fear from such kind of Visits as the Emperors made, to send an honourable Embassage to the Pope, earnestly to entreat him to return, by giving him all the assurance he could desire. He hearkened to them, and was receiv'd with all the signs imaginable of submission and respect. From that time forward he enjoy'd the Holy See very peaceably till about the latter end of his Popedom, at which time he was again so disturb'd by *Crescentius*, that he was forced to pray the Emperor *Otho* to come to his assistance. This Prince immediately march'd with an Army into *Italy*, and stopp'd some time at *Ravenna*. During his stay there, *John XV.* dyed in May 996. The *Romans* were oblig'd by an order from the Emperor to elect in his place *Bruno* his Cousin-german, who took upon him the name of *Gregory V.* but *Crescentius* soon after outed him, and set up in his stead *John* Bishop of *Placentia*. This Action was not long unpunish'd, for *Otho* came immediately with his Army, and being soon Master of *Rome*, re-establish'd *Gregory*. *John* secur'd himself with *Crescentius*, in the Castle of *Saint Angelo*. The Emperor besieg'd it, *Crescentius* held it out very vigorously, and it would have been very difficult to have taken it, had not he been kill'd treacherously. The Antipope *John* was taken, his Eyes were scratch'd out, his Nose and his Ears were cut off, and in that posture was he led through the Streets of *Rome*, mounted on an Ass with his Head towards the Tail, and forc'd to say as he went along, *Whoever shall dare to dispossess a Pope, let him be serv'd like me.*

Gregory V.
John the
Anti-pope

'Tis said that *Gregory*, to prevent the trouble which might afterwards arise in the Election of an Emperor, order'd that for the future it should be made by a certain number of *German* Princes, which he appointed; which was done at the instant, and by the authority of the Emperor *Otho*, and to favour those of his own Nation, and doubtless with the approbation of the *Romans*. This Pope did not survive his Election above two years and eight or nine months. *Otho* caus'd *Gerbert* to be elected in his place, who took upon him the name of *Silvester II.* He had been formerly Archbishop of *Rheims*, and was then Archbishop of *Ravenna*, having been oblig'd, as we shall hereafter declare, to quit his first Archbishoprick. He was a man of great Learning, and much in favour with *Otho*, which inclin'd him to prefer him, before all others, to that Dignity, supposing he could not find a person more worthy to fill the Chair, or in whom he could more rely. We shall have occasion to speak of the Actions of this Prelate, before he was Pope, in the History of the Churches of *France* during this Century; and of what he did or wrote while he was Pope, in the History of the following Century, to which it belongs, for he was not promoted to *Saint Peter's* Chair till about *March*, in the year 999.

Gerbert
nam'd Pope
Silvester
II.

An Account of the Roman Writers in the Tenth Century.

AFTER what has been related of the State of the Church of *Rome* during the Tenth Century, and of the Qualifications of those who govern'd it, 'tis no wonder that we have so few Monuments of this Church, either of Councils held at *Rome*, or of Letters written by the Popes.

John IX.

John the Ninth has left us four Letters, and the Acts of two Councils. The first of these Letters is directed to *Harvey*, Archbishop of *Rheims*, who sent to know of him how he should deal with the *Normans*, who, after they had been baptiz'd, had led lives wholly Pagan, and were transported to that degree of Extravagance, as to kill the Christians and Priests, to sacrifice to Idols, and to eat of such things as had been offered in sacrifice to them. *John IX.* after he had congratulated the Archbishop's happiness, in the conversion of *Normandy*, returns him this Answer, that the persons he mention'd being but newly converted, and not fully instructed in the Christian Religion, ought not to be dealt with according to the rigor of the Canons, but with some sort of gentleness and moderation. That however, if there were any among them, who would submit to all the severities of Penance, he ought to proceed against such according to the Canon. Agreeable to this Letter, *Harvey* sent to *Guy*, Archbishop of *Roan*, a Memorial containing the institutions of Councils and Popes, the Authorities of the Fathers, and the Example of Saints, concerning the Mercy and Moderation which ought to be exercis'd towards the greatest Sinners upon their sincere conversion and repentance.

The Letters
of John IX.

John's

John's second Letter is directed to *Stilian* Bishop of *Neocesarea*: He congratulates his stedfastness to the Church of *Rome*, from whose communion nothing was able to separate him, and declares to him, that he hopes that by his Prayers he would prevail upon God to put an end to the Schism, which was of 40 years continuance. He likewise declares, 'tis his intention that the Decrees of his Predecessors against *Photius* and his Adherents, should continue in their full force, and exhorts him not to act contrary to them.

The third Letter of *John* is directed to the Clergy and Laity of *Langres* in *France*, who had petitioned his Authority for re-establishing of *Argrin*, their Bishop, who had been turn'd out of his Bishoprick by the Sentence of *Stephen* the Predecessor of Pope *John*. He being well informed that this Bishop had been elected canonically, that he was turn'd out upon false grounds, and that there had been never another put in his place, re-establishes him by this Letter, notwithstanding the decree of *Stephen*, wherein he tells them, "That he did not revoke what was done, but that he altered it for the better, for the benefit of the Church, and out of pure necessity, as his Predecessors had done upon several occasions. He wrote the very same Words at that time to *Charles the Simple*, and prays him to re-invest *Argrin* in his Bishoprick, which is his fourth Letter. We have two Letters likewise of Pope *Benedict* on the same subject, wherein writing to the Bishops of *France*, to the Clergy and Bishop of *Langres*, he confirm'd the sentence of his Predecessor in favour of *Argrin*, and very earnestly presses for his Restitution.

The Letter
of *Benedict*
IV.

The Letter
of *Hatto*
Archbishop
of *Mayence*
to *John IX.*

We have likewise two Letters of the Bishops of *Germany* directed to this Pope. The first is writ in the name of *Hatto*, Archbishop of *Mayence*, and his Sullragans. After protestation made, that there were no Churches more submissive to the Holy See than *Theirs*, nor any Bishops paid greater deference to it than they did, they acquaint him that the Emperor *Arnulphus* being dead, his Son *Lewis* had been elected in his place, by the Advice of the Princes, and with the consent of the People, according to the Ancient custom of continuing the Kings of *France* always in the same Line. They told the Pope, that the reason why they did it without his permission, was, because all the Passes that open'd from *Germany* to *Italy*, were in the possession of the *Barbarians*, so that they could not send Deputies to *Rome*, nor could the Pope send his Legats to them: that having at last found an opportunity of conveying this Letter to his hands, they pray'd him to confirm by his Benediction the choice which they had made. After this they inform'd him of the Complaints which the Bishops of *Bavaria* made, upon the account that the *Sclavonians*, who had possess'd themselves of *Moravia*, and were declar'd Rebels against the *French*, pretended that they were out of their Jurisdiction, and would have a distinct Metropolitan of their own; and they accus'd the *Bavarians* of entering into Alliance with the Pagans, and partaking of the disorders which they committed. They assur'd the Pope, that this accusation was a malicious calumny, and gave him to understand, that if he should grant the *Moravians* a Metropolitan, and permit them to withdraw themselves from the Jurisdiction of the Bishops of *Bavaria*, he would be the cause of great disorders; for this would give them an occasion of rising against the powers to which they ought to be subject, and of making a new War with them. They added, that they gave him this caution with so much the more freedom, because they thought themselves oblig'd to inform him, when ever any thing happen'd to the Church of *Rome* which deserv'd correction, that so some speedy and necessary Remedy might be apply'd thereto.

The Letter
of the Bi-
shops of *Ba-
varia* to
John IX.

The Letter of *Theotmarus*, Metropolitan of *Bavaria*, and of the other Bishops of that Province upon the same subject is as strong. 'Tis written not only in the name of the Bishop, but also in the name of the Clergy and people of *Bavaria*. They remonstrated to the Pope, that having learn'd from his Predecessors, and the Holy Fathers of the Church, that the Bishop of *Rome*, had always taken care to maintain the Peace, Union, and Discipline of each Church, they could not tell how to believe what they had notice of every day, that there was issued out of the Apostolical See (the Origine of the Christian Religion, and the source of their sacerdotal Dignity) a Decree unjust, and contrary to the Doctrine and Authority of the Church: but that an Archbishop called *John*, and two Bishops who gave out that they were sent by the Pope to the *Moravians*, had given occasion for this Report. That these People were formerly Dependents on their Prince, and on their Bishops, who had converted them: That the Bishop of *Passaw* had always liberty of entering among them, and of holding Synods there, till such time as they rose up in Arms, and renounc'd Christianity. That of late indeed they boasted that they for a summ of Money had prevail'd upon the Pope to send three Bishops, who, in the Bishoprick of *Passaw* had undertaken such a thing, as they could not believe proceeded from the Holy Apostolical See, being so directly contrary to the Intention of the Canons; namely, to canton that Bishoprick into five parts, and to place an Archbishop and three Bishops into that Diocess, without the consent of the Archbishop and Bishop. They cited two Canons of *Africa*, and several passages out of the Letters of Pope *Leo* and *Celestine*, wherein this very thing was prohibited. They add, that his Predecessor had consecrated *Wichinons* Bishop, at the instance

of the instance of the Duke of *Zutphen*, but withal, had sent him not into the Dutchy of *Passau*, but into a Conquer'd Country. They likewise complain'd, that his Legats giving credit to the Stories of the *Sclavonians*, accus'd them of several falsities. They likewise took notice that their Prince was descended from the House of the King of *France*, who were Christians, whereas the *Moravians* and *Sclavonians* were originally Pagans and Enemies to the Christian Religion. They prais'd their King *Lewis*, and observ'd how zealous he was for Religion and the Holy See. They refuted the Reports which the *Sclavonians* had rais'd of their entering into a prophane Alliance with the *Huns*, and of their supplying them with money to go into *Italy*. They said that the *Sclavonians* were the persons who were in confederacy with the *Huns*, when they pillag'd, burnt, and ravag'd all before them. That for their parts, they design'd to have oppos'd their entering *Italy*, and to have march'd to the Assistance of *Lombardy*; and that they might be in a condition to do it, they desired a Cessation of Arms from the *Sclavonians*, but could not obtain it. They concluded by conjuring the Pope not to give credit to the calumnies which the *Sclavonians* cast upon them, nor suffer such a division in their Church.

One of the two Councils held under *John IX.* conven'd at *Rome*, and the other at *Ravenna*. The Institutions of the former are divided into twelve Articles.

The first condemns the Proceedings of the Synods held under *Stephen VI.* against the Body of *Formosus*, which they had dug out of his Grave, cited and judg'd in a full Synod, which was an Action without all Precedent. In this Article is forbidden all such usage for the future, because a dead body cannot be cited into a Court of Judicature, since 'tis impossible he should answer the Accusations laid to his charge.

The second grants a full pardon to the Bishops, Priests, and other Clergy-men, who out of fear of being ill treated themselves, assisted at that; And Orders that for the future no such constraints shall be us'd, but that the Bishops when they convene shall be left to a perfect Liberty and Freedom.

The third imports, that since *Formosus* had been translated from the Bishoprick of *Oppido* to that of *Rome*, purely out of necessity, no person could make it a Precedent for the future, and it shall not be allow'd to promote any person to any higher degree of Dignity, who has been declar'd to have forfeited an inferior Order, unless he has been re-establish'd canonically; as the people had done in advancing *Boniface I.* who had been depos'd from the Subdeaconship, and afterwards from Priest's Orders.

The fourth restores those Clerks to their Orders, who were ordain'd by Pope *Formosus*, and had been depos'd in a passion.

The fifth renews the Canon of the *African Council* against Re-ordinations, Re-baptizations, and Translations; and prohibits the ordinary Bishops in those Churches, which were provided with Bishops, unless those who were in possession had been depos'd according to the Canon.

The sixth confirms the consecration of *Lambert* for Emperor, and condemns that of *Berenger*.

The seventh condemns the Acts of the Council of *Rome* against *Formosus*, to be burnt.

The eighth declares *Sergius*, *Benedict*, and *Marinus* Priests; and *Leo*, and *Pascal*, and *John* Deacons, to be lawfully condemn'd and separated from the Church, and anathematizes those who should acknowledge them as Clergy-men, or should endeavour to re-establish them.

The ninth excommunicates the persons, who had dug up the body of *Formosus*, and cast it into the *Tiber*.

The tenth, for the prevention of those Violences, and that scandal which sometimes happen'd in the Election of *Popes*, ordains that for the future, none should be made, but what were elected by an Assembly of the Bishops and Clergy, in pursuance to the Desires of the Senate and People, and in the presence of the Emperor. This Canon likewise forbids the exacting of unreasonable Oaths and Promises.

The eleventh is levell'd against an abuse very prevalent at that time, of robbing the Pope after his Decease, not only of his Patriarchal Seat, but of all others which belong'd to him in *Rome*, or thereabouts.

The twelfth was against another abuse which prevail'd at *Rome*. The secular Judges apprehended such Women as were suspected to be bad Livers, and by the severity which they us'd to them, oblig'd their Masters or their Relations to redeem them at a dear price: and afterwards those who had redeem'd them, whether Clerks, or Laicks, thought they might freely enjoy them without the fear of a Reprimand, since the publick censure was paid upon them; which was the cause of a very great disorder. The Council to put a stop thereto, granted the taking cognisance of and passing Judgment on these offences to the Bishops, with a power of citing the Refractory before the civil Magistrates.

Some time after, the Pope being come to the Emperor *Lambert* at *Ravenna*, they there conven'd a Council of 74 Bishops, who confirm'd what had been done

in the Council of *Rome*, and approv'd of the ten following Institutions.

By the first it is ordain'd, that the Canons of the Holy Fathers, and what is contain'd in the Registers of *Charlemagn* and his Successors concerning *Tents* should be observ'd.

Afterwards the Emperor propos'd two Articles. By the first, all persons whatsoever are forbidden to arrest, or offer any injury to those who should make their Appeals to his Imperial Majesty.

By the second, the Emperor confirms the Ancient Privileges granted or confirm'd by his Predecessors to the Church of *Rome*.

The Pope afterwards propos'd the following Articles.

First, A confirmation of what was enacted in the Council of *Rome*, in favour of *Formosus*.

Secondly, The punishing of the Outrages committed on the Territories of the Church of *Rome*, which had oblig'd him to have recourse to the Emperor.

Thirdly, A Renewing of the Treaty made between the Holy See, and the Emperor *Guy*, *Lambert's* Father.

Fourthly, That the Edicts which were not conformable to the conditions of this Treaty should be repeal'd.

Fifthly, That the Estates granted by the Letters Pattents of the Prince, to the prejudice of that same Treaty, should be restored to the Church.

Sixthly, That the Emperor shall break off the Leagues which the *Romans*, the *Lombards*, and the *French* had made together, contrary to the Interests of the Holy See and the Empire.

Lastly, That the Emperor shall protect the Church of *Rome*, prevent its being disturb'd, and use his utmost care to restore to it its ordinary Revenues, which were now wasted.

These Articles being approv'd by the Bishops, the Pope recommended to them the Appointing a Fast and solemn Litanies upon their Return to their Respective Dioceses.

[The four Letters of Pope *John IX.* and his Acts of the two Councils are extant *Concil. Tom. IX. p. 483.*]

John X.

The Letters
of John X.

WE have three Letters of *John X.* which relate to the Affairs of *France*. The two first are about the Affair of *Hilduin*, whom *Charles the Simple* had turn'd out of the Bishoprick of *Liege*. This *Hilduin* being supported by *Gisbert*, who held part of *Lorraine* against *Charles the Simple*, and by *Henry the Fowler*, King of *Germany*, was ordain'd Bishop of *Tongres*, or *Liege*, by *Herman* Archbishop of *Cologne*, plac'd into the possession thereof, and rild the effects of it. *Charles the Simple* nominated *Richerus* to this Bishoprick, and caus'd him to be elected by a party of the Clergy and Laity of *Liege*, who were come to him to complain of the extravagances of *Hilduin*. This Prince thereupon wrote a Letter to all the Bishops of his Kingdom, wherein he made it appear by the Registers and Canons, that *Hilduin* was not fit to be a Bishop. (1.) Because he was a Rebel and Traytor against his Prince. (2.) Because he procur'd himself to be ordain'd by Faction and Violence. (3.) Because he rild the Treasures of the Church of *Liege*, to bestow on those who were the Instruments of his Ordination. (4.) Because he had pretended that the King had conferr'd on him the Bishoprick of *Liege*. (5.) Because being cited thrice by *Herman*, to make his appearance before the Synod, he had not complied therewith. After this remonstrance, *Charles* exhorts the Bishops of his Kingdom to joyn with him, in turning this Usurper out of the Bishoprick of *Liege*.

The Letters
of Charles
the Simple
about Hil-
duin.

'Tis very probable that he wrote likewise to Pope *John X.* upon this very subject, and that this gave occasion to that Pope to write to *Herman*, citing him, and *Hilduin*, and *Richerus* to come to *Rome*, that he might decide this difference; of which he inform'd *Charles the Simple* in another Letter. The two Competitors obey'd, and came both to *Rome*, where the Cause was decided in favour of *Richerus*, who was ordain'd Bishop of *Liege* by the Pope, and *Hilduin* was excommunicated. This contest began in the year 920, and ended in the year 922.

The third Letter of Pope *John X.* is directed to the Bishops of the upper *Narbonnois*. The Church of *Narbonne* which was the *Metropolis* of that Country, being vacant, *Agins* had been elected into it according to the Canon; but a powerful man named *Gerard*, possess'd himself of that Archbishoprick, having counterfeited Letters from the Pope. *John X.* disowns them in this Letter, and declares that he would not give him a grant thereof when he came to *Rome*, tho he was ignorant of his Treachery and Knavery: but that being since fully inform'd of the matter, he orders them not to acknowledge him any longer for Bishop, since he had been neither elected by the Clergy and Laity of that Town,

nor

nor ordain'd by the Bishops of the Province. By the same Letter he sends the Pall to Agins. [These three Letters of John X. are extant *Concil. Tom. IX. p. 574.*]

Leo VII.

WE have likewise three Letters remaining of Leo VII.

The First is directed to *Hugh*, Duke of *France*, and Abbot of *S. Martin of Tours*. The Letters of Leo VII. He therein enjoins him, under the pain of excommunication, not to suffer any Women to stay, or so much as enter within the inclosure of that Monastery.

The Second is directed to *Gerard*, Archbishop of *Lorch* in *Germany*. He grants him the Pall, and permits him to make use of it, not only on the days of consecrating the Holy Chrism, and of the Resurrection of our Lord, but also on the Festivals of *Christmas*, of the Blessed Virgin, of the Apostles, of *St. John* the Baptist, of *St. Lawrence*, of *St. Stephen*, and of all those Saints whose Bodies lay interr'd in his Church, and on the Day of his own Consecration, and of the Dedication of the Church; during the consecration of Bishops and Priests, and the Sermons to the new Converts. He exhorts him to behave himself so, as that the Sanctity of his Morals may be suitable to the Dignity of that Ornament, and afterwards makes a very edifying Moral discourse upon that subject.

This *Gerard* came afterwards to *Rome*, and consulted with the Pope about several Questions, to which he gave an answer directed to the Bishops of *France* and *Germany*. The first of these Questions is concerning Necromancers, Magicians, and Wizards, whether they ought to be admitted to Penitence: The Pope reply'd, that the Bishops ought to bring them over to repentance by their exhortations, that so they might live like Penitents rather than dye like Criminals. He adds, that if they slighted the censures of the Bishops, they ought to be punish'd according to the Rigor of the civil Laws. The second Question is, whether the Bishops ought to say *Pax Vobis*, or *Dominus Vobiscum*: the Pope reply'd, that they ought to act conformably to the custom of the Church of *Rome*, wherein *Pax Vobis* was said on *Sundays*, the principal Festivals, and on the Festivals of the Saints, on which days they likewise said *Gloria in excelsis*; and that *Dominus vobiscum* was us'd in the time of *Lent*, the Ember-Weeks, the Vigil of Saints, and on Fast-days. The third Question is, to know whether the *Lords Prayer* ought to be said at the benediction of the Table: The Pope reply'd, No, because the Apostles recited it at the consecration of the Body and Blood of *JESUS-CHRIST*. The fourth is, whether a man might marry with his God-mother, or God-daughter: The Pope reply'd, that such Marriages were forbidden. The fifth has respect to those Priests who marry publicly: The Pope orders, that they shall be depriv'd of their Dignity, but that their Children should not be endangered thereby. The sixth is, whether Suffragan Bishops can consecrate Churches, ordain Priests, or Confirm: The Pope prohibits it, according to the tenth Canon of the Council of *Antioch*. The seventh is, concerning those who marry their Relations without knowing it, and who afterwards upon the knowledge thereof, confess it to the Priest: the Pope orders, that they shall be parted and enjoy'd Penance. The last is, concerning those who rob Churches: the Pope declares, that the Bishops ought to proceed against them with all the Authority God has put into their hands. At the end of this Letter he adds, that he constituted *Gerard* his Vicar in *Germany*; and exhorts the Bishops to joyn with him in reforming those abuses, which the Incursions of the Pagans, and the persecution rais'd by false Christians had introduc'd.

These Letters of *Leo* are writt'n in a pretty good Stile, and full of good Maxims, and confirm the Judgment which *Flodoard* has pass'd upon him; that he was a great Servant of God. [His Letters are extant *Concil. Tom. IX. p. 594.*]

Agapetus II.

WE have likewise a Letter of Pope *Agapetus II.* wherein he adjusts the difference which A Letter of was then on foot between the Church of *Lorch* and that of *Salzburgh*, concerning *Agapetus* the Right of *Metropolitanship*, by giving the Priority to the Archbishop of *Lorch*, whose II. See was the most ancient *Metropolitan*, together with a Jurisdiction over the *Eastern Pannonia*, and over the Country of *Avarois*, of the *Moravians* and *Sclavonians*, and by granting to the Archbishop of *Salzburgh*, whose See was rais'd to an Archbishoprick by *Leo III.* the Right over the *Western Pannonia*.

There is another Letter of this Pope, which is a Privilege in favour of the Abby of *Cluny*. [Both these Letters are extant *Concil. Tom. IX. p. 618.*]

A New Ecclesiastical History

John XII.

The Letters of John XII. **WE** have two Letters of *John XII.* One, by which he grants the Pall to *Dunstan*, Archbishop of *Canterbury*: and the other, whereby he excommunicates *Issuard* and his Adherents, who had seiz'd upon the Lands and Estates belonging to the Abbey of *S. Simphorien* in *Provence*. [These Letters are extant *Concil. Tom. IX. p. 641.*]

John XIII.

The Letters of John XIII. **T**here are four Letters of *John XIII.* The first is directed to the Bishops of *Bretagne*, whom he exhorts to acknowledge the Archbishop of *Tours* for their *Metropolitan*. The second is directed to *Edgar* King of *England*, wherein he promises him to turn out of the Church of *Winchester*, such Prebendaries as lead a scandalous Life, and to put some Monks into their places. The third and fourth are two privileges which he grants, one to the Monastery built by *Berenger* Bishop of *Verdun*, the other to the Monastery of *S. Remy* of *Rheims*. [These four Letters are extant *Concil. Tom. IX. p. 663.*]

Benedict VI.

The Letter of Benedict VII. **P**ope *Benedict VII.* by his Letter to the Bishops of *France* and *Germany*, confirms the Arbitration made in favour of the Church of *Lorch* by his Predecessor *Agapetus*, and sends the Pall to *Pilgrin*, who was Archbishop of the place. [This Letter is extant *Concil. Tom. IX. p. 718.* It was first publish'd by *Lambeck* Com. Lib. 2. C. 8. p. 645. who likewise gives us a *Diploma* of this *Benedict* concerning the privileges of the Monastery of *Gembours*, anno Dom. 983. which is to be met with in *Lambeck's* Book p. 901.]

John XV.

The Letters of John XV. **T**hey give the Title of the Letters of *John XV.* to a Treaty of Peace between *Etheldred* King of the *West Saxons*, and *Richard* Duke of *Normandy*; to a Monitory which this Pope sent to *Arnold* and *Baldwin*, Counts of *Flanders*, admonishing them to make Restitution of the Revenues belonging to the Abbey of *S. Riquier*; and to another such like Monitory sent to the Bishops of *Picardy*, exhorting them to procure the said Restitution to be made. [These three Letters are extant *Concil. Tom. IX. p. 731.*]

Gregory V.

The Letters of Gregory V. **G**regory V. restor'd to *John* Archbishop of *Ravenna*, the Church of *Placentia*, which had been rais'd by his Predecessor to an Archbishoprick, and put that of *Monferrat* under its Jurisdiction: This is the subject of the first Letter of this Pope.

By the second he grants the Pall to *Gerbert*, Archbishop of *Ravenna*, and confirms and grants several privileges to that Church.

The third letter of this Pope is, a Privilege which he grants to the Abbey of *S. Ambrose* of *Millan*.

The fourth is directed to Queen *Constantia*, the Wife of *Robert* King of *France*, whom he exhorts to punish those who had pillag'd and burnt the Demeans of a Bishop of *France* called *Julian*. [These four Letters are extant *Concil. Tom. IX. p. 752.* *Baluzius* publish'd another Letter of his, concerning the privileges of the Abbots of *Mons major*.]

This is all we have remaining of the Writings of the Popes, which were in possession of the Holy See during the Tenth Century.

Ratherius Bishop of Verona.

Ratherius Bishop of Verona. **A**mong the famous men who flourish'd in *Italy* during this Century, none was of greater Repute than *Ratherius*, Bishop of *Verona*. His life has something in it extraordinary, upon the account of the many cross Accidents which he met with. He was a Monk in the Abbey of *Lobbes*, where he grew into great esteem for his Learning. Happy had he been, had he stay'd quietly in that peaceable Harbour, and not expos'd himself, as he did, to the Waves of a tempestuous World. But whether he was called to another Post because of his Abilities, or whether he had some other motive to incline him to it,

it, he follow'd the fortune of that *Hilduin*, who had usurp'd the Bishoprick of *Liege*, *Ratherius* and was afterwards turn'd out of it. *Hilduin* retir'd into *Italy*, and after the Death of *Bishop of Notger*, Bishop of *Verona*, he was put into the possession of that Bishoprick by King *Hugh*, *Verona*. who promis'd to advance him to a more considerable See when occasion should offer, and then to bestow that of *Verona* on *Ratherius*. A while after that Prince having determin'd to translate *Hilduin* to *Milan*, sent *Ratherius* to *Rome*, to procure Pope *John XI.* to approve of this Translation. Whilst *Ratherius* was upon this Negotiation at *Rome*, King *Hugh* alter'd his mind, and design'd to bestow the Archbishoprick of *Milan* upon some other person. However, *Ratherius* brought a Letter from *Rome*, whereby the Pope approv'd of the Instalment of *Hilduin*, in the Archbishoprick of *Milan*, and granted him the Pall, and another Letter, whereby he requir'd in his own Name, and in the name of the Church of *Rome*, that *Ratherius* should be made Bishop of *Verona*. This displeas'd King *Hugh*, who had other designs in his head; however, he could not tell how to deny the Requests of the holy See, and of the Lords that were about him. He was the more inclin'd to grant it, because *Ratherius* being then sick, he believ'd he would quickly march off to the other world. But he recover'd of his distemper, and was ordain'd Bishop in the year 931. *Hugh* being very much enrag'd against him, swore that he should be never the better for his Ordination, and would oblige him to be contented with only a part of the Revenue of his Church, and to swear that he would not require any more of it during his Reign and his Son's Reign. *Ratherius* was not willing to submit to such an unreasonable proposition, whereupon this Prince caus'd him to be persecuted, and sought for pretences of turning him out. The War of *Arnulphus* furnish'd him with a favourable opportunity of doing it; for *Arnulphus* becoming master of *Verona*, *Ratherius* was accus'd of being one of his party; and when *Hugh* had retaken the Town, he sent him Prisoner to *Pavia*, where he was under confinement two years and an half. Being releas'd thence, he was oblig'd to go into exile, where he spent five years, after which he returns into *Italy*, in hopes of being restor'd to his Bishoprick. In his return he fell into the hands of *Berenger*, who kept him in prison three months and an half by the Advice of *Manasses*: afterwards he was brought to *Verona*, and receiv'd by *Milo*, Count of that City. He stay'd there two years, under the Government of that Count, who would not allow him any liberty. In the mean time *Manasses*, Archbishop of *Arles*, being translated to *Milan*, bethought himself of ordaining a person for the Church of *Verona*, and some time after *Ratherius* receiv'd an Order from the Emperor *Lotharius* to withdraw. He did very willingly, he says, in obedience to that Order, that which he would have done of himself, if he had not been forbidden by the Gospel to relinquish his Flock. He takes no notice whither he retir'd at this time, but the Abbot *Fulcuin* tells us, that he stay'd some time at *Provence* with a Nobleman's Son call'd *Roesfeing*, that afterwards he return'd to *Lobbes*, where he was very kindly receiv'd by *Riquier* who was still living, and that at last he was sent for by the Emperor *Orbo*, who plac'd him near the person of his Brother *Bruno*. This *Bruno* having been made Archbishop of *Cologne*, in the year 953. bestow'd on *Ratherius* the Bishoprick of *Liege*, vacant by the death of *Farabert*, who had succeeded *Hugh*, the Successor of *Riquier*. But bad Fortune always attended him, for he was oppos'd by a prevailing party, who turn'd him out two years after, and put up in his place one *Baudrey*, a person of Quality in that Country. Spite of these crosses, he had a mind to be re-entat'd in his Bishoprick of *Verona*, and attempted it when *Orbo* came into *Italy* a second time. At first he met with some difficulty, because the place was fill'd by *Milo's* Grandson, whose ordination had been ratified by the Holy See. However, he insist'd upon it, wrote very powerfully to Pope *John XII.* and to the Bishops of *France* and *Germany*, cited them to a Council, and prevail'd so far as to be re-establish'd in a Synod held at *Pavia*. But he was no sooner re-entat'd in his See, but he had new controversies between himself and his Clergy, so that he took up a Resolution to retire. About the year 966. he came into *France*, where he purchas'd Lands, and bought the Abbeys of *S. Amand* of *Aumont*, and of *Alne*, in the last of which he dy'd in the year 972.

This Bishop has compos'd several Treatises, a great part whereof hath been recovered and publish'd by Father *Dachery*, in the second Tome of his *Spicilegium*.

The first has a very fantastical Title: 'Tis entitul'd, *A Treatise of the Perpendiculars of Ratherius Bishop of Verona, or the Vision of a Thief, hang'd among several others.* It is dedicat'd to *Hubert* Bishop of *Parma*, and he therein reprehends that slight which the Clergy put upon the Canons. The Work is divided into two parts. In the first he complains, that he had formerly been turn'd out by the Clergy of his own Church, who could not endure that he should concern himself with the distribution of the Ecclesiastical Revenues of his own Diocess, tho it was part of the Pastors Duty; and who were not willing he should exercise himself in any other Function, than that of consecrating the Chrism, and of confirmation. Being harass'd by their continual Rebellion, he undertook in this Writing to shew that their Attempt was a manifest Contempt of the Canons: and for the proof thereof, he began by collecting those Canons which related to the Authority of Bishops, and which granted to them the Administration of the Goods belonging to their own Churches.

Ratherius
Bishop of
Verona.

Afterwards he made it appear by an Argumentation, that Bishops not being only oblig'd to feed their Flocks spiritually, but also corporally, they had a right to take cognizance of the state and distribution of the Church Revenues, so as to divide them among the Clergy according to justice and equity. He shews that this equity had been perverted in the distribution which was made in the Church of *Verona*; because the most powerful ran away with the greatest share thereof, and enrich'd themselves at other mens costs, and that the Priests and Deacons kept all to themselves, without parting with any to the rest of the Clergy. He adds, that these latter, in whose behalf he spoke, did not much concern themselves about it, upon two accounts: First, because they were very glad they had this pretence to excuse themselves from doing the Church any service: Secondly, because they hop'd hereafter to have the same advantage. Whereas they objected, that the custom of the Church of *Verona* was quite contrary, he maintains that they ought not to prefer an evil custom to the Intention of the Canons, and to the Laws of the Church. It was again objected to him, that it was a reflection upon a Bishop to degrade himself so far, as to distribute amongst the Clergy, and to appoint each their Allowance of Corn, of Wine, and of Money. He reply'd to this, that it was not at all requisite that the Bishop should do this himself, but that he might do it by his Priests and Deacons, if he could find any among them whom he could trust: which way was authoris'd by the example of the Apostles, who made use of Deacons to distribute the Alms which were collected by their Order; and by the practice of *S. Sixtus*, who committed the distribution of the Treasures of the Church to *S. Lawrence*: upon which he makes this remark, that *St. Lawrence* speaking to *S. Sixtus*, told him, that he had dispos'd of his Treasures, calling the Treasures of the Church, the Treasures of the Bishops; because the Bishop is as it were the Husband of the Church. He proves the same things out of the Civil Laws, which gave the Bishops a power of treating about the privileges of the Church. He afterwards invieghs against that general contempt, which all sorts of Christians, from the meanest Laick to the Pope himself, cast upon the Canons and Laws of the Church: and he with a great deal of heat declaims against the irregular Lives of the Ecclesiasticks of his time, who made no scruple of violating the Canons openly in matters of moment, as well as in small things. He reproves very sharply, and charges them with several Disorders, which he describes in a plain and naked dress. He speaks against those persons of Quality, who were mark'd out for Church Preferments, and advanc'd thereto by all manner of contrivances, how unfit soever they were for such an employ: He calls them Thieves, false Shepherds, whose blessing turn'd to a curse; persons excommunicated by the Canons a thousand times over, who render the Authority of Bishops contemptible, and were the cause why men set so slight by their excommunications and absolutions.

In the Second part of his Treatise, *Ratherius* more particularly falls upon the Immodesty of the Clergy, which was at such a height in his time, that one could scarce (says he) find a man fit to be ordained a Bishop, or any Bishop fit to ordain others. He takes notice that of all the Nations in Christendom, the *Italians* were the persons who had the least regard for the Canons, and the least esteem for the Clergy: * The reason he gives for it is that the Ecclesiasticks of their Country were the most irregular in their Conduct, the most Immodest in their outward behaviour, and the most remiss in the discharge of their Duty. Here reckons up several horrible Stories, and charges them chiefly with an Infamous Converse with Women. In the conclusion he gives them to understand that they had still place left for Repentance, and earnestly exhorts them thereto. This Work was compos'd by *Ratherius* some time after he was last re-established in his Bishoprick of *Verona* by the Emperor *Otho* about the year 962.

[* This is likewise one great reason of that general Contempt which our modern Clergy labor under; and which will in all succeeding Ages cast a scorn and reproach on all such irregular Clerks of what Church or Nation soever they be.]

The Second Treatise is intituled: *A Deliberative Determination made at Liege*. He there alleges forty reasons, why he thought himself oblig'd neither formally nor tacitly to renounce the Government of his Flock, nor to abandon it to those who had robb'd him of it. These Reasons are strong and short, and are of the Nature of *Aphorisms*: In the conclusion he says that he formerly made use of them for the Bishoprick of *Liege*; but that the Sixteen first were likewise applicable to that of *Verona*. He ends with an Imprecation against those who persist to harass and disturb him. This Work was written at that time when he solicit-ed his re-establishment in the Bishoprick of *Verona*.

The third Treatise is intituled: *Qualitatis conjectura ejusdam*. He therein exposes under an unknown Name, all that his Enemies laid to his charge, and how they contrived all his actions in a wrong sense. 'Tis a continu'd piece of Gallery on their Spite and Malice; and wrote about the end of his Life, when he had taken up his resolution to retire: for he therein observes that it was forty years ago since he began to aspire to Greatness and Authority, without being ever able to attain it. Lastly, he complains that the Emperor himself had forsaken him.

The following Treatise is compos'd upon the variance which hapn'd between him and the Clergy of *Verona* after his re-establishment. He says that it was no new thing, and that it began at the time of his Ordination: That it proceeded, (1.) because his morals and those of his Clerks were a contradiction to each other. (2.) Because he prefer'd the observation of the

the Canons to those Customs which were introduc'd by the Devil. (3.) Because he had restrain'd them from keeping company with Women, according to the Injunction of the Council of *Nice*. (4.) Because he would not permit the unequal distribution of the Church Goods among the Clergy. That 'tis upon this last account the quarrel between him and them is founded, as he had already demonstrated in a Letter written to *Hubert*, which is his first Treatise. He declaims very strongly against the general irregularity of all the Clergy, which he describes with very little Caution. He tells us the reason why he undertook to discourse of the distribution of the Goods of his Church, was, because the Clerks, who had received an order from the Emperor to leave off that familiarity which they held with women, excus'd themselves from so doing under a pretence of their Poverty. That it was upon this account he entred upon this particular, that they might all have wherewithal to live.

Ratherius
Bishop of
Verona.

The *Apologetick Treatise* of *Ratherius*, is not an Apology of his whole Life, but he therein only gives an account how he had employ'd a sum of money, which the Emperor put into his hands for the re-building the Church of *S. Zeno*. One of his Enemies, nam'd *Marcian*, found fault with what he did, and would have had him distributed it amongst the Poor. *Ratherius* makes it appear that he ought not to do it. (1.) Because it was design'd for the rebuilding of the Church. (2.) Because there were not very many poor in his Diocese, and that several persons contributed to their subsistence: whereas on the contrary, there were very many Churches demolish'd, or at least very much out of repair, for the rebuilding of which nothing was bestow'd; that thereupon he suppos'd he might even employ a part of that Portion of the Church Goods intended for the Poor on such a good work. He tells us, that his Antagonist had ventur'd to go to *Rome* without his Licence, and that he had by Bribes procur'd Letters from the Pope, which excommunicated him and the Bishops his Successors, in case they should concern themselves with the distribution of the Church Goods. He says, that it was impossible but that this Excommunication would be the cause of a great deal of trouble: for if he should slight the *Anathema* of the holy See, he should give a very bad Precedent; but on the other hand, if he should submit to it, he should be no longer a Bishop, since he who is made a Bishop, at the same time is made an *Overseer*, not only in spiritual things, but also in the Temporalities of his Church, as it is ordain'd by a vast number of Canons. This Treatise was compos'd by *Ratherius*, after his last re-establishment.

The following was wrote much about the same time. 'Tis a discourse directed to his Clergy, wherein he upbraids them of their Rebellion. He there tells them that he had resolv'd to excommunicate them, as they had deserv'd; but he had delay'd doing it, in hopes they would have reform'd of themselves: That he tarry'd for a Commission from the Emperor, who should report to his Imperial Majesty the Reasons of both sides, upon which the Emperor should determine what he pleas'd, and he would obey his Orders.

This Treatise is followed by a Charter, whereby *Ratherius* institutes several Clerks into a Monastery, in the place of the Abbot and Monks, whom he was oblig'd to turn out, because of their Irregularities. He therein appoints that they should sing the Office, and that every one of them should have his share of Corn, Wine, Pulse and Money, without dividing the Lands and Vineyards.

The following Treatise is an Injunction of *Ratherius* against the Marriage of a Clergy-mans Son of *Verona*, which was perform'd on a Sunday in *Lent*. He declares that it is irregular, and that no Marriage ought to be celebrated during *Lent*, nor on Fast-days, nor on Sundays, nor on Holydays; and orders that all those who should commit such a fault, should fast for forty days; that is to say, that when others of the faithful eat at nine of the clock, they should stay till noon ere they eat: when others fast till noon, they should fast till three a clock: and when others fast till three a clock, they shall abstain from eating till night. He exhorts them likewise to be charitable to the poor during this time. He declares that he would undergo the same penance himself for being backward in opposing such an irregularity. He excommunicates such Offenders as would not submit to this Penance, and declares that God would consign them over to eternal Damnation.

After this Treatise there are five Letters of his writing. The first is directed to *Martin* Bishop of *Ferrara*, wherein he acquaints him that his Clergy laid several Crimes to his charge, particularly that of ordaining several Infants for money. He exhorts him to repent, and to behave himself better for the future.

The second Letter is writ in the name of all the Clergy of *Verona*, and directed to him, who was then in the Holy Apostolical See, to the Senate, and to all the faithful of the Church of *Rome*. It was compos'd by *Ratherius* some time after his Re-establishment, that is about the year 963, during the contest between *John XII.* and the Emperor. Upon which account in the direction of his Letter he names only in general, "The Bishop who is in the Holy Apostolical See, whoever he be. *Domino Sancte Sedis Romana, quicumque est, Apostolice*." In this Letter he desires to know what he ought to do with those Clergymen of *Verona*, who enter'd into Orders whilst that Church was govern'd by Intruders.

Ratherius
Bishop of
Verona.

ders. He drew up a collection of those Canons, which declare such Ordinations to be invalid: however, he declares in the name of his Clergy, that their Bishop having refer'd the decision of the case wholly to the judgment of the holy See, they earnestly entreated that See to assist them, and deal favourably with them in that particular.

The Letter which follows precedes in date that which we have been just now speaking of; *Ratherius* wrote it to Pope *John XII.* in his own name, to desire his re-establishment. He styles the Pope *the Bishop of the Chief See, i. e. of Rome*, Archbishop of Archbishops, and Universal Pope, if it were lawful to give that title to any Mortal. He therein describes his own misfortunes, and the history of his own Life, and entreats the Pope to judge whether he ought to be Bishop of *Verona*, or no.

The fourth Letter is writ upon the same subject, and directed to the Bishops of *Italy, France, and Germany*; he therein implores their Assistance, and cites his Adversary to a Council, that his Cause might be determin'd there.

The fifth Letter is imperfect: 'tis a dedicatory Epistle of some Work, directed to a Bishop. These particular Letters are follow'd by a Synodical Letter, which *Ratherius* publish'd in a Synod which he held after his last re-establishment, in order to instruct his Clergy, who were very ignorant. He recommends to them at first the getting by heart the Apostle's Creed, that which was sung at Mass, and the Creed of *S. Athanasius*. He explains to them the mysteries of the principal Festivals of the year, exhorts them to say Mass, and to communicate on the Festivals and *Sundays*; and advertizes those who would enter into Priests Orders of what they ought to know and practice, in order to their Ordination; which he reduces to these heads: They must bring Certificates out of the Church Registers, whether they be free-born, and of the same Diocess. If they are born Slaves, they must produce their Letter of Freedom: and if they be of another Diocess, Letters of recommendation from their Bishop, call'd now *Letters Demissory*. They must learn by heart, and be able to explain the Creed, the Lord's Prayer, and to read distinctly, and to explain the Epistle and Gospel. They must know how to administer the Sacraments of Baptism, of Penance, and of Extream Unction, and how to perform the Ceremonies for the Burial of the Dead, and for the Blessing of Holy Water. They must be well vers'd in Singing and in the Calender, and they must have a *Martyrology* and a *Penitential*. He adds, that he would not admit any into Priests Orders, unless they had spent some time in his City, either in a Monastery, or under the Discipline of some Learned Man, and were men of some Learning themselves. He informs his Clergy that the Ecclesiastical Revenues being divided into four parts, whereof only one belong'd to them, they ought not to encroach on those which belong'd to the Bishop, to the Poor, and to Building. He orders that a Regular observation should be made of *Lent* every day alike, except *Sundays*; that during *Advent* they should abstain from eating of Flesh, and from the celebration of Marriage. He requires that abstinence in the last case should likewise be observ'd in the *Octaves of Easter* and *Whitsontide*, in the time of publick Prayers, in the Vigils of all the Festivals, on all *Fridays* and *Sundays*; that they should fast till † *None* all the Passion-Week; that on *Easter Eve* no Priest should say Mass before ten a clock, nor solemnly Christen any before that hour. He declares that the Priests can enjoy Penance, and give Absolution for secret Sins, but for publick Offences they ought to apply themselves to the Bishop. Lastly, he would have them omit the Festivals, which fell out in *Lent*, except those of the Virgin *Mary*, the Apostles, and the Saints, whose bodies lay interr'd in their Church. There is insert'd in this Synodical Letter, a discourse containing likewise several Advices and Instructions for Ecclesiasticks, the which is attributed to Pope *Leo IV.* and *S. Ulric*. 'Tis very plain, that 'tis foreign to this subject, but 'tis difficult to determine whose piece it is.

† One of the
Popish Ca-
nonical
hours.

The Treatise of *Ratherius*, entituled a Journal of his Travel to *Rome*, is a piece wherein he threatens his Clergy to go to *Rome*, and impeach them there, that so he might reduce them to their Duty. He tells them, that tho they might be very sensible that he design'd to go to *Rome*, yet they were ignorant of his design in going: That he did not go thither to put up his Prayers there; having read in the Gospel that the time is come, when *Men shall no longer Worship God on this Mountain, nor yet at Jerusalem, and that God being a Spirit, he ought to be worshipp'd in Spirit and in Truth*, which every one might do at home in his own Closet. That he did not go thither by the Emperor's Order, having receiv'd no such orders from him, but only to send his Soldiers thither: That he did not go thither to learn any thing, since the Scripture gave him sufficient instructions what to do: but that he went thither to the Synod of Bishops which were to meet at *Rome* by the Emperor's Order, to know of them how he should behave himself in the Discipline of his Church, and particularly whether he might tolerate his Clergy's having Women amongst them. He observes that he could apply himself to no place so properly as to *Rome*, for instruction how he ought to demean himself in that case. "For, (says he) where can one be better inform'd of the discipline of the Church than at *Rome*? There are the most eminent Doctors in the World: 'Tis there the Heads of the Universal Church do flourish: 'Tis there they examine the constitutions of Episcopacy, and the institutions of
"other

other Ecclesiasticks: There they approve of those that ought to be received, and reject those that *Ratherius* ought to be rejected. Nothing that is disannull'd there, can be of force elsewhere; and nothing *Bishop of* which is ordered there can be abolished. Whether then can I better apply my self for the Cure of Verona. my Ignorance, than to the source and fountain-head of all Wisdom? To this Consideration he adds the Equity and Justice of the Emperour, and the personal Deserts of Pope *John* (viz. the Twelfth of that Name, who scarce deserved such an Encomium) and the hopes that they would call a general Council, which he wishes might prove beneficial to the Church.

He explains the question he would propose to them; namely, whether those who infring'd and openly condemn'd the Canons, ought to be endur'd in the Church: He adds, that he would not so much as mention the Injuries he had formerly suffer'd from them, nor those which they still continued to heap upon him; but that he knew not how to refrain speaking of that which pass'd in the last Synod which he held, wherein he had not the Liberty of Reforming his Clergy, and in which there was not the least notice taken of his *Synodical Letter*. He enlarges himself very much on the necessity there was of observing the Canons; and was extremely concern'd, upon the account that these Canons prohibited the Clergy, who had been guilty of such Crimes, from Celebrating or discharging their Ministerial Functions. For (says he) if they do not confess their Faults, they are in danger of being Damn'd; and if they do confess them, these Canons prohibit them from discharging their Functions. Since the Case stands thus, the Church would be unprovided of Ministers, since the Number of the Wicked was so great. He exhorts them to Repentance, and to recite a Prayer, which, he says, he met with in the Psalteries, wherein God is to be implored for their Salvation and Conversion, through the Intercession of the Virgin, and all the Saints. However, soasmuch as the Difficulty still remain'd; he concludes, that he goes to *Rome* for the removal of it.

To those Treatises of *Ratherius* are annex'd several Sermons. The first and most considerable is a large Instruction upon *Lent*. He therein blames those who did not observe it according to the Canon, either fasting only one part of that Holy time, or else breaking out into Excess; or lastly, breaking the Fast on Holy *Thursday* and *Saturday*. He takes notice, that in his time they fasted in *Lent* only till Noon: That on Holy *Saturday* Mass was not Celebrated among the *Latins* till about Night, and that they fasted that day till Mass was over: But that in the *Greek Church* they began the Solemnity of *Easter* at Nine of the Clock in the Morning; that their *Lent* was longer. After this he recommends Prayer, Alms-giving, and Repentance; and shews with what mind, and after what manner they ought to put these into Practice. Lastly, to these Instructions he adds a Dissertation against the Error of the *Anthropomorphites*, into which he perceiv'd several of his Priests were fallen out of Ignorance, not being capable of imagining a God unless he had a Body. By several Arguments he Demonstrates that God is a pure Spirit. He likewise refutes a foolish and superstitious Opinion, that *St. Michael* Sang Mass in Heaven every *Monday*. He concludes with Exhorting his Clergy to live regularly.

The Persons, whose Errors he had declar'd against in this Sermon, accus'd him (either out of Malice or Ignorance) of having deny'd that *JESUS CHRIST* had a Body, and of having condemn'd the Devotion of those who went every *Monday* to hear Mass in the Church of *St. Michael*; so that he was oblig'd to explain himself, by declaring that he never said that *JESUS CHRIST*, that is, the incarnate Wildom, had not Eyes, Hands, or a Body; but only that the Divine Subtance had none; and that he never said, that it was ill done in going to the Church of *St. Michael* to hear Mass; but that he had said, and would maintain, that it was a great piece of Folly to assert, that *St. Michael* Sang Mass, and Superstition to believe, that it was better to go to *St. Michael's Church* on *Mondays*, and Pray to him on that Day, than on any other day of the Week.

The Second Discourse upon *Lent*, is a Moral Exhortation to refrain from Vice.

There are besides four Sermons on *Easter-day*, and three on the *Ascension*, which likewise contain very useful Instructions of Morality, taken for the most part out of the Holy Scriptures and the Fathers.

These are all the Works of *Ratherius*, which are extant in the Second Tome of the *Spicilegium*. There is still in the Twelfth Tome, a Letter of the same Author upon the Eucharist: He wrote it to a Bishop, who having met him in a Convocation of Bishops held by *Conrad*, had ask'd him, whether he had Sung Mass that Week or no? He complains, that this Question was propos'd to him, rather to try him, than out of Charity; and answers him, that perhaps it were to be wish'd, that neither of them had Celebrated it on *Christmas-day*; declaring wihal, that he had no good Opinion of him. He leaves the World to judge, which of the two who receiv'd the Eucharist unworthily, is most in danger of his Salvation; whether he who receiv'd it seldom, or he who receiv'd it often. He adds, that were they to read the Homilies of *St. Chrysostom* on the Epistle to the *Hebrews*, perhaps the One would abstain altogether from Celebrating, and the Other from doing it every day. From this point of Morality *Ratherius* passes to another of Doctrine, and ask's him, to whom he writ; whether he understands figuratively these words, which are spoken in giving the Sacrament; The Body of *JESUS CHRIST* preserve thee to Everlasting Life. He tells him, that if he understood them in that Sense, he was miserably blind; and assures him, that he ought to believe, that as in the Marriage of *Cana in Galilee*, the Change of the Water into Wine was Real, and not Figurative; so the Wine is by the Priest's Benediction made the real Blood of *JESUS CHRIST*, and the Bread the real Flesh, and not only in a Figure: That if the Taste and the Colour

[But by this Bishop's and Monsieur Du Pin's leave, this parallel will not hold good; nor is it a sound Ar-

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gument to prove Transubstantiation. The Fallacy of it is apparent. For the change of Water into Wine, at the Marriage of Cana in Galilee, was reckon'd a Miracle, and such as only a God could do: But the change of Bread and Wine into the real Body and Blood of Christ, by a words speaking of the Priest is more Miraculous, and shews the Priest to be endowed with a greater Power than our Saviour himself had, which I presume no Romanist, if he be in his Senses, will be so bold or so blasphemous as to assert. And as for his other Argument to elude the Evidence of our Senses, 'tis altogether as vain; unless it can be proved, that we ought to believe things which contradict our Sense and Reason, as well as those which are above them. The One we grant, the Other we deny. The Mystery of the Incarnation, of the Blessed Trinity in Unity, and the like, are above our Sense and Reason, but contradict neither. But the Mystery of the Transubstantiation, is not only above, but contradicts the joint Testimony of our Senses and Reason at once. So that I leave the World to judge which of the two Opinions is most Orthodox; whether Ours which says, that Christians do by Faith receive very Christ, in the receiving the Elements of Bread and Wine, which remain still the same; or Theirs, which says, that the Bread and Wine are chang'd into the real Body and Blood of Christ, by a Mystical Transubstantiation.]

seem to suggest the contrary, yet we are not to stick here; and that as the Mud whereof Man was form'd chang'd its Figure, tho' the Subtance still remained, so we ought to believe, that tho' the Colour and Taste of the Bread and Wine remain, yet we receive the real Flesh and the real Blood of JESUS CHRIST: That if one should ask, what is become of the Substance of the Bread and Wine? it might be answered, That the Bread perhaps vanishes after an invisible manner; or that 'tis changed into Flesh. But that the Gospel teaches us, that this Flesh and this Blood, are the Flesh and the Blood of the Body of JESUS CHRIST: That we ought not to be over-inquisitive about the rest, since 'tis a Mytery of our Faith: because being a Mytery it cannot be comprehended; and being a Mytery of Faith, we should believe it, without going about to explain it.

Foulcuin Abbot of Lobes, speaks of almost all these Works of Rathierius, which we still have, and likewise makes mention of some others which are lost; viz. a Treatise Entitled *The Combat*, or the *Mental Meditations of one Rathierius, Bishop of Verona, and Monk of Lobes*, which he writ during his first Exile, and address'd to the most Learned Prelates of his Time: A Treatise Entitled, *The Frenzy*, because he therein talks like a Mad-man against Baudry: Several Sermons for Holy Thursday, for the Feast of Pentecost, and for several Festivals of the Blessed Virgin, and several other pieces. The same Author adds, that Rathierius in his Exile at Cume, meeting with a Copy of the Life of St. Usinar, corrected the Solecisms thereof, and sent it to Lobes; and that afterwards being in Provence, he Compos'd a Treatise of Grammar, which he Dedicated to Roëfing's Son, under the Title of *Spera-dorsum*, or, *A Shelter for the back side*.

The Style of Rathierius is obscure and intricate, but pure enough in the Terms: his Expressions are lively and smart, and his Reasonings just enough. He was well acquainted with the Canons, had thorowly read the Latin Fathers, and very pertinently made use of their Authority and Principles. He reproves with sharpness the Vices and irregularities of his Time, without sparing any Man, and particularly levels against the corrupted Morals of Ecclesiastics, which he did not stick to detect and describe in very lively Colours, and perhaps with a little too much Picquancy.

ATTO Bishop of Verceil.

Atto Bi-
shop of
Verceil.

A TTO or Hatto Bishop of Verceil, (not the same with the Bishop of Basil, of the same Name, whom we mentioned in the foregoing Century) is more moderate and less obscure than Rathierius. He was the Son of Aldegaire, and presided over the Church of Verceil, from the Year 945. till about the Year 960. His Works were a long time conceal'd in the Vatican Library, and were at last made publick by Father Dachery, in the Eighth Tome of his *Spicilegium*.

The first is a *Capitulary* for the Clergy of his Diocess, containing an Hundred Heads or Articles, almost all extracted and copied from the Councils of Laodicea, Carthage, Toledo, and others, from the Decretals of Popes both true and false, and from the *Capitulary* of Theodolphus, only excepting a very few, of which perhaps he is the Author. These are the Fourth, wherein he enjoyns his Priests, Deacons, and Sub-deacons, to learn the Catholick Faith (that is, the Creed of Athanasius) by Heart: The Fifth, which is a general Admonition to the Ecclesiastics, to discharge their Duty, and lead exemplary Lives: The Tenth, whereby he ordains, that when they Consecrate the Body of JESUS CHRIST, it should be an intire Oblation, i.e. a whole Loaf unbroken; and that the Priests should celebrate the Mass Fasting. The eighteenth concerning the Institution of *Catechumens*, the Baptism of Mutes, and the Obligation of Godfathers, to instruct those for whom they stand Sureties. The Twentieth, whereby 'tis order'd, that in all Churches where Baptism is Administred, there should be a Deacon with the Priest, and enjoyns Priests who have no Deacons, to make speedy choice of some fit Person, and get him to be ordain'd Deacon. The Twenty ninth which enjoyns the Conferences of the Priests, on the First day of the Month, a Custom established in the Ninth Century, as appears from the *Capitularys* of Hincmarus and Riculphus. The Thirty ninth, which imports that for the future all Bishops should be enjoy'd not to ordain Deacons till they had oblig'd themselves to continue in Celibacy. The Seventy fifth, whereby he imposes a Penance on such, who by their slovenliness should Belch after they had receiv'd the Eucharist. The Seventy seventh, which

which imports that those who shall be Baptiz'd or Confirm'd, shall abstain, during the time pre-
scrib'd by the Bishop, from eating Meat, and for eight days from the use of Marriage, and that no
Clerk should be ordain'd till he had received both these Sacraments. And the Ninetieth, which con-
cerns the Pennances which Priests ought to impose on Publick Offenders, and after what manner they
ought to present to the Bishop such Persons as will not submit to Penance.

The next Treatise is about the Persecutions and Troubles which the Ecclesiasticks suffer'd. It is
divided into three Parts. The first treats of the Troubles they suffer'd in being censur'd in their
Persons. The second, of those they met with in their Ordinations: and the third, of those they en-
dur'd in their Revenues. In the beginning he takes notice that the Church will always have its Per-
secutors, but that they will never get the Mastery; and that the Church being founded on the Solid
Rock of the Apostolical Faith, will always stand by Faith, by the Love of *JESUS CHRIST*,
by the Use of Sacraments, and by the Observation of the Commandments of God. *Happy House!*
(says he) *it is not overthrown by Storms, nor shatter'd by Floods, nor shaken by Winds; against which*
the Gates of Hell will never prevail, tho' assaulted by them continually; which yields neither to secret
Temptations, nor to open Persecutions, nor to the Attacks of Malicious Spirits, nor to the Corruption of
Vices and Impieties. After he had thus express'd himself in general concerning the Persecutions of the
Church, he says that one of the most usual in his time, is that when the Wicked are corrected by
their Superiours, they persecute those who teach them, and openly assault them, that by this means
they may evade the submitting to Ecclesiastical Punishments: that to prevent this abuse, it was or-
dain'd in the Canons, that Bishops should not be accus'd but by Men of unspotted Reputation, nor
judg'd by any other Judges than those of their own choosing, nor Condemn'd by any other Authori-
ty than that of the Holy See, altho' it was allow'd for Metropolitans and Bishops of the Province to
hear and examine their Causes. After having establish'd this Point of Civil Law on the false Decree-
als of the Popes, he says that in his time, they did not only not observe these Precautions in the Ac-
cusation of Bishops; but that they would not so much as give them leave to make their own defence,
and would oblige them either to bring their Brethren to swear that they are innocent, or to provide
a Champion to fight for them. He shews that these two Methods of judging the Crime or Innocence
of any Man, which were then in use, are both of them unjust and unlawful, especially among Ec-
clesiasticks. The first, because it does not follow that all those who cannot produce Witnesses to
swear to their Innocence, are guilty; and that it had been always the Custom of the Church to ac-
quit those who were not convicted of the Crimes laid to their Charge, without obliging them to
bring others to swear for their Innocence. The second Method, (1.) Because it was only in use a-
mong Laicks, who did not approve of it themselves. (2.) Because it often happens that the Inno-
cent are vanquish'd, and the Guilty crown'd as Victors. (3.) Because this was to tempt God. (4.) Be-
cause it being unlawful for Ecclesiasticks to fight themselves, 'tis altogether unjust to oblige them to
find Champions in their stead, in order to be acquitted: 'Tis to put them into an incapacity of clear-
ing themselves of one Crime, unless by committing another. He then makes this Objection to him-
self; *But must we suffer all the Faults which Ecclesiasticks may commit to go unpunish'd?* He answers,
that there are some Persons who ought to suffer it; and that there are other Persons whose duty it is
to reprove and punish them according to the Power invest'd in them for that purpose, and with the
necessary Precautions: but that a rash Judgment should not be pass'd on those who have receiv'd a
Power to judge the very Angels; That the Clergy ought not to be judg'd by Laicks, but by Bishops;
and that Laicks ought not to concern themselves with punishing their Crimes, unless they are appeal'd
to by the Bishop of the Diocess. And yet (says he) *the quite contrary is now observable; For the Ci-
vil Authority inroads on the Ecclesiastical; and the latter is now crush'd by the former, which ought to*
*support it. So that as in the Election of Prelates, the Will of the Prince is follow'd more than the De-
crees of the Holy Fathers; even so in their Condemnation, more regard is had to gratifie their Humours,*
than to proceed according to Canon Law. And from hence it happens, that by the Injustice of unrighteous
Judges, the Offences of the Guilty are no Bar to the holding their Dignity; and Dignity does not exempt
any Person from an unjust Accusation.

The Second Part is about the Authority which Princes had usurp'd in the Ecclesiastical Ordinati-
ons of Bishops: He says that they ought to be made by those who have a Right thereto according to
the Canons and Customs of the Church; but that Princes absolutely require that their Edict should
be of universal force in the case: That he, whom they chose, must be receiv'd, tho' never so wicked;
and that the Man, whom others shall elect, should be rejected, tho' never so deserving: That the
Faults of those whom they chose, how great soever, were look'd upon as nothing: That they had no
regard to the Vertues, but to the Riches, the Parentage, and the Services of the Persons: That many
were ordain'd for Money, others by Recommendation, or because they are Relations, or in recom-
pence of some Service they had done: That there are some Princes so blind, as to prefer Infants to
Bishopricks, who had not so much as one of the necessary Qualifications; and who are oblig'd to
be under the Care of Tutors and Masters, even while they are the Masters and Judges of a whole
Diocess.

In the last Part he reprehends the Abuse which prevail'd in his time, of rifling the Revenues of the
Church, when the Episcopal See was vacant by the Death, or by the Expulsion of a Bishop. He cites
in the three Parts several Canons, and a great many fine Passages out of the Fathers, to back his own
Arguments.

To these Treatises are annex'd Eleven Letters of *Atto*,

Atto Bi-
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Verceil.

The first is directed to a Bishop nam'd *Waldon*, who was at variance with his Prince. He exhorts him to submit to his Prince, and produces several Passages out of the Fathers concerning the Obedience which is due to Kings. This *Waldon* is doubtless the same with him whom *Berenger* had made Bishop of *Cumæ*, and who afterwards prov'd treacherous to him, and withdrew to the Emperor *Otho*, as *Luitprand* relates it.

The three following Letters are directed to the Faithful of his own Diocess: The two first are against those, who pretended to Divine and Prophecie of things to come: and the last is against those who would feast on Fridays.

The fifth is directed to a Bishop nam'd *Aso*. He therein shews by the Ecclesiastical and Civil Laws, that Marriage is prohibited between those who had contracted a Spiritual Affinity by Baptism, contrary to the Advice of that Bishop, who found fault that one *Thierry*, who had marry'd his God-father's Daughter, was divorc'd from her, and Excommunicated till such time as he made his Appearance in a Court of Judicature before the Archbishop and Bishops.

The sixth is a Letter of *Gungon* Deacon of the Church of *Navarre*, wherein he sends *Atto* the Copy of a Letter, pretended to be Pope *Zachary's*, to *Theodorus* Bishop of *Pavia*, about the Prohibition of Marriage between those who have contracted a Spiritual Affinity.

The seventh is a Letter of *Amorose*, a Priest of *Milan*, directed to *Atto*, whereby he gives him to understand that these sorts of Marriages were likewise prohibited in his Church; and desires he would let him know the meaning of the Titles *Priestesses* and *Deaconesses*, mention'd in *Zachary's* Letter.

Atto replies in the eighth Letter, That the *Priestesses* and *Deaconesses* were Widows chosen to assist the Women in the Administration of the Sacrament of Baptism. He does not approve at all their Opinion, who pretend that the *Deaconesses* were *Abbeses*: and he observes that these Titles of *Priests* and *Deacons* might likewise be given to Women.

The ninth and tenth are directed to the Ecclesiastics of his own Diocess, against those who kept company with lewd Women, with whom they maintain'd a scandalous Familiarity, and whom they kept and maintain'd out of the Revenues of the Church.

In the last, he advises the Bishops, his Brethren, upon what was necessary to be done in case the Kings of *Italy*, (viz. *Berenger* and *Adalbert* mention'd formerly) fearing their Enemies, should require him and the rest of the Bishops to continue Loyal to them, not only by the Oath of Allegiance, but by exacting Hostages from them. He gives them to understand that 'tis not his Opinion that they ought to give them any. (1.) Because he is not sensible, that the Holy Scriptures and the Fathers have commanded any thing else than to be loyal and subject to one's Prince, and to do one's best to preserve the publick Peace of the State, and to provide for the Safety of one's King. (2.) Because 'tis a sort of Punishment inflicted on the Innocent for another's Fault, which is contrary to Justice. (3.) Because 'tis the exposing of a Man's Life for some Temporal Interest, and the leaving it to the changeable Will of others. (4.) Because 'tis such a new and strange thing, as would make the World believe either that the Bishops of whom these Hostages were requir'd, are more disloyal than their Predecessors, or else that the Princes are more odious. Whereupon he exhorts his Brethren to pray to God for the Safety of their Princes, and to beg him to infuse into them a good Opinion of the Loyalty of the Prelates of their Kingdom, and that he would preserve them steady and constant in their Fidelity.

There is still in the Manuscript at *Rome* another piece of *Atto*, intitled *The Poliptick*, or *The Perpendicular*, which serves as a Reproof of Vice, and a Recommender of Vertue; and seventeen Sermons which 'tis impossible to Transcribe, because the Manuscript is so torn in this place, that one cannot read it. There are likewise several things wanting in the Works which are copied out; all which might be supply'd by the Manuscript which they say is in the Archives of the Church of *Verceil*; but the Canons of that Church would never communicate them, nor suffer them to be copied, notwithstanding the importunity of *Father Dachery* made by Cardinal *Bona*, and the Ambassador of the Duke of *Savoy*: whether 'tis because they knew not where this Treasure lay, or because they were minded it should be dormant there.

The Works of this Author are nothing else almost but a Collection of Citations out of Scripture, the Canons, and the Fathers, which were very applicable to his purpose. What is his own, is writ with some spirit, and after a lively and natural manner.

LUITPRAND.

LUITPRAND, or **LIUTPRAND**, is one of the greatest Ornaments of *Italy*. *Tribemius* assures us that he was an *Italian*, and descended from a Family of *Pavia*: Others suppose that his Family was *Spanish*. However it be, his Father was sent by *Hugh* King of *Italy* to the Emperor at *Constantinople*; and being return'd from that Embassy, he embrac'd the Monastick Life, leaving *Luitprand* very young. He was brought to *Pavia*, and made Deacon of that Church. His Rela-

tions presented him to *Berenger II.* to be his Secretary. He serv'd him a long time, and was sent *Luitprand.* Ambassador by that Prince about the Year 948. to *Constantine Porphyrogenetta* Emperor of the East. Some say that soon after his return he was Bishop of *Cremona*; but 'tis more likely that he was not advanced to that Dignity till *Orbo I.* had render'd himself Master of *Italy*: for he soon fell into disgrace with *Berenger*, who persecuted him and all his Family; so that he was forc'd to fly into *Germany*, where he compos'd his History, on the top of which he only assumes the Title of *Deacon*. He came into *Italy* with *Orbo*, and assist'd at the Council held at *Rome* in the Year 963. against *John XII.* in the quality of Bishop of *Cremona*, where he was the Emperor's Interpreter. In the Year 968 he was sent Ambassador by that Prince to *Phocas* Emperor of the East, and has writ himself the Relation of that Embassy, which contains very excellent Remarks on the Manners of the *Grecian* Emperors of that time. His History is dedicated to *Raimond* Bishop of *Elvira* in *Spain*. It is divided into six Books, and begins with the Reigns of *Leo* Emperor of the East, and of *Arnulphus* Emperor of the West, and ends at *Luitprand's* Embassy from *Berenger* to *Constantine*. But the last Book is imperfect; and instead of continuing the History, a Fragment is added, containing the History of the Expulsion of *Berenger*, of the Condemnation of Pope *John XII.* and of all that happen'd at *Rome* till Pope *Benedict* was outed of his Popedom. The Fragment seems to me to be *Luitprand's*, if we may judge by the style, and certainly it belongs to an Author of that time. The third Book is intitled, *The Counterpoison*, that is, *The Revenge*; because therein he undertakes to revenge himself of the base usage he had receiv'd from *Berenger*. This History, and the Relation of his Embassy to the Emperor *Phocas*, are the only genuine Pieces of *Luitprand*. For the Book of the Lives of the Popes from *S. Peter* down to *Fermosus*, is not writ in *Luitprand's* style, nor is it mention'd in *Sigibert* or *Trithemius*. Some believe that it belongs to a more ancient Author, but they are mistaken; for it ends with a passage copied out of the History of *Luitprand*, which is a farther evidence that this Work is none of his; But what time soever it was of, 'tis nothing else but a vile Copier of *Anastasius* the Librarian. As for the *Chronicon* which goes under the name of *Luitprand*, 'tis apparently a spurious Piece, which ought to be reckon'd among the Romances made in the form of ancient *Chronicons* by the *Spaniards*.

Luitprand's style is harsh and rough, but strong and vehement. He wrote his History in a paradoxical manner, but such as is not pleasant, without observing the Regular Order and Series of Times. He therein speaks particularly of the Affairs of *Italy*, and of that which concern'd the Empire of the West, and therein likewise inserts something of the Empire of the East, and of the History of the Popes.

His History was printed at *Basil* in the Year 1532. The Relation of his Embassy at *Ingolstat* in the Year 1600. The Book of Lives of the Popes, which is foisted on him at *Mayence* in the Year 1602. And all his works together, with the spurious *Chronicon*, were publish'd by *Ferom* of *Higuera* the Jesuit, and printed in *Folio* at *Antwerp* in the Year 1640.

CHAP. III.

An Account of the Churches of France.

IN the Tenth Century the Church of *Rheims* was look'd upon as the chief Church of *France*, *The Dignity of the* and its Archbishops had the principal share in the Ecclesiastical and Civil Affairs of that Kingdom. The Privileges which the Popes granted to them, the great Revenues which they Church of posses'd, and which were considerably augmented at that time, the Prerogative which they Rheims. had of Consecrating Kings, the Post they held in the Assemblies both of Church and State; their Quality, their Reputation, and their Personal Merit, rais'd them to a higher pitch of Power and Dignity than any Prelate could hope for. But forasmuch as all great Dignities are envied and eagerly thirsted after, and the higher the Post is, the more 'tis expos'd to storms and dangers; 'tis not at all to be wonder'd at that there were so many Artifices us'd to come into this Archbishoprick, so many heats to keep in it, and if those that had the possession of it, have been subject to so many Scandals, as the ensuing History will make appear. But because the Ecclesiastical Affairs of the Churches of *France*, and particularly of that of *Rheims*, bear so near a Relation to those of the State; and because the Changes of Kings, and the Revolutions of the Government have likewise produc'd very many Alterations in the Affairs of the Church: 'Tis necessary to begin with giving you a Scheme of the State of the French Monarchy, and of the Succession of the Kings who govern'd *France* during the Tenth Century.

After

The State of France af-
ter the Death of Charles the Gros.
[* Other Historians say he was Son to Lewis the Bald.]
The Reign of Charles the Simple.

After the Death of *Charles the Gros*, which happen'd in the Year 888. * his Son *Charles* surnam'd the Simple, being still in his Minority, the *Neustrians* met at *Campeign*, elected *Odo* or *Eudes*, Count of *Paris*, and Duke of *France*, to govern the Kingdom, gave him the Quality of King, and caus'd him to be crown'd by *Gautier* Archbishop of *Sens*. On the other side, *Radulphus* the Son of *Conrad*, made himself Master of the Country between *Montjou* and the *Appenine* Mountains; that is, *Savoy* and *Steuzeerland*, and caus'd himself to be crown'd King of *Lower Burgundy*. *Lewis* the Son of *Borzon*, seiz'd on the Country which lies from *Lions* to the Sea, between the *Rhone* and the *Alpes*, and went under the name of King of *Arles* or *Provence*, and caus'd that Kingdom to be conferr'd upon him by a Council held at *Valence* on purpose in the Year 890. Thus *France* was divided into three Kingdoms: The Kingdom of *France*, which comprehended *Normandy*, *Aquitain*, and the Dutchy of *Burgundy*; the Kingdom of *Arles*; and the Kingdom of *Lower Burgundy*. *Eudes* was not long in quiet possession of a Kingdom to which he could pretend no Right. *Charles the Simple* had his Partisans, who sent for him from *England*, whither his Mother had carry'd him, and caus'd him to be Crown'd at *Rheims* in the Year 893. He immediately enter'd into possession of a part of the Kingdom, and rais'd a Civil War between the two Parties; which within a while was appeas'd, and wholly ended by the Death of *Eudes*, which happen'd on the Thirtieth of *January* 898. By his Death *Charles the Simple* took possession of the Kingdom of *France*, not of that of *Arles*, nor of *Lower Burgundy*. In the Year 918. he added *Lorrain* to his Dominions, having conquer'd it from *Henry the Falconer*, after the Death of *Conrad*. But the Malecontents among the *French* Nobles, took an occasion from this War, to cut him out new Work, and elected *Robert* the Brother of *Eudes* King, who was Crown'd at *Rheims* on the Twentieth of *June* in the Year 922. so that *Charles* was forc'd to quit *Lorrain* to come and fight *Robert*. This last was kill'd in Battle, but his Party elect-ed in his room his Brother-in-Law *Radulphus* II. Duke of *Burgundy*. *Charles the Simple* struck up on Alliance with *Henry the Faulconer*, to whom he remitted *Lorrain*, upon condition that he should aid him; but he was treacherously taken in the Year 923. by *Hebert* Count of *Vermandois*, who kept him Prisoner in *Thierry* Castle. The Queen his Wife withdrew into *England* with her Son *Lewis*. From that time *Charles the Simple* was always in the Power of *Hebert*, or *Hugh le Blanc* Count of *Paris*, *Robert's* Son, who kept him Prisoner till his Death, which happen'd in the Year 929. Upon his Death *Radulphus* was left in quiet possession of the Kingdom to the Year 936. at which time he dy'd without Issue, leaving the Dukedom of *Burgundy* to his Brother *Hugh the Black*, and the chief Authority of *France* to *Hugh the White*, Count of *Paris* and *Orleans*, and Duke of *France*, his Brother-in-Law. However, this Man had not the Heart to take the Crown upon him, being afraid of *Hebert* Count of *Vermandois*, and *Gisalbert* Duke of *Lorrain*; and he thought it more advisable to send for the Son of *Charles the Simple* out of *England*, who upon that account was call'd *Lewis d'Outremere*. He was receiv'd without any Opposition, and Crown'd at *Laon* in the Year 936. *Lewis* during his Reign had great Contests with the Counts *Hebert* and *Hugh*, and was sometimes at War, sometimes at Peace with *Orto* King of *Germany*. But at last, having accommodated Matters with *Hugh*, he dy'd peaceably in the Year 954. leaving the Title of King to his Son *Lotharius*, an Infant of Fourteen or Fifteen years of Age, and the Administration of the Government to *Hugh*, to whom the young King granted the Dutchy of *Burgundy* and *Aquitain*. *Hugh* dyed in the Year 956. and left four Children, of whom the Eldest, nam'd *Hugh-Capet*, was declar'd Duke of *France* in the Year 959. by *Lotharius*, who gave him likewise *Poitou*. *Lotharius* reign'd peaceably Three and Thirty years, having after the Death of *Hugh the White*, reassum'd the Royal Authority. But this was lost in the hands of his Son *Lewis*, surnam'd the Fainthearted; who surviv'd his Father only sixteen Months under the Tutelage of *Hugh-Capet*, and was the last King of the *Carolignian* Line. For after his Death *Hugh-Capet* was Elect-ed King by the Nobles of *Nayon*, about the end of *May* in the Year 987. and afterwards Crown'd at *Rheims*, without any regard had to *Charles* Duke of *Lorrain*, Brother to *Lotharius*, whom they hated, because he had taken an Oath of Allegiance to the King of *Germany* for his Dutchy of *Lorrain*. The next year *Hugh-Capet* caus'd his Son *Robert* also to be Crown'd. However Duke *Charles* was not altogether out of hopes of re-investing himself in the States of his Ancestors, and having seiz'd on *Laon* and *Rheims*, he made War for some time with *Hugh*; but was taken in the Year 991. in the City of *Laon*, and carried Prisoner to *Senlis*, and from thence to *Orleans*, where he was shut up in a Tower, wherein he dy'd three years after. And thus the Kingdom of *France* was transferr'd from the *Carolignian* Line to that of *Hugh-Capet*, who liv'd till the Year 996. and left his Son *Robert* in quiet possession of the Kingdom, which this good King govern'd till the Three and thirtieth year of the ensuing Century. And thus much may suffice for what concerns the Political Estate of the Kingdom of *France*: let us now proceed to the Ecclesiastical Affairs, wherein the Archbishops of *Rheims* had a principal share.

FULCUS Arch-Bishop of Rheims.

FULCUS succeeded *Hincmarus* in the Arch-bishoprick of *Rheims*, in the Year 882. He was a Person of Quality, who had been a long time at Court. Immediately he sent to Pope *Marinus* his Confession of the Faith, according to Custom, and receiv'd the Pall from him. In a Second Letter he demanded a Confirmation of the Privileges granted by the Popes to his Predecessors, and made Complaints to him of the Estate bequeath'd by his Brother *Rampo*, for the building of a Monastery, of which *Ermenfroy*, who had married his Widdow, had taken Possession. *Marinus* wrote on this last point to to *Gerard* Arch-bishop of *Sens*, in whose Diocess this Monastery was; and to *John* Arch-bishop of *Roan*, to whose Diocess *Ermenfroy* did belong, giving him orders to enjoin him to relinquish the Estate which he had so unjustly possess'd himself of; and if he would not do it, to make use of Canonical Punishments against him. *Fulcus* wrote likewise to Pope *Adrian* the Successor of *Marinus*, to Congratulate his Advancement to the Popedom; and at the same time sent him some Copies of the Privileges granted by the Popes, *Leo*, *Benedict*, and *Nicholas* to the Church of *Rheims*, to which he desires him to grant a Confirmation. In the same Letter he intreats him to send a Commission to the Arch-bishops of *Sens* and *Roan*, to adjust the business of the Monastery, which *Ermenfroy* had taken possession of, and writes in favour of *Frotarius* Arch-bishop of *Bruges*, who was accus'd by a Monk of his Diocess; assuring the Pope, that he had been Elected by the Bishops of his Province, by the Clergy and Laity of his own Diocess, and Confirm'd by Pope *Marinus*. He sent another very submissive Letter to Pope *Stephen*, wherein he thanks him for the Honour he did him in writing to him, and in treating with him as a Friend and Brother; Titles which he could not pretend to, thinking it an Honour to be his Servant and Subject. He assures him, that if he were not surrounded, and as it were Besieged by the *Barbarians*, who were not above five Leagues off his City, and who Beleagu'd *Paris*; he would have undertaken a Journey to *Rome*. He informs him of the part he bore in the Snares which were laid against him, and makes his acknowledgments for the favour shew'd by the Pope to his Son *Guy*, who was the Arch-Bishop's Kinsman. He promises Obedience to the Pope, and exalts the Dignity of the Church of *Rheims*, which he pretends had been Founded by Saint *Sixtus*, who was sent by *S. Peter*, and was the chief of the whole Kingdom. He adds, that Pope *Hormisdas* had established the Arch-Bishop of *Rheims*, his Vicar in *Gaul*; and desires him to confirm the Privileges granted by his Predecessors. He presses him to order *Ermenfroy* to be Excommunicated by the Arch-Bishops of *Sens* and *Roan*; and intreats him to write to King *Charles*, to oblige him to restore in full to the Church of *Rheims* the Revenues which belong'd to it.

The Pope answer'd *Fulcus*, that he was glad to see he had such good thoughts of the Holy See; he assur'd him, that he look'd upon *Guy* as his own Child; that he was deeply affected with the Desolation of *France*, caus'd by the *Barbarians*; that he pray'd God to deliver that Kingdom out of all its Trouble: And Lastly, he acquainted him, that he had sent Letters according to his desire, to the Arch-bishops of *Sens* and *Roan*.

Fulcus wrote a Second Letter to this Pope, wherein he renews his complaints against *Ermenfroy*, who would not obey the Injunctions of the Two Arch-Bishops, and intreats the Pope to cause him to be Excommunicated. At the same time he asks his Advice, whether it be lawful to ordain Bishops every Festival day.

The Pope sent him afterwards several Letters.

The first is a Letter of Consolation, for the Miseries he under-went.

The Second is a Recommendatory Letter, in behalf of a Man who was oppress'd by his Children and Relations.

The Third is directed to the Bishops of *France* against *Frotarius*, who had seized upon the See of *Bruges*, after he had been turn'd out of the Bishopricks of *Bordeaux* and *Poitiers*. He enjoins him under the Penalty of Excommunication, to relinquish *Bruges*, and return to *Bordeaux*.

The Fourth is in favour of *Teutboldus*, whom he had ordain'd Bishop of *Langres*. He therein tells him, that after the Death of *Isaac* Bishop of that Church, *Aurelian* Arch-Bishop of *Lions* had ordain'd in his room a Monk call'd *Egilon*, without being Elected by either Clergy or Laity, who had Elected *Teutboldus*, and desir'd the Pope that he might be Consecrated; that being willing to maintain the Privileges of all Churches, he had sent to *Aurelian* to ordain *Teutboldus*, provided it appear'd to him, that he had been unanimously elected by Clergy and Laity: That he had sent a Bishop to be upon the spot, to see that this Order were duly put in Execution; but that *Aurelian* had put a trick upon him, by sending him before to *Langres*, with a promise that he would be there soon after him; and that instead of being so good as his word, he suffer'd the Bishop to wait for him to no purpose: That the Clergy and Laity had sent an Act of the Election to *Rome*, and pray'd that *Teutboldus* might be Consecrated; that he had writ again to *Aurelian*, requiring him to ordain him; but that instead of obeying his Order, he made it his Business to bring the other into Possession; Lastly, That upon the fresh Instances of the Clergy and Laity of *Langres*, he had ordained *Teutboldus*.

Fulcus
Arch-Bi-
shop of
Rheims.

A Letter of
Stephen V.
to Fulcus.

Other Let-
ters of Ste-
phen V. to
Fulcus.

Fulcus
Archbishop
of Rheims.

du; he enjoys *Fulcus* to put him into Possession. *Fulcus* reply'd to him, that he was very willing to put his orders touching *Teutboldus* into Execution, but that he had been obliged to defer it upon the Instance of King *Eudes*, who would send his Ambassadors to him, to know his Resolution. He adds, that the Bishops were very glad at his declaring, that he was willing to maintain the Rights and Privileges of Bishops in their full force. He desires to know of him, whether it be lawful for any of his Suffragans to execute the Orders of the King, or of any other without his leave, or to undertake any thing contrary to his Prohibitions.

Other Writings of
Stephen in
favour of
the Church
of Rheims.

The same Pope confirms the Privileges of the Church of *Rheims* and prohibits all Persons whatsoever from seizing or detaining any of the Revenues which belong to it. He likewise wrote to *Fulcus* about the difference which happen'd between *Herman* Arch-Bishop of *Cologne*, and *Aldegairus* Bishop of *Hamburg* and *Breme*. They had both written to the Holy See upon that Subject, and had been cited thither. *Aldegairus* came to *Rome* accordingly, but *Herman* did not appear. However, the Pope being unwilling to determine a matter of that Consequence, without hearing both Parties, he orders *Fulcus* to call a Synod in his Name at *Worms*, with the Bishops his Suffragans and Neighbours; and to cite thither *Herman* and *Aldegairus*, with the Arch-bishop of *Mayence* and his Suffragans, to examine strictly the Pretensions of both Parties. He invites him to come to *Rome* upon that Affair and others, or at least to send thither some able Person, with the Parties concern'd, that so he might be fully inform'd of all things.

The Letters
of Fulcus to
Formosus.

The Pope being dead before this Affair was adjust'd, *Fulcus* wrote about it to his Successor *Formosus*, praying that he would continue him in the same Commission. He thank'd him at the same time for the Complements he had sent him by the Abbess *Bertha*; and asks his advice, what ought to be done against one who had a mind to seize on the Estate which his Brother-in-Law Count *Everard*, had bequeath'd to a Monastery, which he had built in Honour of Saint *Calixtus*, whose Body he had brought from *Rome*. He withal declares to him, that he was very sorry to hear that there were some Persons, who gave disturbance to the Church of *Rome*, and he was ready to stand in its defence. In the Conclusion he gives the Pope to understand, that several Bishops of *France* requir'd the Pall, which they ought by no means to have, since it would cause them to despise their Metropolitans; and that he ought to take special care about it, because this abuse might be the Cause of a great deal of trouble in the Church of *France*.

The Letter
of Formo-
sus to Ful-
cus.

Pope *Formosus* return'd him this Answer, that he was oblig'd to him for the Concern he shew'd at the unhappy State of the Church of *Rome*: That the Eastern Churches were likewise disturb'd by ancient Heresies and new Schisms: That the Bishops of *Africa* had sent their Deputies to *Rome*, for the adjusting and making up a Schism, which was then on foot between the Bishops of that Country; and that there were several other Deputies at *Rome*, from divers parts, who requir'd Answers upon several distinct Subjects: That he had resolv'd to hold a Synod the first of *March*, to which he invited him. He had already invited him to another Synod by a former Letter, whereby he confirm'd the Privileges granted to the Church of *Rheims*, and prohibited any seizure to be made of the Revenues which belong'd to it. By the same Letter he likewise acquainted him of the Coronation of *Guy* perform'd by him that same Year.

By another Letter of the Year ensuing, he confirm'd the Donations granted to the Church of *Rheims*, and gave *Fulcus* to understand, that he had Crown'd *Lambert* the Son of *Guy* Emperor. He likewise reprimands several Laicks who would not be subject to their Arch-Bishop.

Formosus wrote likewise several Letters in favour of *Charles* the Simple, against *Eudes*. He sent for *Fulcus* to *Rome* upon that Subject, desiring all Acts of Hostility might cease, till his return. *Fulcus* excus'd himself from this Journey, and tells the Pope that he ought to write to *Arnulphus* King of *Germany*, requiring him to assist *Charles*, and to threaten *Eudes* with Excommunication if he continued to ravage *France*. The Pope wrote to each of them; but it could not hinder *Eudes* from carrying on his Design: And *Arnulphus* was so far from favouring *Charles*, that he entred the Kingdom, laid Siege to the City of *Rheims*; ravag'd the Country, and particularly rifl'd the Revenues which belong'd to the Church. *Fulcus* made his complaints of this to the Pope. A while after he likewise wrote another Letter to him, wherein he takes Notice, that it was expedient that *Lambert* should enter into an Alliance with King *Charles*, and that the Pope should write to *Eudes* to inform him, that it was highly reasonable, that *Charles* should enjoy part of his Father's Dominions. At the same time he advises him, about three Persons who lay under perpetual Excommunication, because of the ill usage they shew'd to *Teutboldus* Bishop of *Langres*, and to *Gautier* Arch-Bishop of *Sens*; viz. whether he might admit them to Penance: and about *Heriland* Bishop of *Teroüane*, turn'd out of his Diocess by the Normans; whether he might give him another Bishoprick, and place in his stead a Person who might be more agreeable to the People of the place, and who could speak the Language of the Country. The Pope return'd him this Answer, that he was oblig'd to him for what he wrote with Relation to *Lambert*; that the three Persons he spoke of, had been condemn'd to a perpetual Excommunication, for having put out the Eyes of *Teutboldus*, and for having cast *Gautier* into Prison, and that they ought still to lye under that Sentence.

The Letter
of Fulcus
to Pope
Formosus.

The Letter
of Formo-
sus to Ful-
cus.

The last Letter which Pope *Formosus* wrote to *Fulcus*, related to *Berchairus*, whom the Laity and Clergy of *Chalons* had elected their Bishop by the Consent of King *Eudes*. He complains of the unwillingness of *Fulcus* to Consecrate him; and that after the Decease of the late Bishop, he had by way of Prevention, caus'd this Bishoprick to be govern'd by *Heriland* Bishop of *Teroüane*, who had

had been turn'd out of his own Diocess: that afterwards he had ordain'd *Mancian*, a Man of a profligate Life; and that *Bercharius* intending to go to *Rome*, had been Arrested by *Conrad* the Creature of *Fulcus*, and sent into Banishment. For this he cites the Archbishop to *Rome*, with *Mancian*, *Conrad*, and several other Bishops.

Fulcus return'd no reply to *Formosus*, but wrote a Letter of Compliment to *Stephen VI.* his Successor. However this did not prevent that Pope from citing him to a Synod, to be holden the latter end of *September*. He excus'd his going thither, and sent several of his Clergy in his room. He gave the Pope to understand, that he wonder'd at the hard Expressions of his Letter; and the more because he had been always very submissive to the Holy See, and had received nothing from it but Kindnesses and Civilities. He imputes this harshness of the Pope to the false Reports he had receiv'd of him. To justify himself, he shews how he had been Educated from his Childhood, in all that an Ecclesiastick ought to know: How afterwards he was call'd to Court by King *Charles* the Son of *Lewis*, and continued in it till the Reign of *Charlemagne*; that he had been elected Archbishop of *Rheims* by the Bishops of the Province, and by the Clergy and Laity of that City; and how industrious he had been in promoting the interest of that Church. Lastly he adds, that if King *Eudes* would give him leave, he would go to *Rome* when the way was open, for he was then enclosed by *Zuentsbold* the Son of *Arnulphus*, who had basely us'd and rifled his Church. In fine, he pray'd the Pope to free him from that Tyranny, and not to oblige him to relinquish his Church, at a time wherein his presence was so necessary. These are all the Letters of *Fulcus* to the Popes, and of the Popes to that Archbishop, of which *Flodoard* gives us an Extract, in the four first Chapters of the fourth Book of his History.

In his fifth Chapter the same Author mentions the Letters of this Archbishop, directed to the Kings and Princes.

The first is to *Charles* the *Gross*, the Son of *Lewis* of *Germany*, after the Death of *Charles* the *Bald*, wherein he pray'd him to protect *France* against the *Normans*, who had ravaged the Country, and laid Siege to the principal Towns thereof.

In a second Letter to the same Emperor, he intreats that he would procure the Pall for him from the Pope, and the Confirmation of the Privileges granted to the Church of *Rheims*.

The third is directed to *Arnulphus* King of *Germany*, wherein he gives him the reason why he had anointed *Charles* the *Simple* King. He gives him to understand, that upon the Death of *Charles* the *Bald*, the *French* immediately made their Application to him, to be accepted under his Protection: but that having received no Protection nor Countenance from him, they were obliged to choose *Charles* for their King, who was the only Man next him of the Royal Blood, and whose Brothers and Predecessors had been Kings: That the reason why they did not choose him sooner, was, because being too young he was not capable of governing the Kingdom, especially at a time when the *Normans* were ready to rifle and pillage the whole Kingdom: and that they had done it at last without consulting *Arnulphus* in the Case, according to the Custom of *France*, which always was, when one King was dead, to put up in his place one of the Royal Family, without consulting any Foreign Power. He likewise answer'd that which they accus'd him of, *viz.* that he had never Crown'd *Charles* the *Simple*, but that he might with the more ease bestow the Kingdom on *Guy*; and makes it appear, that it was only a Calumny invented by his Enemies. And whereas some were pleas'd to raise a Report, that *Charles* was not the Son of *Lewis* the *Lisper*; he says, that the very sight of him would be a sufficient Evidence to convince them of the contrary; because any one might easily discern in him, the very Air and Features of his Father. Lastly, he intreats *Arnulphus* to do Justice to this innocent King, and his own Kinsman: To consider that the Kingdom of *France* had always been an Hereditary Kingdom; and to believe that the *French* had no other design, than that *Charles* should be lead by his Counsels, and bound to him in a firm Bond of Amity and Alliance.

In the fourth Letter which is likewise directed to *Arnulphus*, he assures him of the Fidelity wherein King *Charles* and himself had observed the Treaties made with that Prince. He informs him, that this King being minded to Attack *Eudes*, had writ to *Guy* and the Pope, to engage them on his side.

The fifth was written to King *Eudes*. He intreats him to grant the Church of *Laon* liberty to choose a Bishop, in the room of *Didon* lately Deceas'd.

The sixth was directed to *Charles*, whom he very sharply reproves for his intention of making a League with the *Normans*, and of making use of them to reinstate him in his Kingdom. He remonstrates to him, that it was a piece of Idolatry, thus to enter into the Alliance and Interest of Pagans: That the Kings his Predecessors were Servants of the true God; and that he had renounced him, by joyning with Infidels; that this was not the way to reascend the Throne of his Ancestors, but rather to loose it, by pulling on his Head the Wrath of an angry God: That those who gave him this advice were his Enemies, and that if he followed it, he knew not how to continue Loyal to him, nor how to prevent himself from drawing off as many as he could from obeying him, but that he must be forced to Excommunicate him, and condemn him with a perpetual *Anathema*. He adds, that he wrote these things with extreme grief and concern, because it was his desire, that he might be had in honour both with GOD and Man, and that he might regain his Throne by the help of the Lord, and not by the Assistance of the Devil; because the Kingdoms which God bestows are firm and lasting; whereas those which are acquir'd by Injustice and Rapine are uncertain, and of a short standing.

Fulcus
Archbishop
of Rheims.

The seventh was directed to the Emperour *Lambert*, whom he Congratulated upon the Popes Declaration, that he would look upon him as his own Son. He exhorts him always to bear a due respect and honour to the Holy See, because that was the only way of securing himself an Interest in Heaven, and of obtaining a superiority over all his Enemies. He wish'd him to remember that his Uncle *Lambert*, who had been an Enemy to the Holy See, Perish'd miserably; and he intreated him to intercede with the Pope for their Kinman *Rampon*, who had been Excommunicated.

The eighth was Dedicated to *Albrade*, or *Alfrede*, the King of Great Britain, whom he Congratulates for the choice he made of a worthy Person to fill the See of *Canterbury*; because he heard that in his Country they advanced such a sort of Men, as permitted the Bishops and Priests to have Women among them, and the Laicks to Marry their Kindred, as well as those Virgins who were Dedicated to God's Service; and to have a Wife and a Concubine at the same time.

The ninth was directed to *Ricbilda*, a Queen or Empress, whom he inform'd of the ill Reports which went about of her Conduct, and exhorts her to lead a Life more conformable to Christianity, and to her state of Widowhood, which she had devoted to God.

In the sixth Chapter *Floard* makes mention of the Letters which *Fulcus* sent to several Bishops.

The Letters of Fulcus to the Bishops. In the first directed to *Frotharius*, Archbishop of *Bordeaux*, he desires that Archbishop to preserve the Revenues of the Church of *Rheims*, which were in his Diocess, and to Excommunicate such as should seize on them.

The Second is Directed to *Reftaing*, Archbishop of *Arles*, on the same Subject.

In the third directed to *Herman* Archbishop of *Colegn*, he declares that he had a great desire to hold a Conference with him, and the Bishops of his Province, but that he was prevented by the Incurfions of the *Normans*: And he prays him to do him Justice with relation to some of the Revenues belonging to his Church, of which several Persons had made a Schism; the Cognizance of this Affair having been referr'd to *Wilbert* his Predecessor, and now laid before him.

The fourth written to the same Person, relates likewise to the Interest of the Church of *Rheims*, for some Revenues which were Embezell'd from it.

The fifth is directed to *Gontier*, Archbishop of *Sens*, about the business of the Abbess *Hildegarda*. He intreats this Archbishop not to be so False as he had been, to the Assignments made upon this Account, and to do right to that Abbess.

In the sixth he Congratulates *Pleonicus* a Bishop of *England*, for his endeavouring to root out those Disorders of which he had made mention in his Letter to *Alfrede*, and he exhorts him to continue in his Design.

The Seventh was directed to *John* a Roman Prelate, whom he put in mind of some Ancient Tokens of Friendship, which he had shewn to him; and intreats him to assure Pope *Stephen* of his Submission to him, and begs he would stand his Friend in that Affair.

The Eighth, Ninth and Tenth were directed to *Dodilon*, Bishop of *Cambray*. By the two first he call him to the Synod, which was to meet about determining the business between *Hildegarda* and *Hermingard*: and by the last wrote in his own Name, and in the Name of the Bishops his Suffragans, he enjoyns him to compel Count *Baldwin* to make due Restitutions of the Church Revenues which he had seiz'd on, to send him the Letter which they wrote to him upon the same Subject; and to go and meet with Bishop *Herilon* at *Arras*.

The eleventh was writ to this *Herilon*, upon the account of *Dodilon*'s having caus'd the Body of Saint *Calixtus* to be taken away; which had been bequeathed by *Radulphus* to the Church of *Rheims* whither it was brought.

The Twelfth was directed to *Didon* Bishop of *Laon*, whom he reproves for having refused the Sacraments of Penance and the Eucharist, at the point of Death, to one *Walcher*, who was Executed for High Treason; and for denying him Burial, and forbidding any Prayers to be made for him.

In the Thirteenth he desires *Peter* a Roman Prelate to obtain the favour of Pope *Formosus*, that he might put *Heriland*, turn'd out of his own Diocess of *Teroiane*, into Possession of the Bishoprick of *Chalons*, putting him in mind of what had been done in the Case of *Aetardus* Bishop of *Nants*, who had been Translated to *Tours*.

The Fourteenth was directed to *Honoratus* Bishop of *Beauvais*: He complains, that this Bishop was his open and profess'd Enemy; Exhorts him to a Reconciliation, and gives him to understand, that he was accus'd of Rapines: He takes Notice to him of the Excommunication of one nam'd *Aldramus*, which the Bishop of *Beauvais* had thunder'd out, and which he said that the Archbishop of *Rheims* was bound to put in execution: As to this point he tells him, that he was always ready to follow the advice and opinion of other Bishops, but that he knew of no Power which the Church of *Beauvais* had to command the Church of *Rheims*; and that this Excommunication was not grounded on a Lawful and Canonical Reason, but only because this Man had left the Interest of *Eudes*, and embraced that of King *Charles*. He likewise Summoned him to appear at the Ordination of the Bishops of *Senlis* and *Chalons*, and gave him to understand that Pope *Stephen* had order'd him to send him to *Ravenna*.

The Fifteenth is a Letter of Compliment to *Teutbaldus*, Bishop of *Langres*.

The Sixteenth was directed to *Radulphus* Successor to *Didon* Bishop of *Laon*, whose Promotion to that Dignity he Congratulates, and advertis'd him that he had too rashly Excommunicated one of

of his Diocessans, hinting withal that he gave him his advice as a Friend to a Friend, not being willing to make use of that Authority and Priviledge which the Church of Rheims had from all Antiquity, of succouring all those who made their Application to it, and thought themselves injur'd by their Bishops.

We might likewise to these Letters joyn that of Mancion Bishop of Chalons, directed to Fulcus, and publish'd by Father Mabillon in the third Tome of his Collections, wherein he asks the Archbishop's Advice, how he ought to behave himself with relation to a Priest who was solemnly betrothed to a Woman, and would marry her publickly.

In the seventh Chapter Flodoard speaks of several Letters of Fulcus, directed to Abbots, and to Persons of Note.

The first was directed to an Abbot called Stephen, whom he comforts upon his having been deprived of a Bishoprick to which he had been elected.

In the second he reprov'd Baldwin Count of Flanders, for the many Injuries he offer'd to the Churches of his Country: and among others for having caus'd a Priest to be whip'd; for having turn'd out several Parochial Priests out of their Churches, in order to make room for others of his own choosing; for having unjustly seiz'd upon an Estate which the King had bestow'd on the Church of Noyon; for having seiz'd upon a Monastery, &c. he threaten'd to Excommunicate him, in case he did not forthwith make Restitution, and leave off his Cruelties to the Church.

The third is directed to the Clergy and Laity of Senlis upon the Election of a Bishop.

The fourth to the Clergy of Laon upon the same Subject.

The fifth to the Monks of Corby, whom he severely reproves for their having cruelly turn'd out their Abbot.

These are all the Letters of Fulcus, which are mention'd in Flodoard; the very Extracts of which shew us, that this Archbishop wrote with a great deal of Strength and Authority; That he was zealous for the welfare of the Church, for the Dignity of Bishops, and particularly for the Rights and Prerogatives of the Church of Rheims. He was assassinated by Winemare and others of Count Baldwin's Creatures in the Year 900, which Count was incens'd against him for having taken away from him the Abby of S. Wast, and the Castle of Arras.

The Letters of Fulcus to the Abbots.

HERVEUS Archbishop of Rheims.

HIS Successor was one HERVEUS, a young Lord belonging to Court, and Nephew to Count Hughbold. He was ordain'd by the unanimous consent of all the Bishops of the Province. Immediately after his Ordination he soon render'd himself capable of governing his Diocess, and gain'd the Esteem and Love of all the World by his Charity to the Poor, by his sweet Temper, by his good Nature, and by the Zeal he express'd for the Welfare of the Church, and for Ecclesiastical Discipline. He held several Provincial Councils, wherein he discours'd very usefully of Religion, and of the Peace both of Church and State, and of the Conversion of the Normans, who about that time embrac'd the Christian Faith. It was for their sakes that he sent to Guy Archbishop of Roan a Letter containing three and twenty Articles extracted out of the Canons and Letters of the Popes, about the manner of treating those, who after they had been baptiz'd, had apostatiz'd, and afterward's return'd to the Church. In the Year 909. he held a Council at Trosly (a Village near Soissons) at which assisted the Archbishop of Roan, with the Bishops of Laon, Beauvais, Noyon, Chalons, Soissons, Cambrai, Meaux, Senlis, Terouane and Amiens; in which, after he had discours'd at large of the Miseries under which France groan'd, which he imputed to the Sins both of the Laity and the Clergy, he gave them very fine and large Instructions, grounded on several Passages of the Fathers and Canons of Councils. 1. Concerning the Honour and Respect due to Churches and to Ecclesiasticks. 2. Concerning the Duty and Allegiance which Bishops and Ecclesiasticks ow'd to their King, and concerning the Duties and Qualifications of a Prince. 3. Concerning the Reformation of those Abuses which were crept into the Monastick Life, and particularly concerning the Abbies which were possess'd by Laicks. It was ordain'd that Abbots should be Religious Persons, well skill'd in the Regular Discipline; and that the Monks and Religious should live according to their Profession and Rule, praying for the Welfare of Kings, for the Peace of the Kingdom, and for the Tranquility of the Church, without concerning themselves with Secular Affairs, without hunting after the Poms of this World, and without inroaching on the Rights and Priviledges of Ecclesiasticks: and that they might have no Excuse for stragling, the Abbots were enjoyn'd, or at least those who had the Government of Monasteries in their Care, to provide them Necessaries. 4. Against those who either by violence, or by any other method, seiz'd on Church Lands: which he look'd upon as Sacrilege. 5. Against those who either abus'd or persecuted the Clergy. 6. Against those who would not pay Tithes, and the other Revenues belonging to the Church. The Duty of Tithes reached not only to the Fruits of the Earth, and to the Breed of Cattle, but likewise to those things which were the Profits of a Man's Industry and Labour. 7. Concerning the Rapines and Robberies so rise at that

HERVEUS Archbishop of Rheims.

The Council of Trosly in 909.

Herveus time. He demonstrates the Enormity thereof, and shews the Obligation they lay under of making Restitution, before they could expect Absolution. 8. Against stealing young Women, and against clandestine or unlawful Marriages. 9. Concerning the Prohibitions renew'd so often by the Canons against Priests having Women amongst them. 10. Concerning the Chastity which all Christians were oblig'd to preserve in their Words and Actions. 11. Concerning the Obligation of keeping strictly to the Oaths they took, without being perjur'd. 12. Against quarrellome Persons who took delight in Law-Suits and vexatious Prosecutions. 13. Against Homicides and Lyars. 14. Against the Abuse which then prevail'd of rifling the Goods of Bishops after their Decease. Upon this he advises that two or three of the neighbouring Bishops, upon the News of the Death of their Brother, should go and perform the last Offices over him. In the Conclusion, he exhorted the Bishops to refute the Errors of *Photius*. Lastly, He sums up in a few words what Christians ought to believe and practice, and exhorts them faithfully to discharge their Duties.

The Council of Trofly in the Year 921. In the Year 921. *Herveus* held another Council at the same place, wherein he took off the Excommunication issued out against Count *Ertebold*, who had seiz'd upon some of the Church Revenues.

This Archbishop assisted *Charles the Simple* in his Expedition against the *Hunns*, who ravag'd *Lorraine*, and was the only Man who continued Loyal to that Prince, when he was abandon'd by the French Lords. In the Year 920. he brought him back to *Rheims*, and adjust'd Matters betwixt him and his Lords, and re-establish'd him in his Kingdom. But within a short time after the Lords revolted again, and being met at *Rheims*, they elected King *Robert*, and *Herveus* was constrain'd to crown him. He did not survive this Coronation but four days, and dy'd in the Year 922. having presided over the Church of *Rheims* Two and twenty years lacking four days.

Seulfus caus'd *Seulfus* to be elected in his room, who was then Archdeacon of that Church. He had been the Disciple of *Remy* of *Auxerra*, who had instructed him in the Sciences, both Divine and Prophane. He was ordain'd by *Abbo* Bishop of *Soissons*, and by the other Bishops of the Province of *Rheims*. *Eudes* the Brother of *Herveus*, and a Nephew of that Name, were cited before him, being accus'd of Disloyalty to *Robert*; and they not justifying themselves, were strip'd of all the Revenues of the Church of *Rheims* in their possession, and cast into Prison: the former in the Custody of *Hebert* Count of *Vermandois*; and the latter at *Paris*. In a Provincial Council held in the Year 923. he impos'd a Penance on those who had born Arms in the War between *Robert* and *Charles*; and in another Council held in the Year 924. at *Trofly*, he put an end to the Difference which was between Count *Isaac* and *Stephen* Bishop of *Cambray*; the former paying an hundred pounds to the latter, for the wrong he had doneto his Church. 'Tis said that *Seulfus* agreed with *Hebert* to resign the Archbishoprick to the Son of that Count. However the case was, *Seulfus* did not enjoy this Dignity long, being prison'd in the Year 925. by the order of *Hebert* as it is suppos'd.

Presently after his death that Count came to *Rheims*, and having called thither *Abbo* Bishop of *Soissons*, and *Bauvo* Bishop of *Chalons*, he caus'd his Son *Hugh*, who was not then above five years old, to be elected by the Clergy and People of *Rheims*. Afterwards he procur'd the Confirmation of this Election by King *Radulphus*, who committed the Temporalities of this Diocess to *Hebert*, till his Son came of Age to take upon himself the Government thereof. The Spiritualities were conferr'd by Pope *John X.* on *Abbo* Bishop of *Soissons*, so that *Hebert* became absolute Master of that Church, and drove out of it all the Clergy whom he suppos'd to be against his Interests, and among others *Fleddard*, as he himself informs us.

The Wars between Hebert and Radulphus. In the Year 927 King *Radulphus* and Count *Hebert* fell out upon the account of the Earldom of *Laon*, which *Hebert* would have had given to his Son *Odo*, and which the King desir'd to keep for himself. *Hebert* willing to rely on a Power which might support his Pretensions, had an Interview with *Henry* King of *Germany*, and struck up an Alliance with him. He caus'd a Council to be conven'd the same Year at *Trofly*, notwithstanding the Prohibition of King *Radulphus*, which consist'd of six Bishops of the Province of *Rheims*: Afterwards he deliver'd *Charles the Simple* out of Prison, brought him to *S. Quintin*, and procur'd an Interview between him and *Radulphus* Duke of *Normandy*: from whence he brought him to *Rheims*, and writ to Pope *John X.* for the reestablishing of that Prince. This attempt oblig'd *Radulphus* to quit the City of *Laon* to *Hebert*, and to adjust Matters with him. *Radulphus* Duke of the *Normans* would not restore to *Hebert* his Son *Odo*, till he had set *Charles* at liberty, and promis'd to obey him. At the same time *Hebert* invited to *Rheims* *Odalric* Archbishop of *Aix*, who had been turn'd out of his Church by the *Saracens*, that he might there discharge his Episcopal Functions; and to reward him, he gave him the Abby of *S. Timotheus*, with the Revenue of a Prebend.

The State of France. France was then as it were parted between the great Lords, and the Regal Authority was extremely cramp'd. *Hugh the White*, Count of *Paris*, and *Hebert*, were two of the most powerful: *Radulphus* had the Title of King, and that little of the Regal Authority which remain'd. For *Charles* was the sport and pastime of all three. As soon as *Hebert* was reconcil'd to *Radulphus*, he threw *Charles* again into Prison; and *Radulphus* afterwards returning to *Rheims*, gave him a seeming sort of Liberty, which he did not long enjoy, dying on the Seventh of October in the Year 929. After his Death *Hugh* and *Hebert* fell out, the Umbrage of which quarrel was, that the Latter had given Entertainment to several Vassals belonging to the former, and among others to *Herluin* Count of *Monstreuil*. *Radulphus* sided with his Brother-in-law *Hugh* and there was a warm War between them: but *Radulphus* having taken the City of *Rheims* in the Year 931. caus'd *Artaldus*, a Monk

of *S. Remy*, to be ordain'd Archbishop of the place, who the year after receiv'd the Pall from Pope *Artaldus* *John XI.* This Archbishop held a Council in the Year 934. at *Chateau-Thierry*, where he ordain'd *Hildegarius* Bishop of *Beauvais*; and in the same year he ordain'd *Fulbert* Bishop of *Cambray*. The year after he held another Council at *Fismes*, wherein he Excommunicated those who had made an unlawful Seizure on the Revenue of the Church. King *Radulphus* being dead, *Hugh the White* recall'd out of *England* *Lewin*, *Charles the Simple's* Son, call'd upon that account *Lewin d'Outremer*, and caus'd him to be crown'd at *Laon* by *Artaldus* Archbishop of *Rheims*, who continued in the peaceable possession of his Archbishoprick for some time, and ordain'd Bishops in all the Churches of his Province, except *Chalons* and *Amiens*. But *Hebert* would not endure that any other but himself should be in the possession of so considerable a Post, and thereupon sent several of his Troops to take and rife the Castles and Villages which belong'd to the Archbishoprick of *Rheims*. *Artaldus* for this Excommunicated him. King *Lewin* to make him amends for the Losses he sustain'd, granted him the Earldom of *Rheims*, and the Privilege of the Mint, and assisted him in taking several Castles which were held out by the Troops of *Hebert*. Fortune did not long favour *Artaldus*; for *Hugh* entering into a new League with *Hebert* against *Lewin d'Outremer*, they came with *William* Duke of *Normandy*, besieg'd the City of *Rheims*, became Masters of it at the end of six days, and caus'd *Artaldus* to appear in the Church of *S. Remy*, in the presence of several Lords and Bishops; and oblig'd him to make a Resignation of his Archbishoprick, and to content himself with the Abbeys of *S. Bazol* and *Avenay*, into the former of which he retir'd, after he had govern'd the Church of *Rheims* for the space of Eight years and seven months. *Hugh* the Son of *Hebert*, was replac'd in possession thereof, and was ordain'd Priest by *Guy* Bishop of *Soissons*, three Months after his return, and fifteen Years after his first Election. He had spent this Interval of Time at *Auxerre*, where he had follow'd his Studies under *Guy* Bishop of that City, who had ordain'd him Deacon; for he had receiv'd his other Orders at *Rheims* from the Hand of *Abbo* Bishop of *Soissons*.

The next Year, namely 941. the two Counts *Hebert* and *Hugh* conven'd the Bishops of the Province of *Rheims* at *Soissons*, and enter'd into a Consultation of ordaining *Hugh* the Son of *Hebert* Archbishop of *Rheims*. The Deputies of the Clergy and Laity of *Rheims* met there, and demand- ed that he might be ordain'd, asserting that *Artaldus* had not been Elect'd according to the Canon, but intruded by Force; and that he had given up all the Title he could claim to that Archbishoprick. Upon this Remonstrance, the Bishops resolv'd upon ordaining *Hugh*, and immediately set out for *Rheims* for that purpose. *Artaldus* was already withdrawn to *Lewin d'Outremer*: but that Prince having been defeated in the Year 941. near *Laon*, *Artaldus* was very lucky in reconciling himself with *Hugh the White* and *Hibert*, in re-entering into the Possession of his Abbeys, and in making a League with *Hugh* Archbishop of *Rheims*, who soon after receiv'd the Pall that was sent him by Pope *Stephen VIII.* Notwithstanding this League, *Artaldus* return'd to *Lewin d'Outremer*. In the mean time *Hebert* dying in 943. *Lewin* was perswaded by *Hugh the White* to entertain the Sons of this Count, and also to leave *Hugh* in possession of the Archbishoprick of *Rheims*, upon condition that they restor'd to *Artaldus* his Abbeys, give him another Bishoprick, and grant that his Kinsmen should retain the Honours they had obtain'd. This Treaty was not long kept; for *Hugh the White* and *Lewin d'Outremer* Warring against each other, the latter laid Siege twice to the City of *Rheims*, and the second time having chas'd away *Hugh* Archbishop of *Rheims*, he enter'd the City, and re-establish'd *Artaldus*, who was replac'd in his See in the Year 946. by the Archbishops of *Treves* and *Mayence*. The Church of *Amiens* becoming Vacant the year after, *Hugh* ordain'd *Terbold* Archdeacon of *Soissons* Bishop thereof, which occasion'd a Trial which was brought before an Assembly of Bishops and Lords, held near the River *Cher*. The Affair was not brought to any Issue at that place, but put off to *November*. In the mean time *Artaldus* was left in possession of the Archbishoprick of *Rheims*, and *Hugh* permitted to stay at *Mouzon*.

A Council was call'd and held at *Verdun*: wherein were *Robert* Archbishop of *Treves*, *Artaldus* Archbishop of *Rheims*, *Odalric* Archbishop of *Aix*, *Adalberon* Bishop of *Metz*, *Gozelin* Bishop of *Tulle*, *Hildebold* Bishop of the Upper *Rhine*, in the presence of *Bruno* an Abbot, Brother to King *Orto*, and of the Abbots *Agenold* and *Odilo*. *Hugh* was cited thither by two Bishops, but would not appear. The Synod adjudg'd the Archbishops of *Rheims* to belong to *Artaldus*.

Another Council was call'd in *January* following upon the same Subject, and held in the Church of *S. Peter*, near to *Mouzon*. They met at the time appointed, and *Hugh* made his appearance. But after he had discours'd with *Robert* Archbishop of *Treves*, he withdrew, and only caus'd a Letter to be presented by one of his Clergy, which was brought from *Rome*, and writ in the name of Pope *Agapetus*, wherein it was order'd that *Hugh* should be re-establish'd in the Archbishoprick of *Rheims*. The Bishops having read the Letter, alledg'd that it would not be reasonable to supersede the Execution of the Orders which they had reciv'd from the Holy See, upon the account of a Letter presented by the Enemy of *Artaldus*, and after they had read the nineteenth Chapter of the Council of *Carthage*, concerning the Accuser and the Accused, they adjudg'd *Artaldus* to have continued in the Communion of the Church, and in possession of the Archbishoprick of *Rheims*; and that *Hugh*, who had been already summon'd before two Synods, without appearing to either, ought to be depriv'd of the Communion and Government of that Church, till such time as he should clear himself in a General Council. This Sentence they notified to *Hugh*, who for his part declar'd, that he would not submit to it. In the mean time *Artaldus* having appeal'd to the Authority of the Holy See, Pope *Agapetus* sent Bishop *Marinus* his Vicar to King *Orto*, that he might call a General Synod, to pass a definitive Sentence on this Affair.

The Council
of Ingel-
heim in fa-
vour of
Artaldus.

It was held at *Ingelheim* the seventh of June in the Year 948. *Marinus* the Pope's Legat was the President thereof, and the Archbishop of *Cologne*, *Mayence*, *Treves*, and *Hamburg* his Assistants, with six and twenty Bishops of *Germany*, without reckoning *Artaldus* Archbishop of *Rheims*, upon whose account the Assembly met. The Kings *Orto* and *Lewis d'Outremer* were likewise present. The latter made his Complaints against the Rebellion of *Hugh*; and afterwards *Artaldus* presented his Petition to the Pope's Legat and the Synod, wherein he gave a Remonstrance of all his Concerns, which was as follows. That after the death of *Herveus*, *Seulfus* who had been put up in his place, declar'd himself against the Kindred of his Predecessor: and that he might gain his point, he enter'd into a Confederacy with Count *Hebert*, who cast them into Prison, where they were confin'd till the death of King *Robert*. That *Seulfus* dying in the third year of his Pontificate, being possen'd (as several attest'd, by *Hebert's* Creatures, that Count seiz'd on the Church of *Rheims*, and was in possession thereof for the space of six years by the permission of King *Radulphus*. But that afterwards that King being mov'd by the Remonstrances of the Bishops, who complain'd that that Church was left so long without a Pastor, after he had made himself Master of *Rheims*, had caus'd him to be ordain'd by eighteen Bishops. That he had discharg'd the Episcopal Functions for nine years together, ordain'd eight Bishops, and a great many Clerks, and crown'd King *Lewis* and Queen *Gerberga*. But that Count *Hugh* being incens'd against him, because he would not join in his Revolt against the King, had forc'd him, after he had taken the City of *Rheims*, to resign his Archbishoprick, had sent him into the Monastery of *S. Bazol*, and had put into his place *Hugh*, Count *Hebert's* Son, who had been ordain'd Deacon at *Auxerre*. That afterwards he call'd a Synod at *Soissons*, wherein a Proposal was made to him to permit the Ordination of *Hugh*. That he immediately oppos'd it, and had declar'd them Excommunicated who should ordain any other Archbishop of *Rheims* whilst he was living, and him who should accept of such Ordination. That afterwards, to get out of their hands, he had desir'd them, that they would let him go to ask advice of the Queen, and his Friends, what he ought to do, and that they would send some body along with him to know his answer. They sent with him Bishop *Deroldus*, to whom, in the presence of the Queen, he gave this Answer, That he Excommunicated the Bishops who should dare to ordain another in his place; repeating the Protestation he had formerly made of appealing to the Holy See. That without being concern'd at this Denunciation, some of these Bishops went to *Rheims* to ordain *Hugh*. That from that time King *Lewis* proving unsuccessful, he had been oblig'd to wander from place to place like a Vagabond; and that afterwards several of his Friends had brought him by force to the Counts *Hugh* the White and *Hebert*, who having him in their power, constrain'd him to resign the Revenues of his Church, and sent him into the Monastery of *S. Bazol*. That being inform'd that they design'd to make away with him, he fled to *Laon*. That since that, King *Orto* came in to the assistance of King *Lewis*, had turn'd *Hugh* out of the Archbishoprick of *Rheims*, and re-establish'd him therein. That *Hugh* retir'd to the Castle of *Mouzon*: that in the Conference held upon the River *Oher*, where he was present with *Hugh*, his Affair was there debated before the Bishops then present. That *Hugh* had there produc'd a Letter writ to the Pope in his name, whereby he desir'd to be discharg'd from his Archbishoprick, which he had maintain'd was counterfeit. That the Favourites of *Hugh* having alledg'd that an Affair of that Importance could not be determin'd in that Assembly, because it was not a Synod convoked according to form, they had put it off to November, wherein a Synod was to be held; and that in the mean time it was order'd, that he should have the Government of the Church of *Rheims*, and *Hugh* was allow'd to stay at *Mouzon*. That *Hugh* came in the Season of Vintage with Count *Thibold*, to carry off all the Wine round about the City of *Rheims*. That the Synod had been held at *Verdun* as appointed, to which *Hugh* was cited, and he would not make his Appearance, nor to another held afterwards near *Mouzon*, which had pass'd a Sentence absolutely in his favour. But that *Hugh* having declar'd that he would not submit to this Sentence, and remaining still at *Mouzon*, he had sent to Rome by the Ambassadors of King *Orto* a Petition containing his Complaints; that he expected the Issue of all from the Orders of the Holy See, and the Determination of the Council. This Petition of *Artaldus* having been read in Latin and in the old Teutonic Language, *Sigeboldus* a Clerk belonging to *Hugh* enter'd, presented to the Council the Letter which had been brought from Rome, and which had been already produc'd before the Council of *Mouzon*, and avouch'd that it had been given him by the Legat *Marinus* then present. It was written in the name of Guy Bishop of *Soissons*, *Hildegaire* Bishop of *Beauvais*, and of all the other Bishops of the Province of *Rheims*, who desir'd the re-establishment of *Hugh* and the Expulsion of *Artaldus*. When this Letter had been read, the Bishops therein mention'd did declare that it was Counterfeit, and that they had never heard the least mention of any such thing, nor gave their Consent that such a Request should be made in their Names. Upon this their Declaration this Deacon was depos'd as an Impostor and Calumniator; and in the same Session *Artaldus* was confirm'd in the Archbishoprick of *Rheims*. In the second Session *Robert* Archbishop of *Treves* alledg'd, that since they had re-establish'd *Artaldus* as lawful Archbishop of *Rheims*, it was requisite to condemn the Intruder. *Marinus* told them the Council ought to pronounce a Sentence agreeable to the Canon; and after the Decrees of the Pope's touching this Subject were read, the Bishops declar'd *Hugh* to be Excommunicated and thrown out of the Church, till such time as he should do Penance for his Fault. In the other Sessions they debated on several Points relating to Church Discipline; and all the Acts of this Council are reduc'd into Ten Canons.

The first contains the Excommunication of *Hugh*:

The

The second, the Resettlement of *Arraldus*, and the Excommunication of those, who were ordain'd by *Hugh*, unless they should appear before the Synod to be held at *Treves*, September 13. to make Satisfaction, and to receive Penance for what they had done.

The third inflicts the same Punishment on Count *Hugh the White*, for having turn'd out *Radulphus*, Bishop of *Laon*.

The fourth prohibits the Laity from bestowing Churches on Priests, or from turning them out of them without the Approbation of the Bishop.

The fifth is against those who abuse the Priests, or do them any wrong.

In the sixth, it is order'd that the whole *Easter-Week*, and the *Monday, Tuesday, and Wednesday* after *Whitsunday* should be kept as Festivals, as well as the *Lord's Day*.

In the seventh, it is order'd, that in the *Grand Litany* (which is on *S. Mark's day*) a Fast shall be kept as in the *Rogation-Week* before the *Ascension*.

The eighth imports that the Laicks should have no share of the Offerings which the Faithful offer'd on the Altar.

The ninth, that the Cognizance of all Differences about Tithes should be brought before the Bishops.

The tenth and last Canon is imperfect, and one cannot well comprehend the meaning thereof; There is mention made of Widows dedicated to the Service of God.

After this Council *Lewis d'Outremer* assisted by *Conrad Duke of Lorrain*, retook *Mouzon*, *Montagne* and *Laon*, and the Bishops being met at *Mouzon*, Excommunicated Count *Thibold*, and cited Count *Hugh the White* to appear before the Synod to be held at *Treves*. In this Assembly, *Guy Bishop of Soissons*, who had ordain'd *Hugh*, came to wait upon King *Lewis*, and to give him Satisfaction.

Arraldus when he departed from *Laon* went to *Treves* with *Guy Bishop of Soissons*, *Radulphus Bishop of Laon*, and *Wickfry of Terrouane*, wherethey met with *Marinus* the Pope's Legat, and *Robert Archbishop of Treves*, who waited for their coming, without whom there would not have been any other Bishops of *Germany* and *Lorrain*. *Marinus* asked *Arraldus* and the rest of the Bishops, how *Hugh the White* had behav'd himself since the last Synod, and whether the Letters which cited him before the Synod had been deliver'd to him. They reply'd, That he still persisted in his Rebellion and Robberies; that one of their Letters had been deliver'd to him, and that the other had been intercepted by his Party. Upon this Reply, It was asked whether any one was come on his behalf; and none appearing, the Assembly was adjourn'd till the morrow. On that day there appear'd no Deputy in behalf of Count *Hugh*; and tho' the Clergy and Nobles cry'd out, that he ought to be Excommunicated; yet that was put off to the third day. In the mean time they consulted about the Affair of the Bishops who had been cited before the Synod, or who had any hand in the Ordination of *Hugh*. The Bishop of *Soissons* begg'd Pardon and obtain'd it; the Bishop of *Terrouane* was found to have no hand in the Ordination; and the Bishop of *Noyon* was excus'd by reason of his Sickness. On the third day *Hugh the White* was Excommunicated till such time as he should come and ask the Legat and the Bishops Pardon for what he had done: and in case he should defer that, he enjoy'd him to go to *Rome* for Absolution. There were likewise two Bishops Excommunicated who were ordain'd by *Hugh*, the one of *Amiens*, the other of *Senlis*; and a Clerk who had instituted and inducted the Latter. *Hildegairus Bishop of Beauvais* was cited before *Marinus*, or to *Rome*, for assisting at their Ordination: and lastly, the young Count *Hebert*, Brother to *Hugh*, was likewise summon'd to make Satisfaction for the wrong he had done the Bishops. All these things were transacted in the Year 948. and from that time forward *Arraldus* remain'd in possession of the Archbishopric of *Rheims*, which was made sure to him by the Peace concluded between *Lewis d'Outremer* and *Hugh the White* in the Year 953. In the same Year this Archbishop held a Council of five Bishops at *S. Thierry*, wherein he Excommunicated Count *Reginald*, who had seiz'd upon the Revenues of the Church.

Arraldus dying the last day of *August* in the Year 967. after he had been Archbishop of *Rheims* thirty years, several Bishops propos'd the Re-establishing *Hugh*. The Affair was debated in a Council held in a Village of the Diocels of *Meaux* upon the River *Marne*, consisting of Thirteen Bishops of the Provinces of *Rheims* and *Sens*. The Bishops of *Laon* and *Chalons* very strongly oppos'd his Restoration, and the Case was referr'd to the Arbitration of his Holiness. He gave them to understand by *Bruno Archbishop of Cologne*, that *Hugh* had been Rejected and Excommunicated by the Councils of *Rome* and *Pavia*, and that there was no thinking of him again. Whereupon they elected a Clerk of the Church of *Rheims* call'd *Odalric*, the Son of a Count nam'd *Hugh*, who was supported by King *Lotharius*, by the Queen-Mother, and by *Bruno*. He enjoy'd the Archbishoprick very peaceably for the space of Seven years, and dy'd in the Year 968. His Successor was *Adalberon*, Brother of Count *Henry*, who govern'd the Church of *Rheims* for Nineteen years, with a great deal of Prudence and Candor. Under his Episcopacy a Council was held at *Rheims* in the Year 975. whereof *Stephen Deacon of Pope Penedict VII.* was President. In this Council *Thibold* was Excommunicated for having unlawfully seiz'd upon the Church of *Amiens*. In the Year 972. he held another Council at *St. Mary's Mount*, wherein he procur'd a Ratification of an Order he had made, of putting Monks into the Monastery of *S. Mouzon* instead of Canons who were there: After the death of this Archbishop, *Hugh Capet* laid hold on this opportunity of taking into his Interests *Arnulphus*, the Bastard Brother of *Charles Duke of Lorrain*, the last of the *Carolignian Race*.

Clerk

The Council of Ingelheim in favour of Arraldus.

The Council of Treves.

The death of Arraldus.

Odalric Archbishop of Rheims.

Arnulphus Archbishop of Rheims.

Arnulphus Clerk of the Church of *Laon*, by procuring him to be elected Archbishop of *Rheims* in the Year 989. who immediately took of him an Oath of Fidelity. But within six Months after his being in possession of the Archbishoprick of *Rheims*, his Brother *Charles* was introduc'd into that City, and became Master of it by means of a Priest nam'd *Adalger*. Which was brought about, as 'tis suppos'd, by the Intelligence he had from the Archbishop, who however was carry'd by his Brother to *Laon*, and cast into Prison for forms sake. *Arnulphus* notwithstanding issued out a Sentence of Excommunication against those who had made an unlawful Seizure of the Revenues of the Church of *Rheims*; and the Bishops of the Province met at *Sens*, and pass'd a Decree against *Adalger*, whereby they Excommunicated him and all others who had any hand in the Usurpation made upon the Churches of *Rheims* and *Laon*. This Excommunication was sent to all the Bishops, and Complaints were made to the Holy See, who took part with *Arnulphus*. But *Hugh Capet*, who had always suspected his Treachery, having discover'd that his Suspicion was not groundless, and that he was in the Interests of his Brother, wrote against him to Pope *John XV.* and caus'd the Bishops of the Province of *Rheims* to write to him likewise, who accus'd *Arnulphus*, and desir'd he might be Condemn'd. After this *Hugh* becoming Master of the City of *Laon*, and having *Charles* in Custody, he took *Arnulphus*, and brought him to *Rheims*, where he call'd a Council to proceed against him. It consisted of six Suffragans of the Archbishoprick of *Rheims*, viz. *Guy* Bishop of *Soissons*, *Adalberon* of *Laon*, *Herveus* of *Beauvais*, *Gotesman* of *Amiens*, *Ratbode* of *Mayon*, and *Eudes* of *Sens*; besides them were *Debert* Archbishop of *Bourges*, *Sigwin* Archbishop of *Sens*, *Gautier* Bishop of *Autun*, *Bruno* of *Langres*, *Milo* of *Mascon*, *Arnulphus* Bishop of *Orleans*, and *Hebert* of *Auxerre*, with several Abbots of several Diocesses. *Sigwin* was President thereof, and *Arnulphus* of *Orleans* Prolocutor. In the first Session held the sixteenth of June in the Church of *Bazol*, *Arnulphus* Archbishop of *Rheims* was accus'd for having betray'd his Trust to King *Hugh*, and being the chief Cause of the taking that City. *Sigwin* Archbishop of *Sens*, alledg'd that he would not permit a Process to be made on this Charge, till he was sure that *Arnulphus* should not be put to Death in case he were Convicted of High Treason; and moreover cited the Thirty first Chapter of the Council of *Toledo*, which imports that Bishops shall not proceed to the Determination of such Matters, till they had engag'd the Princes upon Oath to remit the Punishment of the Offenders. *Herveus* shew'd that it would be of worse consequence if the Prince should take cognizance of the Case, and deprive the Bishops of the right of doing it. *Bruno* declar'd that he was most concern'd in this Affair; that upon the account of his being a Retainer to the King *Lotharius* his Uncle, he had engag'd himself for the Fidelity of *Arnulphus*, that he might be made Archbishop of *Rheims*, in hopes that he would not let him suffer any prejudice for this Act of Kindness: That *Arnulphus* was so far from making his due acknowledgments, that he had begun to persecute his Friends, and had put him in danger of his Life: that he had to no purpose warrant'd that he would not break the Oath of Fidelity which he had taken to King *Hugh*; that there was sufficient Evidence of his Treachery, because the Authors of that Rebellion were his most intimate Friends, and such as he esteem'd very highly. As to that which was alledg'd, that care ought to be taken that the Offender should not lose his Life; he answer'd, that there was no need to fear any such thing under Princes so merciful as theirs were; but that it was more to be fear'd, whilst they endeavour'd after the Safety of one Man, that the whole Ecclesiastical Order would be expos'd to danger. At last it was concluded, that the Priest who had deliver'd up the Gates of the City to Duke *Charles*, should be brought in. Whilst they staid for his coming, they read over the Oath of Fidelity which *Arnulphus* had taken to King *Hugh* and King *Robert*. Afterwards the Priest nam'd *Adalger* appearing, declar'd that it was *Arnulphus* who gave him the Keys of the City Gates, with orders to deliver them up to Duke *Charles*. After this Evidence was given, they read the Decree which *Arnulphus* had made against those who made an unlawful Seizure of the Revenue of the Church of *Rheims*, which prov'd that himself was Excommunicated, because he was the Author of that Depredation, and went shares with those who committed it. To this was joyn'd the Sentence of the Bishops of the Province of *Rheims*, pass'd at *Sens* much about the time wherein they began to suspect *Arnulphus* of Treason. After the reading of these Papers and the Canons of the Council of *Carthage* against Persons Excommunicated who partake of the Sacrament, and against Bishops who do any thing contrary to the Oath which they have taken in their Ordination, leave was given to all who were minded to vindicate *Arnulphus*, to say freely what they could in his behalf. The Clergy of his own Church would neither accuse nor defend him: But *John Scholasticus* of *Auxerre*, *Ranulphus* Abbot of *Sens*, and *Abbo* Superior of the Monastery of *Fleury*, undertook to defend him, and produc'd a great many Passages extracted out of the false Decretals of the Ancient Popes, to prove that *Arnulphus* ought to be re-establish'd before they proceeded to judge him; and that they might not judge him till he had been cited several times, and the Holy See made acquainted with the Business. It was answer'd them that he had sufficient Notice given him; That they ought not to re-establish him till he had receiv'd such a Sentence as declar'd him Absolv'd, since he had been already Condemn'd; That *Hildemare* Bishop of *Beauvais*, and *Abbo* Archbishop of *Rheims* charg'd with the same Crime as *Arnulphus* was, had been judg'd by the Synods of the Province; That the Holy See had been already inform'd of this Affair by the Letters of King *Hugh*, and of the Bishops of the Province of *Rheims*, which had been carry'd to *Rome* by Deputies, which the Pope at first had pretty well entertain'd: but that since Count *Hebert* had presented his Holiness with a fine white Steed and several other things, he deny'd to give them any further Audience. The Deputies which Bishop *Bruno* had sent to *Rome* for his Release, added, that having requested the Pope to Anathe-

The Council
of Rheims
against
Arnulphus.

matize those who were guilty of his Confinement, the Clerks of the Pope had demanded Money of *The Council* them for it; and that they not being willing to give them any on that account, the Pope had told of Rheims them as his final Answer, That the Person for whom he had been Apprehended might release him, *against Arnulphus.* if he thought fit: from whence they concluded, that the Holy See did not hinder them from proceeding upon the Spot to the Judgment and Determination of that Affair. But they carried the Point higher yet, and *Arnulphus* Bishop of *Orleans* remonstrated, that they might go on in the Trial, without waiting for what *Rome* should say in the Case. And after he had made Protestation that all due Respect ought to be paid to the Holy See and its Decisions, without offering prejudice to the Canons of the Councils; he gave them to understand that there are two things of which great care ought to be taken, which were not to permit that the Silence, or the new Laws or Institutions of the Popes, be any prejudice to the Ancient Laws of the Church: Because this would be to overthrow all order, and to make every thing depend on the Will and Pleasure of one single Man. That this did not derogate any thing of the Privileges of the *Pontifex Maximus*; because if the Bishop of *Rome* were a Man of Worth for his Learning and his Piety, there was no fear of his Silence, or of his Altering the Constitutions of the Church. That if on the contrary, either out of Ignorance, or Fear, or Passion, he should swerve from Justice, his Silence and his new Decrees were the less to be fear'd; because he who acts contrary to the Laws, cannot prejudice the Laws. From thence he took an occasion to lament the sad Estate of the Church of *Rome*, and gave a brief account of the Popes from *Ostavian* to *Boniface*, and shew'd his abhorrence of their Irregularities. He asked whether Bishops, noted for their Sanctity and Piety, were oblig'd to submit themselves blindly to such Infamous Monsters, who had no Learning, neither Divine nor Profane. He complain'd that they should advance to the highest Post of the Church the meer Scum and Refuse of the Clergy; Pastors who more deserv'd the name of Walking Statues, than of Reasonable Men. Upon default of excellent Popes, he was for consulting Metropolitans; and took notice that there were a great many such in *Gallia*, *Belgica*, and in *Germany*, very well skill'd in Matters of Religion; and that it was more proper to ask their Opinion, if the War which happens between Princes did not hinder it, than to go to seek it in that City, which at present declares in favour of him who gives most, and weighs its Judgments by the Number of Crowns which are presented. He adds, that if any one should alledge with Pope *Gelasius*, that the Church of *Rome* is the Judge of all Churches, and can be judg'd by none, this is a Proposition which the *African* Bishops would not consent to, and which could not be true at this time, wherein there was scarce one at *Rome* who had so much as studied Humane Learning, if common Fame were to be credited therein. That Ignorance was more excusable in other Bishops than in the Bishop of *Rome*, who ought to be Judge of the Faith, of the Life, of the Manners, and of the Discipline of the whole Church. That according to *St. Gregory's* Opinion, the Bishops, when in fault, are subject to the Correction of the Holy See; but when they are unblameable, Humility in one sense renders them all Equal. Lastly, That when the Bishops of *Rome* of this time were like to *Damasus*, nothing could be done more than had been done, since the Bishops and the King had writ concerning this very Business to the Holy See, and they had not undertaken to decide it in the Province, till such time as they had no hopes of having it try'd at *Rome*, which was conformable to the Canons of the Council of *Sardica*. He quoted several Passages out of *St. Gregory*, to show that Bishops are oblig'd to punish Offences, and that they may Depose Bishops who are convicted thereof. He added, That tho' one might pass by other Crimes in silence, one could not do so in the Case of High Treason: yet that there have been Instances of Archbishops of *Rheims*, condemn'd by the Bishops of the Province for this very Crime; namely *Gilles* Archbishop of *Rheims*, who prov'd disloyal to *Childebert* and *Elbo*, and was depos'd at *Thionville*: That the Decree of *Damasus*, which imports that the Causes of Bishops shall be try'd at *Rome*, ought to be extended to none but difficult Causes, and not to such wherein the Crime is self-evident: That the *African* Bishops have contested the very Right of Appellation, and that the Councils of *Nice* and *Antioch* appointed the Synod of the Province to determine these Matters: That he would very readily grant the Church of *Rome* more than ever the *African* Bishops pretended to allow it: That they consulted it when the Affairs of the State permitted it, and they submitted to its Determinations, unless they were contrary to Equity: But if it remain'd silent, the Ecclesiastical Laws ought to be consulted, and the rather because the Church of *Rome* at present was destitute of all manner of Supports and Supplies; for since the Fall of the Empire it has lost the Churches of *Alexandria* and *Antioch*, as well as those of *Africa* and *Asia*, and all *Europe* began to fly off from it: That the Church of *Constantinople* was withdrawn from its Obedience: That the Churches of *Spain*, which were most remote, did not acknowledge its Determinations; and that *Rome* had abandon'd it self, since it no longer gave any wholesome Advice to it self, or others. He concludes, that according to the Examples and Canons of former times, they ought to proceed to the Trial of the Archbishop of *Rheims*.

[From all this Learned and Judicious Speech of

the Bishop of *Orleans*, it cannot but be observ'd, that even in these dark times, wherein *Rome* might with ease have imposed on the blind and ignorant World, there were some so wise, and so honest as not to think its Bishop (especially if a wicked and ignorant one) to be the Infallible Judge of all Controversies. Now whether this honest proceeding of the Council of *Rheims* in judging *Arnulphus*, even in a time when they profess'd to pay all due deference to the Holy See; and whether the Practice of the Modern Gallican Churches in this Age, be not a sufficient Evidence to prove how little they (even of the Romish Communion) believe the Doctrine of the Pope's Infallibility (unless as far as they gain by it) I leave the fair and impartial Reader of both Parties to judge.]

The Council of Rheims Upon this the Synod came to a Resolution; the Defendant was called in, who took his place among the Bishops. The Bishop of Orleans upbraided him with the Favours he had received from the King, which he had return'd with Treachery. The Defendant alledg'd that he had done nothing against the King; that he was always Loyal to him; that he had been taken by force in his City by the Enemy, the King not coming to his Assistance. The Bishop of Orleans oppos'd to him the Testimony of *Adalger* the Priest, who said he had deliver'd up the Gates of the City by his order. The Defendant reply'd that the thing was false: the Priest maintain'd to his Face that his Evidence was true. *Arnulphus* of Rheims complain'd of the ill usage he had met with; the Bishop of *Soissons* ask'd him why he did not appear when he was cited by the King and Bishops; and upon the Answer he made, that he could not, being then retain'd in Custody; that Bishop reply'd, that he had offer'd to conduct him, and alledg'd several Circumstances to prove that he had behav'd himself very deceitfully. Afterwards another Witness was produc'd, who told him that he had said to him that he prefer'd Prince *Charles* to all the World; and if he had any kindness for him, he ought to endeavour to serve him. Whereas several Abbots declared that *Arnulphus* ought to be permitted to withdraw, and to ask advice what Answer to make, it was granted him; and he withdrew into a corner of the Chamber with the Archbishop of *Sens*, and the Bishop of *Orleans*, *Langres*, and *Amiens*. Whilst they consulted together, they read in the Synod the Canons of the Councils of *Toledo* against those who prov'd disloyal to their Prince. In the meantime *Arnulphus* acknowledg'd and confess'd his Crime before the Bishops who were retir'd aside with him, who call'd others to be present at his Declaration. He made it before them, and thirty Abbots or Clerks, which were call'd to be Witnesses. This Acknowledgment took off the Objection which might arise upon the Account of the Holy See; because *Arnulphus* having not appeal'd to it, chose his Judges, and acknowledg'd his Fault, there was no difficulty remaining; so that they might condemn him without encroaching upon the Rights of the Holy See. But to be inform'd what Ceremony they should use in his Deposition, several Canons were consulted, and a great many Instances were produc'd, which took up the remaining part of this Session.

The next day the Bishops meeting in the same place, after they had debated several Affairs both Ecclesiastical and Civil, resum'd that of the Archbishop of Rheims: and as they were debating after what manner he ought to be treated, King *Hugh*, and King *Robert* entred with the Lords, and then thank'd the Bishops for the Zeal they had express'd for them, and ask'd them how the Case stood. The Bishop of Orleans return'd them this Answer, that there was no need of returning them Thanks for doing what was only their Duty: that they had not acted therein out of any Motive of Love to them, or of Hatred to *Arnulphus*: they could heartily wish that he were able to clear himself; but that at last, after many Evasions, he had acknowledg'd his Crime, and consented to be degraded from his Priesthood, in the presence of several Abbots, and several Clerks who were Witnesses of that Declaration: that he thought it proper to have him there before him, that the King himself might be both Witness and Judge, and that by this means his Accusers, the Witnesses which had given in Evidence against him, and the Judges might be discharg'd. He was forthwith introduc'd, and the Bishop of Orleans having ask'd him whether he were still of the same Mind, he reply'd, *that he was*. The Bishop ask'd him, whether he were willing to be deprived of the Sacerdotal Dignity, which he had hitherto abus'd: He reply'd, *as you please for that*. Count *Brochard* catching at that word, said, That he did not explain himself enough, and that he ought to acknowledge his Fault publicly, that so he might not afterwards say, that the Bishops had impos'd upon him therein, and that he had not made any Acknowledgment of that Nature. He reply'd *That he had openly confess'd his Fault, and acknowledg'd that he had sworn'd from that Allegiance which he ow'd to his Prince: that he desired that they would credit what the Bishop of Orleans should say of him, and that he intreated him to make as fair a Report of his Case as he could*. Thereupon this Bishop said, that *Arnulphus* of Rheims being naturally modest in speaking, and asham'd to acknowledge in publick, what he had confess'd to them in private, it was enough that he should acknowledge in general that he had not kept the Oath of Allegiance which he ow'd to his Prince. Count *Brochard* insisted that he ought to declare it publicly; but the Bishop of Orleans silenc'd him by saying, that the Bishops were the only Persons who could extort a Confession of that Nature; and that it was sufficient that the Archbishop of Rheims had made his Confession to them in private, and declar'd himself unworthy of the Priesthood because of his Sins, as he had done by a Writing which was read, wherein he declar'd, that he had confess'd himself to *Sigwin* Archbishop of *Sens*, and to other Bishops, and had appointed them the Judges of his Offences, that he might receive from them such Penance as he deserv'd, and be remov'd from the Sacerdotal Dignity; and consented that another Archbishop should be put in his place, without pretending ever to return contrary to this Declaration. Afterwards *Adalger* the Priest confess'd his Fault. He was ask'd whether he had rather be degraded, or ly under a perpetual Excommunication. He prefer'd Degradation, which was perform'd with the usual Ceremony; for he was strip'd of all his Clerical Habits from his Priesthood to his Sub-deaconship; and each time he was order'd to forbear performing the Offices of the Order, and of the Habit he was strip'd of: after this he was enjoyn'd Penance, and receiv'd Absolution with leave to Communicate as a Laick. Lastly, They issued forth an *Anathema* against the other Rebels, who did not appear to make Satisfaction; and *Arnulphus* was sent Prisoner to Orleans.

Arnulphus being thus depos'd and depriv'd of the Archbishoprick of *Rheims*, the Bishops elected in his place one *Gerbert* or *Gilbert*. He came of a considerable Family of *Auvergne*; and applying himself to study, he became a great Proficient in the Sciences and Philology. He was brought up in the Monastery of *Aurillac*, where he liv'd a Monastick Life; and from thence he went into *Spain*, where he learn'd the Mathematics. He was afterwards Schoolmaster of the Church of *Rheims*, where Prince *Robert*, Son of *Hugh Capet*, *Leoteric* Archbishop of *Sens*, and *Fulbert* Bishop of *Chartres* were his Scholars; and he had afterwards the Honour of being Tutor to *Otto III.* Immediately after his Election he made a Profession of his Faith, and thereupon was Ordain'd, and Instituted and Inducted into the Archbishoprick of *Rheims*. In the Year 998. he held a Council, wherein he Excommunicated Count *Hebert* and other Ullurpers, who had unlawfully seiz'd upon the Revenues of the Church of *Rheims*. He wrote at the same time to *Fulcus* Bishop of *Amiens*, who had appropriated to his own use several Revenues of his Church.

King *Hugh* and the Bishops sent the Decrees of this Council to Pope *John XV.* by the Archdeacon of *Rheims*, and pray'd him to approve of their Election of *Gerbert*. But this Pope being perswaded that *Arnulphus* could not have been Depos'd without his Authority, very highly resented what the Bishops of *France* had done. King *Hugh* wrote him word that they had done nothing in this Affair that might be of any Prejudice to the Holy See; and that if he pleas'd to come to *Grenoble*, or into *France*, he would receive him with all the Tokens imaginable of Submission and Respect; and that if he pleas'd, they should try this Matter over again in his Presence. The Pope sent into *France* Abbot *Leo*, with orders to call a Council, and in the mean time forbade the Bishops who had assisted at the Council of *Rheims* to be there. *Gerbert* foreseeing the Storm that was coming on him, wrote to an Abbot, and Archbishop *Sigwin*, and endeavour'd to fortifie the latter, against the fearful apprehensions he had of the Thunderbolts of *Rome*, by telling him, that the Judgment of the Pope was not Superior to God's Decree: That if he (meaning the Pope) should fall into Error, he might be reprov'd: that he could not exclude Bishops from the Communion of *JESUS CHRIST*, for being unwilling to consent to a thing which they thought contrary to the Gospel: that they had no Power to debar him of the Communion, neither as a Guilty Person, since he was Innocent, nor as a Rebel, since he had not refus'd to go to any Council: that this Sentence, being unjust, ought not to be look'd upon as proceeding from the Holy See, according to *S. Leo's* Maxim. That the Rules whereby the Catholick Church ought to be regulated are the Gospel, the Apostles, the Prophets, the Canons made by the Spirit of God, and consecrated by that respect which all the World paid them, and the Decrees of the Holy Apostolical See which were conformable thereto. That those who out of Contempt swerv'd from these Rules, ought to be judg'd and condemn'd by these Rules: but that whoever observes and follows them, ought to enjoy perpetual Peace, without ever being separated from the Communion of the Church. In conclusion he declar'd to *Sigwin*, that he ought not to suspend the performing of his Functions because of the Prohibition of *Rome*, and that he ought to despise this irregular Judgment, for fear that whilst he endeavour'd to appear Innocent, he should declare himself Guilty.

In the mean time the Pope by his Legat very warmly press'd for the re-establishment of *Arnulphus*, and after he had appointed Councils to be held for this purpose at *Aix-la-Chapelle*, and at *Rome*, to which the Bishops of *France* would not go, he order'd one to be held at *Mouzon* the Second of June, in the Year 995. in which assisted *Luitolfe* Archbishop of *Treves*, *Aimon* Bishop of *Verdun*, and *Notger* of *Liege*, with *Sigefroy* Bishop of *Munster*. *Leo* Legat of Pope *John XV.* presented to them a Letter of that Pope, and after it had been read, *Gerbert* made an eloquent Speech in his own Defence, wherein after he had shown the Reasonableness of his Conduct, he declar'd that he had not taken the Church of *Rheims* from its lawful Possessor; but that *Arnulphus*, who was unworthy thereof, having condemn'd himself, he had been elected and ordain'd Canonically in his place. He gave this Speech in writing to the Legat, who handed to him the Pope's Letter. After this the Council broke up, having first appointed to meet at *Rheims* the first of July, and deputed *John* a Monk of the Abbot *Leo* the Pope's Legat, to go to King *Hugh*. But as *Gerbert* was going away, *Leo* order'd two Bishops to remonstrate to him, that he ought to abstain from celebrating Divine Service, till the Convention of the Synod. After he had declar'd that their Denunciation signified nothing, he went himself to wait upon *Leo*, and told him that it was not in the Power of any Bishop, nor of any Patriarch, nor of the Pope himself to exclude any of the Faithful from the Communion of the Church, till such time as he had been either convicted of any Crime, or had acknowledg'd himself to be Criminal, or had refus'd to appear before a Synod, being cited thereto according to the Canon: That neither of these being his Case, he could not tell how to condemn himself. However *Luitolf* Archbishop of *Treves*, having calmly, and like a Brother, admonish'd him not to give any occasion of Scandal, he prevail'd upon him so far, that for peace and quietness sake, he would only abstain from celebrating Mass till the first of July next, which was the time appointed for the Synod at *Rheims*. The Queen *Adelaid* wrote to *Gerbert*, ordering him to appear at that Synod; threatening him that if he did not, such Measures should be taken as should be thought most proper. *Gerbert* understanding that they would Absolve *Arnulphus*, and re-establish him, and all to gratifie *Leo*, who had promis'd that the Pope should confirm the late Marriage of King *Robert*; and being inform'd that his Clergy and Laity had declar'd against him, return'd this Answer to that Princess, That he would not be there; and declar'd that he would patiently attend the Determination of the Synod: That having receiv'd the Government of the Church of *Rheims* at the hands of the Bishops, he was not willing to

The Council of Mouzon.

The Council of Mouzon.

quit it till the Bishops had so order'd it : But that he was not in any manner capable of opposing the Sentence which should be pass'd upon him, or of retaining his Diocesis by force : That in attending the Judgment of the Synod, he suffer'd with grief an Exile, which many believe to be very happy for him.

The Synod of Rheims against Gerbert. The re-establishment of Arnulphus in the Archbishoprick of Rheims.

The Synod appointed at *Rheims* was held there accordingly ; of which we have not any Acts or Decrees. All that we can learn of it is, that they therein resolv'd to re-establish *Arnulphus*, and to turn out *Gerbert*. The latter, according to the Resolution he had taken, obey'd, and retir'd to *Otho III.* who soon after gave him the Archbishoprick of *Ravenna*, from whence he ascended the Papal Chair in the Year 999. As to *Arnulphus* (whatever some Authors may say) he was not set at liberty, and re-establish'd till three years after, at the instance of Pope *Gregory V.* John the Fifteenth's Successor. His re-establishment was likewise afterwards confirm'd by *Gerbert* himself when he was advanc'd to the Popedom. For that Pope very generously forgetting all that was past, sent him word, That as it was the Duty of the Holy Apostolical See to raise up those who were slain, and to restore to them the Dignity of which they had been depriv'd ; so he thought it convenient to succour him, even him who had been turn'd out of the Archbishoprick of *Rheims* for some default : Because since his Deposition had not been ratified by the Pope, it was believ'd that he might be re-establish'd by the Clemency of the Holy See, *St. Peter* having such a Sovereign Authority as no other could stand in competition with. That therefore by restoring to him the Pastoral Rod and Ring, he grants him a power of performing all his Arch-Episcopal Functions ; to retain the Dignity thereof ; to enjoy all the Revenues belonging to the Church of *Rheims* ; and to wear the Pall. That he prohibits all manner of Persons from upbraiding him with his Deposition ; being willing that the Apostolical Authority should protect him, tho' his Conscience condemn him : That lastly, he confirms and grants to him *de novo*, the Archbishoprick of *Rheims* with all that belong'd to it This is the Language of *Gerbert* when advanc'd to the Papal Chair ; which seems to be in a different strain from what he formerly us'd.

The Writings of Gerbert.

The Writings of Gerbert.

Gerbert was without question the most Learned Man of his Time, especially in Profane Learning : for he had to his Study of the Languages and Philosophy joyn'd that of the Mathematicks, wherein he was a great Proficient. He informs us himself that he had compos'd several Tracts of Rhetorick, Arithmetick, and Geometry. He speaks of a Sphere which he had made, and he compos'd a small Treatise of the manner of its Construction. He invented Clocks, and made one at *Magdeburgh*, which he regulated according to the Motion of the Polar Star, the which he view'd through a Telescope. They likewise attribute to him a Treatise concerning the *Astrolabe*, written in Dialogue-wise, between him and *Leo* the Pope's Legat. This Art made him pass for a Magician, and gave rise to the Fable of his being promoted to the Papal Chair by a Contract which he made with the Devil. He had a great Hand in all the Affairs of the State, and especially in those which related to the Church of *Rheims* ; and was in great repute with the Emperors and the Kings of *France*. He behav'd himself so well in those difficult times, that he fell into disgrace with none. The Archbishop *Adalbero*, as well as the Princes and Princesses of his time, and several others made use of his Pen to write their Letters. He wrote likewise several Letters in his own name to several Persons about the Affairs of Church and State, or about particular Affairs, or else about some Points of Learning. There is a Collection made of an Hundred and sixty of them, which are publish'd from the Manuscript in the Library of *Papyrus Mason*, and printed by the Care of his Brother in the Year 1611. at *Paris*, with the Letters of *John of Salisbury*, and *Stephen of Tournay*. They are penn'd in a very pure Style, and such as is truly Epistolary, with a great deal of Beauty and Spirit, but they do not contain much of Ecclesiastical Affairs. He is likewise the Author of the History of the Acts made by the Council of *Rheims* against *Arnulphus*, writ with a great deal of Elegance and Energy ; which shews that he was no less skill'd in Ecclesiastical, than he was in Profane Learning. His Speech to the Council of *Mouzon* is a farther proof of both ; as well as the Speech which he made, when Pope, for the instructing of Bishops, publish'd by *Father Mabillon* in the Second Tome of his *Analec'ts*. In this last Piece he Remonstrates to the Bishops that the higher their Station and Dignity is, the greater Obligations they lye under of answering the height of their Post by their Sanctity and their Merits ; and that their Fall is by so much the more deplorable, by how much the more the height is from which they fall : That God requires more of them than of the rest of the Clergy ; and that their Faults shall meet with a severer Punishment than those of others. He explains to them the Qualifications which *St. Paul* requires of Bishops in his first Epistle to *Timothy*. Afterwards he declares against Simony, which was so common in his time, that Bishops gave Money to Archbishops for their Ordination ; Priests, Deacons, and other Clergy-men to Bishops. He exclaims very highly against this abuse, and exhorts the Bishops to whom he directs his Discourse, not to drive such a dishonourable Trade, but to lead an unblameable Life.

FLODOARD Prebendary of Rheims.

Flodoard or Frodoard is not one of the least Ornaments of the Church of Rheims. He was born at Espernay in the year 894. He was Prebendary of the Church of Rheims, and the Scholar of Remy of Auxerre, whom Fulcus had invited to Rheims, to be President of the School of his Canons. In the year 936, he took a Journey to Rome, and in the year 940. he took up a Resolution of going to S. Martin of Tours, because he could not approve of the Promotion of Hugh to the Archbishoprick of Rheims. But Count Hebert caus'd him to be apprehended, and took from him the Revenues belonging to the Church of Rheims, which he was in possession of, and the Church of Cormicy which he govern'd. He was for five Months confin'd to that City, till he was brought to Soissons, where he submitted to the Judgment of the Bishops, who confirm'd the Promotion of Hugh. Then he was restor'd to favour; the Revenues which he possess'd were restor'd to him, and the Church of Coroy given him, instead of Cormicy. He assist'd at the Council of Verdun, wherein Artauldus was elected Archbishop of Rheims; and liv'd in the World to Odalric's time, into whose hands he resign'd his Benefice, and withdrew into the Solitude of a Monastery, where he dyed in the year 966.

This Author has written an History of the Church of Rheims, divided into four Books. He therein gives an Account of the Succession and Lives of the Archbishops, of what they had done or written, and what happened worth the taking notice of under each of them in that Church. The first Book begins with the Apostles, and ends at the death of S. Remy. The Account of the first Bishops is fabulous, and what he says of the following is very uncertain. The Life of S. Remy, the Conversion and Baptism of Clovis take up the greatest and best part of that Book. The second Book contains the Succession and History of the Archbishops of Rheims from S. Remy down to Hincmarus. The third is wholly taken up with the Life of Hincmarus, and with the Abstract of his Writings. The fourth contains the History of Fulcus, and of those who succeeded him down to Odalric. This History was publish'd by Father Sirmond, and printed at Paris in the year 1611. and afterwards by Colvenerius who got it to be printed at Doway in the year 1617.

Beside this Piece, Flodoard did likewise compose a *Chronicon* (for Monsieur Pichon had no grounds to question whether it were his or no.) It began at the year 877. but the first years are lost, and we have only by us the year 919. and those which follow to the 966. where it ends. Bonderius observes that at Treves there is a Manuscript, which contains several pieces of Poetry of Flodoard; namely, five Books of the Triumphs of the Italian Martyrs and Confessors; three Books of the Triumphs of JESUS CHRIST, and of the Saints of Palestine; and two Books of the Triumphs of JESUS CHRIST at Antioch. But these Pieces have not as yet been publish'd, and no body (as we hear of) has ever seen them since. The *Chronicon* was publish'd by Monsieur Pichon, and Monsieur Duchesne, in their Collections of the Writers of the History of France.

An ADVERTISEMENT to the following Addition.

As soon as this Volume was printed off, I understood by Father Thierry Ruinard, a Learned Religious Benedictine of the Congregation of S. Maur, that the Treatise of Flodoard concerning the Triumph of the Martyrs, which Bonderius made mention of, was in an ancient Manuscript in the Convent of the unshod Carmelites of that City; and this Father has been pleas'd to communicate the Abstract of that Manuscript to me, which I thought fit to publish.

The ADDITION.

I Have examin'd that Manuscript, the beginning of which is torn; the Work begins at the end of the first Chapter of the third Book. He therein treats of the Martyrs who suffer'd under Valerian's Persecution.

The fourth Book begins with Pope S. Felix, and treats of the Persecutions of Aurelian, Claudius, Numerian, and Dioclesian. He therein speaks of the Popes according to the times wherein they liv'd.

The Fifth and sixth Books are not there, tho' there seems to be nothing left out.

The seventh treats only of the Persecution under Dioclesian.

The eighth has this Title *De Persecutione Maximiniani*, i. e. Concerning the Persecution under Maximian.

Flodoard *munian*. It begins with the History of *S. Marcel*, and of all the Martyrs which are in his false Decretals: Afterwards he speaks of the Martyr'd Saints which are worship'd in *Italy*. The fifteenth Chapter is concerning *S. Afra* of *Augsburgh*. The sixteenth is concerning *S. Eusebius* the Pope.

The ninth Book makes mention of *S. Valentine* a Martyr at *Rome*, afterwards of the Martyrs thereabouts; and of the Decretals of *S. Sylvester*, *Gallicanus*, *S. John*, and *S. Paul*, and of several other Martyrs, who were at *Rome* in the time of *Julian* the APOSTATE.

The tenth Book begins at *S. Julius* the Pope, and ends with *Vitalian* and *A-Deodate*. He therein mentions several other Saints; as for instance, in the second Chapter he speaks of *Eusebius*, whom he calls *Praful*, *Prelate*, who is said to have suffered at *Rome* under *Constance*, with *Orosius* and others: he speaks of *S. Eusebius* of *Vercell*, of *Victorine* the Rhetorician, and of *S. Dennis* of *Milan*; he makes mention of the Translation of the latter, made by *S. Basil*, who sent his Body to *S. Ambrose*. (I have the Letter of *S. Basil* by me, directed to *S. Ambrose*, taken out of an ancient Manuscript, which makes mention of this Translation.) In the third Chapter, where he treats of *S. Damasus* the Pope, he likewise speaks of *S. Jeron*. In the eighth Chapter he treats of the Schism of *Lawrence*, of *Paschasius* the Deacon----- In the nineteenth of *Horswasdas* the Pope, of the Peace in the East, of *S. Germain* of *Capua*, of the Rettitution of *Africa*, of *S. Remy*, of the Conversion of *Clovis*, of the Crown which he sent to *Rome*, of the Cenlular Habits which he receiv'd from the Emperor. In the tenth Chapter he speaks of *S. John* the Pope, of *Symmachus*, and of *Boetius*, whom *Theodoric* caus'd to be put to death. In the twelfth Chapter of *Cassiodorus*, of what *Belisairus* did against the *Goths* in *Italy* and *Africa*. Lastly he treats at large of *S. Gregory*, and of what happened in his Monastery.

The eleventh Book comprehends the History of the Popes from *Agatho* down to *Christophilus*. In the fifth Chapter he speaks at large of *Boniface* of *Germany*, whom he styles Doctor and Martyr. In the sixth Chapter of *Charlemagne* Prince of *France*, who turn'd a Religious. In the seventh Chapter of Pope *Stephen* II. of his Progress into *France*, of the miraculous Cure he wrought in the Abby of *S. Dennis*, &c.

The twelfth Book contains the History from *Leo* IV. to *Leo* VII. In the first Chapter he speaks of the Palls of *Hincmarus*, of the Settling the *Octave* of the Feast of the Assumption of our Lady. In the second Chapter, of *John* Bishop of *Ravenna*. In the third Chapter of *Hincmarus* and of *Charles the Bald*. In the fourth Chapter of *Fulcus* Archbishop of *Rheims*, and of the several Commissions which the Popes granted him. In the fifth Chapter of the Translation of *S. Calixtus* the Pope to *Rheims*, which he calls *Urbem Nostram*, Our City. He treats at large of the Actions of *Formosus*, whom (he says) *Charles* King of *France* desir'd to send him *Panem Benedictum*, i. e. some Consecrated Bread.

The thirteenth Book is about the Saints which *S. Gregory* treats of in his Dialogues, and of other Saints of *Italy*.

The fourteenth Book is about the Guardian Saints, Martyrs, and others of the Cities of *Italy*. He ends all by *S. Colomban* and his Disciples.

At the end is an Epitaph of *Flodoard* himself.

This Manuscript is almost as ancient as *Flodoard*.

Flodoard's stile is very plain, without any Ornament and without the least Affectation. He makes a great many Extracts, and relates a vast number of Miracles.

AURELIAN Clerk of the Church of Rheims.

Aurelian
Clerk of
the Church
of Rheims.

Trithemius makes mention of another Clerk of the Church of *Rheims* call'd *Aurelian*, who, he says, was very well skill'd in the Knowledge of the Scriptures, and in good Literature; but above all a good Musician. He makes him the Author of a Tract concerning the Rules of Singing and of Notes, which he says was a very remarkable Volume, intituled, *The Compleat Musick Master*. He adds, that he likewise compos'd several other Pieces, and that he flourish'd in the Reign of *Arnulphus* about the year 900. We have nothing of this Author left.

BERNERUS Monk of S. Remy of Rheims.

Bernerus
Monk of
S. Remy
of Rheims.

WE ought likewise to reckon among those who were an Ornament to the Church of *Rheims* *Bernerus* Monk of *S. Remy* of *Rheims*, who was sent in the year 948. with several Monks to establish a Monastical Discipline in the Monastery of *Humbliers* in *Vernandois*. He wrote the Life of *S. Hunegonda* Abbess of *Humblieres*, published by *Father Mabillon* in the second Benedictine Century;

tury; and the Account of the Translation of her Body, which is to be met with in the fifth Century. Bernerus He sent several Monks to S. Quentin to be put in the room of those Clerks of the Church of that place, who did not lead regular Lives. He relates in the Account of the Translation of the Relicks of S. Hunegonda, several Miracles which were wrought till the year 965. which shews that he wrote and liv'd beyond that year. But thus much may suffice to speak concerning the Church of Rheims. We proceed to the other Churches of France.

GAUTIER Archbishop of Sens.

THE beginning of this Century Gautier was Archbishop of Sens, who was ordain'd in the year 887. and liv'd to the year 923. He made Constitutions, which remain still among us. They are comprehended in fourteen Articles. Gautier Archbishop of Sens.

The first Prohibits such Abbots and Conventual Priors, who would not appear at the Synod, and were not excus'd; from being admitted into the Church for eight days.

The second prohibits the Religious from receiving any *Depositum* into their Convents without the permission of the Bishop.

The third orders that they should all eat together in the same *Refectory*, and all lye together in the same *Dormitory*.

The fourth imports, that all the separate Apartments of *Nunneries* shall be pull'd down, except such as were requisite to entertain the Bishop; or proper for the sick; or for any other Cause which the Bishop shall adjudge to be just and necessary.

The fifth, that none of the Religious shall be permitted to go abroad, or to lye out of the Monastery, unless it be but seldom, and upon some lawful occasions.

The sixth, that all the suspicious and unnecessary Doors of these Monasteries shall be shut up.

The seventh prohibits the Ecclesiastical Judges from issuing forth general Excommunications, and from Excommunicating all those who shall Communicate with an Excommunicate Person, unless it be upon some great important occasion, and in such Cases as are enormous.

The eighth enjoyns the Canons or Prebendaries to regulate their Offices, and to behave themselves in them with care and exactness.

The ninth enjoyns them to observe the Rules prescrib'd by the General Council.

The tenth and eleventh order, that the Communities of the Monks or Regular Carions be re-establish'd in those Priories where they were us'd to be, if they have but wherewithal to subsist.

The twelfth, that the Abbots and Conventual Priors shall have in their respective Abbeys and Priories, a sufficient number of Religious, from whom they shall not exact any Pension.

The thirteenth, that the Clerks who lead loose lives shall be shaven by the order of the Bishops, Archdeacons, or other Officers, so that no Mark or Token of their Clerical Tonsure shall be left them.

The fourteenth imports, that when any Country shall be interdicted for the Offence of the Lord or his Bailiffs, that Interdiction shall not be taken off, till such time as satisfaction be made for the Damages which the Parochial Churches shall suffer by reason thereof.

'Tis question'd whether these Constitutions belong'd to this Gautier, or to some other of a more modern date. And indeed they relate more to the Discipline of the succeeding Centuries, than to the Discipline of the Tenth.

Of the other Bishops of FRANCE.

THE other Bishops of France shew'd themselves no less zealous for the keeping up of Discipline and maintaining their Rights, than those we have already mention'd. We have one famous instance of it related by Glaber Monk of Cluny, who liv'd in the following Century. Fulcus Count of Anjou, upon his return from a Journey he made to Jerusalem, being willing to discharge himself of a Vow he had made, caus'd a Monastery to be built in the Territory of Tours, over against the Castle of Loches, which he dedicated according to the Advice of his Wife to the memory of the Cherubims and Seraphims, and not to the memory of any Martyr. Hugh Archbishop of Tours was intreated to perform the Dedication of that Monastery; but he refus'd it till such time as Fulcus should restore to his Church the Revenues which he had contrary to all justice taken from it. Fulcus stomach'd this refusal, went to Rome, and after he had made several Presents to Pope John, he return'd with Cardinal Peter, who afterwards dedicated the Monastery, having a Commission granted by the Pope for

The Resolutions of the Bishops of France concerning the Dedication of a Church.

The Resolution of the Bishops of France concerning the Dedication of a Church.

for that purpose. As soon as the Bishops of France understood this, They knew (says Glaber) that it was the effect of blind Avarice, which having inclin'd Fulcus to rob the Church, had likewise prevail'd upon the Pope to accept of these Presents which Fulcus had made him of the Revenues which he had unlawfully seiz'd upon; and that by this means he had given rise to a fresh Schism in the Church of Rome. They all abominated this proceeding, looking upon it as an unworthy Action, that he who govern'd the Holy Apostolical See should violate the first Order establish'd by the Apostles and by the Canons, the Custom of the Church, founded on a great many Authorities of Antiquity, which forbids Bishops to exercise any Jurisdiction in another's Diocese, unless the Bishop of that Diocese intreat him, or permit him to do it. For tho' the Pope of Rome be most rever'd upon the account of the Dignity of the Holy Apostolick See, yet he is not permitted in any case whatsoever to violate the Rules prescrib'd by the Canons. And as each Bishop of the Catholick Church is the Husband of his own Church, and the Representative of our Lord: So it is not allowable to any man to undertake any thing in another's Diocese. Glaber adds, that Fulcus notwithstanding these Remonstrances, having caus'd this Church to be dedicated, had no Bishops present but those of his own Dominions, who assisted at it much against their wills; and that it was no sooner finish'd, but the Fabrick was blown down by a storm; which is attributed to the rashness of this proceeding.

The Council of Charroux in the year 989.

In the year 989. a Council was held in the Abbey of S. Saviour of Charroux, in the Diocese of Poitiers, at which assisted the Archbishop of Bordeaux, and the Bishops of Poitiers, Limoges, Perigueux, Saintes, and Angoulême. There was nothing else done there but issuing out Anathemas against those who should rob the Churches of their Revenues, defraud the Poor of their Dues, or should by force apprehend or abuse a Clerk, not bearing Arms, before he were try'd by his Bishop.

The Council of Poitiers in the year 999.

Ten years after there was another Council held in the City of Poitiers, which was call'd by William Count of Poitiers, and consisted of the Archbishop of Bordeaux, and the Bishops of Poitiers, Limoges, Angoulême, and Saintes. They therein confirm'd the Order made in the Council of Charroux against the Usurpators of the Revenue of Churches and of private Persons. And for the putting it in execution, it was order'd that all the Grandees and Judges should cause full Restitution to be made to every one, who had any thing taken from them; and that those who would not submit to their Determinations, should be constrain'd to do it by force. They therein likewise forbade Bishops the exacting any thing for the Administration of Penance and Confirmation; and renew'd the Prohibition made so often against Ecclesiasticks keeping Company with Women.

We shall reckon among the Councils of France the Synod held at Ravenna under Gerbert; because we look upon that Archbishop as a Frenchman; and because it was he alone who made the following Institutions in an Assembly of his Clergy, held the first of May in the year 997.

The Council of Ravenna in the year 997.

The first is a Prohibition of a great Abuse which prevail'd in the Church of Ravenna, according to which they sold to Bishops, at the time of their Consecration, the Body of *JESUS CHRIST*, and the Holy Chrism to the Arch-Priests of the Diocese. The Eucharist which he speaks of in this place, was a Consecrated Loaf, which was given whole to the Bishop on the Day of his Consecration, and which he kept by him to Communicate thereof for forty days together, as 'tis observ'd in the Roman Decretal.

The second imports, that all the Arch-Priests shall pay to the Sub-Deacons of Ravenna, as an acknowledgment of that Church, an yearly Pension of Two pence.

The third renews the Ancient Canons concerning the necessary qualifications of those who are to be admitted into Holy Orders, and prohibits Bishops from Consecrating Churches out of their own Dioceses, without leave from the Bishop of the place; and from entertaining or keeping those who belong to another's Diocese, till they have Letters *Demissory* from their Bishop. He likewise forbids the receiving any thing for the Burial of the Dead, unless their Friends or Relations should give any thing voluntarily.

Lastly we shall refer to this place that which happen'd in France and at Rome about the Marriage and Divorce of King Robert and Queen Bertha.

The marriage of King Robert with Bertha.

About the end of this Century, that Prince being a Widdower by the Death of Queen Lutgarde his first Wife, had marry'd Bertha, Sister to Radulphus the Simple, King of Burgundy, who was the Widow of Eudes the first, Count of Chartres. But forasmuch as she was his Kinswoman, and he had formerly stood Godfather to one of her Children, tho' he had taken the Advice of several Bishops of his Kingdom about it, yet the Pope oppos'd this Marriage as being Null, and contracted between Persons, who according to Law could not marry together. Robert did what he could to confirm this Marriage, and spoke about it to Leo Pope Gregory the Fifth's Legat in France, who made him believe that he would obtain of the Pope what he desir'd, provided he would cause Arnulphus to be re-establish'd in the Archbishoprick of Rheims. In the mean time, notwithstanding the Judgment which

The Council of Rome in the year 998, under Gregory V.

was pass'd in favour of that Archbishop, Pope Gregory V. held a Council at Rome in the year 998. in the presence of the Emperor Otto III. at which assisted Gerbert, at that time Archbishop of Ravenna, and seven and twenty Bishops of Italy. In this Council he declar'd that King Robert ought to part from his Kinswoman Bertha, whom he had marry'd contrary to the Laws, and do Penance for seven years together, according to the Degrees set down by the Canons; and if he would not, he should be Anathematiz'd: That Bertha should submit to the same Penalty; and he Excommunicated Archembold Archbishop of Tours, who had celebrated that Marriage, and the Bishops of France, who had either Assisted or Consented thereto, till such time as they should come and give the Holy See satisfaction. This Sentence of the Pope made such an Impression on the minds of Men (if we will be-

lieve

lieve *Peter Damien* in the case) that all the King's Domesticks, except two or three, abandon'd him, *The Council* and would no longer have any Conversation with him; and even caus'd the Vessels out of which he of *Rome* in had either eat or drunk to be burnt. Let the Case be how it will, King *Robert* at last giving ear to the year the Admonitions of *Abbo* the Abbot, parted with *Bertha* within two or three years after; and *Leo IX.* 998. under Gregory V. (according as *Ives* of *Charres* relates it) says that they came to *Rome* with the Bishops, to obtain their Absolution, and to get their Penance mitigated. The Author of the Life of *Abbo* does not say that *Robert* went to *Rome*; but that he confessed his Fault both publicly and privately: that he asked pardon, and did Penance for it. That which is most evident is, that the Marriage was of no longer force.

In the same Council, the Pope pass'd several other Sentences. The first in favour of the Church of *Mersburgh*, which had been rais'd to a Bishoprick by the holy See, and by the Councils held under *Otto*, and afterwards destroy'd out of Council by *Otto II.* He restores to it its Dignity of being an Episcopal See.

The second relates to the Person of the Bishop of *Mersburgh*, call'd *Gislair*, who had quitted that Church to be Archbishop of *Magdeburgh*. It was order'd, that if he had been requir'd by the Clergy and Laity of *Magdeburgh* to take upon him that Archbishoprick, he should still hold it: That if that had not been done, and he could prove that neither Ambition nor Avarice moved him to take upon him that Archbishoprick, he should return to his first Church without being depos'd. But if he could not deny but that he was induced to it by some one or other of these Motives, he should be depriv'd of both Churches. This *Gislair* did not submit to the Sentence of *Gregory*, but held both these Churches. Whereupon he was accus'd in a Council at *Rome*, held under *Sylvester II.* Successor to *Gregory V.* who suspended him for some time, and order'd his Nuncio's in *Germany* to cite him. But that Bishop prevail'd upon them by Bribery to put it off, and afterwards pleaded for his Excuse his being sick of the Palsy. At last he appear'd before a Council held at *Aix-la-Chapelle*, where he demanded an Appeal to a General Council. Lastly, The Emperor *Henry* having sent for him to *Dronburgh*, and remonstrated to him that he ought to return to his Church of *Mersburgh*, he desired a few days to consider on it, and dy'd in the Interim.

The third relates to the Church of *Puy in Velay*. *Guy* Bishop of that City, had elected for his Successor his Nephew *Stephen*, without the Consent of Clergy and Laity: however, after the Death of *Guy*, the Archbishop of *Bourges* and the Bishop of *Nevers* had ordain'd *Stephen*. The Council declares this Ordination to be null and void; depose *Stephen*; excommunicates the Prelates who had ordain'd him, till such time as they should come and give the Holy See satisfaction; grants leave to the Clergy and Laity of *Velay* to elect a Bishop; desires the Pope might consecrate him whom they should elect; and exhorts King *Robert* not to support *Stephen*, but to stand by him who should be elected by the Clergy and Laity. This Sentence was put in Execution; *Theodarde* was elected by the Clergy and Laity, and ordain'd by *Sylvester II.* Successor to *Gregory V.* as we learn by the Fragment of a Letter of that Pope, related by *Father Dachery* in the Advertisement to the Reader before the Ninth Tome of his *Spicilegium*, wherein he has given us the Acts of that Council more compleat than they are in the Edition of the Councils by *Father Labbé*. He takes notice in the same place that *Gregory V.* held a Council at *Rome*, wherein *Gualdalde*, who had seiz'd upon the Episcopal see of the Church of *Osna* or *Vich*, in the Province of *Catalonia*, had been depos'd, as appears by a Letter of *Gregory V.* which *Father Dachery* tells us is in the hands of *Monfieur Baluzius*. 'Tis very probable that this was done in the same Council, where *Otto III.* publish'd an Edict, directed to the Archbishops, Abbots, Marquisses, Counts; and to all the Judges of *Italy*; whereby he declares that all the Deeds of Alienation of the Church Revenues, even tho' leas'd out for 99 years, shall not be of force any longer than the life time of him who shall make them; and that there shall be no such Deeds made but for the Advantage of those Churches who are to be maintain'd out of them. This Edict is dated *October 17.* in the year 998. and 'tis observ'd that it was publish'd by *Gerbert* in the Synod which turn'd *Arnulphus* out of the Archbishoprick of *Milan*.

In this Century there was no less care taken of settling the Monastical Discipline of *France*, than of the Ecclesiastical Discipline; and as the Bishops were diligent in reforming the Clergy and Laity; so there were some holy Abbots, who set themselves, and that with a great deal more success, upon reforming the Monastical Order, which was the beginning of that Century in a very lamentable Condition. Most of the Monasteries having been ruin'd by the *Normans*, were abandon'd, their Revenues were in possession of Laicks, and the Abbots were Seculars. If there were any Monks still left in the Monasteries, they were such as observ'd no order; and were so far from living according to their Rule, that they did not so much as know it.

In this Condition was the Monastical Order, when God rais'd up *Berno*, Monk of *Antun*, to be the Restorer of it. He began his Reformation in the Monasteries of *Joigny* and *Baume*, and in several others of which he was Abbot. For a Custom was then in Use, that one and the same Abbot held several Abbeys, or at least several Monasteries which depended upon him. He had for his Companions and Disciples *Odo* and *Adegrin*. In the year 910. *William* Count of *Auvergne* and Duke of *Aquitain*; having founded the Abbey of *Cluny*, committed it to the Government of *Berno*, who put twelve Monks into it, and took likewise care of the Monasteries of *Hols*, *Maffay*, and *Souigny*, who were all under his Conduct, and embrac'd the same way of Living. *Berno* dying in the year 927. had for his Successor *Odo*, the Son of *Abbo*, born at *Tours* in the year 879. He had been educated by *Fulcw* Count of *Anjou*, and made Canon of *S. Martin* of *Tours* at nineteen years of Age.

The found-
ing of the
Abbey of
Cluny.

Some time after, being come to *Paris*, he became a Disciple of *Remy* of *Auxerre*; and afterwards resolv'd to dedicate himself to God, he embrac'd the Monastical Life in the year 909. in the Monastery of *Baume*, under the Conduct of *Berno*. *Odo* extended the Reformation of *Cluny* to a great many other Monasteries, and carried it as far as *Rome* it self, to which he made three Journeys. The first in the year 936. The second in the year 938. and the last in the year 942. being call'd thither by the Popes to be the Mediator of the Peace between the Princes of *Italy*. He dy'd at *Tours* in the year 942. at his return from his last Journey to *Rome*.

He had for his Successor *Ademar*, or *Aymar*; next him was *S. Macol*, who was employ'd by *Hugh Capet* in the Reformation of almost all the Monasteries of *France*. He dy'd in the year 994. leaving for his Successor *Odilo*, who had been elected three years before his death. This last was Abbot of *Cluny* for the space of Fifty six years.

ODO Abbot of Cluny.

Odo Abbot
of Cluny.

Berno apply'd himself more to the settling of his Order, than to study: but *Odo* apply'd himself to both, and compos'd several Pieces at different times, and in all the Conditions of his Life. When he was Canon, he made an Abridgment of the Morals of *S. Gregory*, and of the Hymns and Anthems in honour of *S. Martin*. When he was only Monk, he made three Books concerning Priesthood, upon the Prophecy of *Jeremy*, dedicated to *Turpio* Bishop of *Limoges*; They are intituled *Collationes sive Colloquia*; and others call them by the Title of *Occupationes*. When he was Abbot, he wrote the Life of *S. Geraud* or *Gerard*, Count of *Aurillac*, in four Books, dedicated to *Aimo* Abbot of *Tulle*; and the Life of *S. Martial* of *Limoges*; an Account of the Translation of the Body of *S. Martin*; a Piece wherein *S. Martin* is equalliz'd to the Apostles; several Sermons and a Panegerick of *S. Benedict*. These Tracts are printed in the Library of *Cluny*, with Hymns upon the Holy Sacrament and *S. Magdalene*. An ancient Author of his Life takes notice, that being at *Rome*, he corrected the Life of *S. Martin*; and speaks of a Book about the Coming of *S. Benedict* into a Village near *Orleans*. They likewise attribute to *Odo* the Life of *S. Gregory* of *Tours*, related by *Surius*. Father *Mabillon* takes notice that in the Library of the Reform'd Carmelites of *Paris*, there is a Manuscript which formerly belong'd to the Monastery of *S. Julian* of *Tours*, wherein there is a large Treatise in Verse, intituled, *Occupationes Odonis Abbatis*. He adds that this Piece is divided into four Books; the first concerning the Creation of the World; the second concerning the Formation of Mankind; the third concerning his Fall; and the fourth concerning the Corruption of Nature. 'Tis by a mistake that they attribute to this *Odo* the Life of *S. Maurus*, which belongs to *Odo* Abbot of *S. Maurus* of *Fosseux*. They likewise falsely attribute to him several *Chronicons* which *Thomas* of *Lucca* compos'd under the Name of *Odo*, as it has been observ'd by the Author of the History of the Counts of *Angers*, related in the Tenth Tome of the *Spicilegium*. *Sigibert* gives *Odo* the Title of Musician, and says that he was a very proper Person to Compose and Pronounce Sermons, and to make Hymns upon the Saints.

JOHN Monk of Cluny.

John Monk
of Cluny.

THE Life of *Odo* was written by one of his Disciples, call'd *John*, whom he had met in *Italy* in his Journey in the year 938. and brought along with him to *Pavia*, where he 'caus'd him to take upon him the Monastick Life. It is divided into three Books, and printed in the Library of *Cluny*, and in the fifth *Benedictine* Century by Father *Mabillon*, who has likewise given us another Life of *Odo*, written by *Nalgodus*, who liv'd about Two hundred years after the death of that Abbot.

ODILO Abbot of Cluny.

Odilo Ab-
bot of Clu-
ny.

Odilo has left us but a few Pieces: which are, the Life of *S. Maiol* his Predecessor; four Hymns in his Praise; several Letters to *S. Fulbert* Bishop of *Chartres*; the Life of *S. Adelaide* the Empress, *Otho* the first's Wife; Fourteen Sermons upon the Festivals of *Jesus Christ* and the Blessed Virgin; a Decree concerning the Prayers for the Dead; and three Letters related by Father *Luke Dachery* in the second Tome of the *Spicilegium*, with a Letter of Pope *John XIX.* who reprov'd him for refusing the Archbishoprick of *Lions*. He is lookt upon as the first Founder of the Feasts of All-Saints, and of that of the Commemoration of the Dead. He liv'd to the year 1042.

A B B O Abbot of Fleury.

A B B O or *Abbo*, Monk of *Fleury* or *S. Benedict* upon the *Loire*, was born at *Orleans*, and instructed and Educated in the Schools belonging to the Monastery of *Fleury*, where he studied under *Walfaldus* the Abbot; and for several years together had the Government of the Schools of that Monastery. He went afterwards to *Paris* and *Rheims*, to study Philology and Astronomy; but making no great Progress in them, he return'd to *Orleans*, where he learnt Musick. From thence he was invited over to *England*, where he taught publicly for the space of Two years, after which he return'd to the Monastery of *Fleury*, of which he was made Abbot. This did not hinder him from prosecuting his Studies. He had some Differences to adjust with *Arnulphus* Bishop of *Orleans*, which occasion'd him to write an Apology directed to the Kings *Hugh* and *Robert*, wherein he exhorts them to turn out Hereticks; among whom he reckons such as believ'd that the Revenues of the Church belong'd to them, and who had made an unlawful Seizure upon them. He would have the same thing done to those Bishops who assert that the Churches and Altars belong to them. He observes that *Jesus Christ* does not say that the Church is the Church of *S. Peter*, but that his Church is built upon *S. Peter*. From whence he concludes that his Successors cannot say that the Churches which they govern, are theirs, much less can they make a gain of them, as he says they then did every day.

[How much this Abbot is mistaken in

the latter part of his Remark (which says, That our Saviour says his Church was built upon *S. Peter*) will appear to any who consult our Lord's Words in the Original, *Matth. 16. 18. Καὶ ὁ δὲ σοι λέγω, ὅτι σὺ εἰ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ Πέτρῃ ἀικοδομήσω μὲ τὴν Ἐκκλησίαν*: which words in our Version run thus, And I say unto thee, That thou art *Peter*, and upon this Rock will I build my Church. Where we may observe that he does not say, καὶ ἐπὶ σοι, or ἐπὶ τῇ Πέτρῃ, but ἐπὶ ταύτῃ τῇ Πέτρῃ, &c. from whence it must be concluded that he does not mean the Person, but the Faith of *S. Peter*, the Rock upon which he would build his Church. This Remark seems pertinent, since the Romaniſts from this Text, and that of *S. John*, chap. 21. v. 15, 16, &c. pretend to prove the Infallibility and Universality of the Pope.]

He likewise in his Apology gives an account of what passed in the Council of *S. Dennis* about the Year 995. where he himself was present, wherein having maintain'd against the Bishops, the Right of which the Monks and Laicks had of possessing several Tithes, the People rose up in Arms against *S. Dennis* the Bishops, who were forc'd to fly for it; and forasmuch as *Sigwin* Archbishop of *Sens*, who was at 995. the Head of them had been wounded in the Flight, *Abbo* was accus'd of being the Author of this Sedition. He made his Defence in this Epistle. He wrote a Letter to *Bernard* Abbot of *Beaulieu* in the Diocess of *Limoges*, to dissuade him from giving a Sum of Money which the Count of *Thoulouse* and the Archbishop of *Bourges* would exact from him, for the making him Bishop of *Cahors*. That Abbot having resolv'd upon taking a Journey to *Jerusalem*, was dissuaded from it by *Abbo*, who advis'd him rather to go to *Rome*, whither he retir'd upon *Mount Gargan*; and being afterwards intreated to return into the World, to relieve his Relations, he again consult'd *Abbo* about what he ought to do in the Case, who in a very elegant Letter return'd him this Answer, That he ought not to think of quitting his Solitude to involve himself in the Affairs of this World. As to the Question which *Bernard* propos'd, Whether he ought to keep or leave his Abbey? he return'd him this Answer, That Circumstances would direct him what to do; and recommends to him the using his utmost Discretion to examine in his own Conscience, which of the two was the most honourable for him, and most beneficial to others: because on one side 'tis a great Duty to discharge the Functions of an Abbot, when one can conduct Souls to God: but that on the other side, when there is no hopes of being able to do any good, by reason of the Wickedness of those one has to govern, 'tis more convenient to retire, to provide for ones own Salvation. Sometime after *Abbo* went to *Rome* to obtain a Confirmation of the Priviledges of his Church. He there met with Pope *John XV.* upon the Holy See, who was not (says *Aimoin* the Author of his Life) such an one as he wish'd him, or as he ought to be. Having this Pope in detestation, he return'd after he had offer'd up his Prayers in the Holy Places of God's Worship. Upon his return from this Journey, he wrote a Letter to the Abbot of *Fulda*, publish'd by Monsieur *Baluzius* in the first Tome of his Collection of Miscellanies. He was afterwards sent a second time by King *Robert* to Pope *Gregory V.* Successor to *John*, who threatned to lay the Kingdom under an Interdiction upon the Account of *Arnulphus* Archbishop of *Rheims*. He met this Pope at *Spoletto*, was very kindly receiv'd by him, and obtain'd of him a Priviledge for his Abbey, by which the Bishop of *Orleans* was prohibited entring into that Monastery, unless he were invited thither; and the Monks were permitted to celebrate Divine Service in their Monastery always, even tho' the whole Kingdom were laid under an Interdiction by the Pope. He adjust'd the Business of *Arnulphus*; and having engag'd his word to the Pope, that that Archbishop should be releas'd out of Prison and re-establish'd, he was intrusted to carry the Pall to him. Upon his return to *France*, what he had promis'd was accordingly done, and he gave the Pope notice of it. About the end of his Life, he re-establish'd the Monastery of *Squires* in *Gascony*, which was call'd the Monastery of the Rule, and in the Country Language *la Reoule*, where he was kill'd in the year 1004. in an Insurrection which the Monks or Women of that Country rais'd against him. Monsieur *Baluzius* has publish'd a Circular Letter written by the Monks of *Fleury*, upon his Death.

Abbo Abbot of Fleury.

Besides the Apology and the Letters of *Abbo* which we have already mention'd, the Author of his Life makes likewise mention of the following Tracts. Of a Letter in Hexameter Verse, in praise of the Emperor *Otho*: The Verses begin and end with the same Letter, and may be read six manner of ways, which make so many different Senses. Of a Treatise directed to *Odilo* Abbot of *Cluny*, about the Harmony of the Gospel: and of another Tract concerning the Cycles of all the Years, from the Birth of *Jesus Christ* down to his time, which *Sigibert* says is a Commentary on the Treatise of *Vistorius*. They likewise attribute to him the Abstract of the Lives of the Popes, taken out of the History of *Anastasius* the Librarian, printed at *Mayence* in the year 1603. The Life of *S. Edmond* King of *England* and Martyr. Father *Mabillon* has given us an Excellent Collection of Canons compos'd by *Abbo*, and dedicated to the Kings *Hugh* and *Robert*, in the second Tome of his *Analecets*.

Abbo's stile is very pure and elegant, and his Conceptions are accurate: He was very well vers'd in the Rules of Discipline and Morality. His Zeal for the Monastical Order, and the Interest of the Monks, created him a great many Enemies: because, as he says himself, he had always in his Thoughts the protection of the Monks; and had consulted their Interest upon all occasions, and oppos'd all who annoy'd them.

AIMOIN Monk of Fleury.

Aimoin Monk of Fleury.

THE Life of *Abbo* was written by *Aimoin* Monk of the same Monastery. He was of *Aquitaine*, the Son of *Anetrude*, the Kinswoman of *Gerald*, Lord of *Anbeterre*. He embrac'd the Monastick Life in the year 970. under *Oilbolde* Abbot of *S. Benedikt* upon the *Loire*; and flourish'd under his Successor *Abbo*, whose intimate Friend he was. He attended him in his Journey to *Gascogne*, and after his death return'd to his Monastery. The principal Piece of this *Aimoin* is his History of *France* dedicated to *Abbo*. It was printed at *París* by *Badius Ascensius* in the year 1514. under the Name of *Aimonius*. Fifty years after *Monsieur Pitbou* or *Pithæus*, caus'd it to be re-printed from a Manuscript, under the true Name of *Aimoin*. It was publish'd in the year 1567. at the Printing House of *Vexel*. In the year 1603. *James* of *Breuil*, Monk of *S. Germain del Prez*, caus'd it to be printed, and pretended that it was writ by *Aimoin*, a Monk of *S. Germain*. Ten years after *Freherus* insert'd it in the Body of the History of *France*, which he caus'd to be printed at *Hanouer*. Lastly, The *Messieurs Duchesne* insert'd it in the Third Tome of their Collections, printed in the year 1641. This History is divided into five Books; But of *Aimon's* there are only the three first Books, and one and forty Chapters of the Fourth, which ends at the founding of the Monastery of *Fleury*. The rest is compil'd by a Monk of very late standing.

Aimoin is likewise the Author of two Books of the Miracles of *S. Benedikt*, which are the second and third Books of these four, which are in the Library of *Fleury*; of the Life of *S. Abbo*, mention'd before; of a Sermon upon the Festival of *S. Benedikt*; and of several Verses upon the first founding of the Monastery of *Fleury*, printed in the Third Tome of the Collection of *Duchesne*; together with another Treatise in Verse concerning the Translation of the Relicks of *S. Benedikt*. He is not altogether so elegant as his Master *Abbo*; But he wrote with great accuracy, and his Narration is plain and pleasant, without having any thing of that flatness of stile which several other Authors of that time had.

The Abbey of *Lobes*, in the Diocess of *Cambray* and Principality of *Liege*, founded in the Seventh Century by *S. Ursmar*, preserv'd the Monastical Discipline till the Tenth Century, at which time its reputation was farther increas'd by several Abbots, who for their Piety were deservedly advanc'd to the Bishoprick of *Liege*, and recommended themselves to the World by their Writings.

STEPHEN Abbot of Lobes.

Stephen Abbot of Lobes.

THE first is *Stephen*, whom *Fuleuin* calls a Learned Man, and of whom he says, that he observ'd the Rule of the Canons: which made People believe that he was a Secular Abbot. The same Author adds, that he has cast into a more polish'd stile the ancient Life of *S. Lambert*, which was written in a coarse dress, and he made a very famous piece of Prose out of it: That he likewise made another small Treatise, compos'd of several fine Thoughts extracted out of Holy Writ; in which he has insert'd the Chapters and Collects of each Festival in the year: and that in the Preface he observes that he had been advanc'd to *Mets*, by dedicating his Treatise to *Robert* Bishop of that City. *Sigibert* says likewise, that he made a piece of Prose upon the Trinity, and upon the Invention of *S. Stephen* the Proto-Martyr. Others say, that they are certain Offices appointed for these Festivals.

The

The Life of S. Lambert was publish'd in the History of the Bishops of *Liege*, by *Chapeauville*. This Stephen was ordain'd Bishop of *Liege* in the year 903. Stephen
Abbot of
Lobes.

After his death the Bishoprick of *Liege* was contested, as was formerly hinted, between *Hilduin* and *Riquier*; but the latter being Abbot of *Lobes*, carried it from the other. In his time the study of the Liberal Arts and Sciences (says *Fulcuin*) began to flourish in the Abbey of *Lobes*, and the most famous Professors of them were *Scamin*, *Theoduin*, and *Ratherius*. We have already given a particular Account of the Transactions and Writings of the last of these Persons. *Trithemius* likewise attributes to *Hilduin*, who was Competitor with *Riquier* for the Bishoprick of *Liege*, the Title of Abbot of *Lobes*, and assures us that he wrote the History of the Abbots of that Monastery, and several Sermons; but 'tis probable that he was mistaken, and that he took *Hilduin* for *Fulcuin*.

FULCUIN *Abbot of Lobes.*

IN the end of this Century *Fulcuin* or *Folcuin* was chosen Abbot of *Lobes*. He left a well penn'd History of that Abbey, from its first founding by *Landelin* and *S. Ursmar* to his time, which was publish'd by Father *D. Luke Dachery* in the Sixth Tome of his *Spicilegium*. He has likewise compos'd a Treatise of the Miracles of *S. Ursmar*, referr'd by *Henschenius* to April 18. and the Life of *S. Fulcuin* Bishop and is contain'd in the first Part of the Fourth *Benedictine* Century by Father *Mabillon*. *Fulcuin* was chosen Abbot in the year 975. and dy'd in 990. Fulcuin
Abbot of
Lobes.

HERIGER *Abbot of Lobes.*

HE had for his Successor *Heriger*, the Friend of *Notger* Bishop of *Liege*, whose Works are compile'd in the following Catalogue, collected by the Author of the Continuation of *Fulcuin's* History, viz. The History of the Bishops of *Liege*: The Life of *S. Ursmar* in Verse: A Letter to *Hugh* about several Questions, and two other Tracts, which were never publish'd: A Treatise by way of Dialogue between him and *Aldebold* Clerk of the Church of *Liege*, and afterward Bishop of *Utrecht*, concerning the Dissensions of the Church, and the Coming of our Saviour: And another Treatise containing a Collection of several Passages of the Fathers touching the Body and Blood of *JESUS CHRIST* against *Paschasius Rathbertus*. The History of the Bishops of *Liege* was publish'd by *Chapeauville*, and his Treatise of our Saviour's Body and Blood is that Anonymous Piece set forth by Father *Celso*. The Life of *S. Ursmar* is in *Henschenius* referr'd to April 18. and the other Works are only in Manuscript. Some other Pieces are also attributed to him, viz. the Life of *S. Berlenda* referr'd by *Bollandus* to Febr. 3. and by Father *Mabillon* to the third *Benedictine* Century, and that of *S. Candoalde*, which is inserted under the Name of *Notger* by *Surius* to March 19. This Abbot died in the year 1007. Heriger
Abbot of
Lobes.

ALDEBOLD *Bishop of Utrecht.*

* *Aldebold* Clerk of the Church of *Liege*, and afterwards chosen Bishop of *Utrecht* about the year 1009. wrote the History of the Emperor *Henry II.* which is contain'd in the Lives of the Saints writ by *Surius* in July 14. and in the Fifth Tome of *Canisius's* Antiquities. *Trithemius* likewise makes mention of a Hymn in Commendation of the Cross; of another in praise of the Virgin *Mary*; and of some other Works of the same Author, as well in Prose as Verse. He died A. D. 1027. Aldebold
Bishop of
Utrecht.
[* After
having left
his Employ-
ments in
the Court of the Emperor Henry II. whom he serv'd in quality of a Privy Counsellor and General of his Armies, he became a Monk of Lobes.]

ALBERT

ALBERT *Abbot of Gemblours.*

Albert or *Olbert* Abbot of *Gemblours*, is likewise one of the Writers who proceeded from the Abbey of *Lobes*. *Siegebert* informs us, that he was a Person illustrious for his profound Skill in Human Literature and Ecclesiastical Affairs, as also by reason of his great Zeal for Religion, and that he render'd his Name immortal by writing the Lives of the Fathers, and composing Hymns in Honour of the Saints; but more especially in regard that he was Tutor to *Buchard* Bishop of *Wormes*, and incited him to the study of Divinity, and caus'd him to publish his Volume of *Canons* so useful to the whole World, which was written and dictated by him, and compil'd by the diligence of that *Albert*. *Siegebert* does not say that he compos'd those Lives of the Fathers, but only that he wrote them with his Hand; nevertheless *Trithemius* makes him the Author of them.

ODILO *Monk of S. Medard at Soissons.*

Odilo *Monk of S. Medard at Soissons* flourish'd about the year 920. and wrote a Book concerning the Translation of the Relicks of *S. Sebastian* Martyr, and *S. Gregory* Pope, to the Monastery of *S. Medard*, dedicated to *Ingram* Dean of that Abbey, who was ordain'd Bishop of *Laon*, *A. D.* 932. Therefore *Odilo's* Piece precedes that year. It is refer'd by *Bollandus* to *January* 20. and to the fourth *Benedictine* Century by *Father Mabillon*, who has likewise given us in the same Volume, the History of the Translation of the Relicks of *S. Tiburtius*, of *S. Marcellinus*, and of *S. Peter* and his Companions, made in the same Monastery *A. C.* 828. and written by the same Author.

GERARD *Abbot of S. Medard at Soissons.*

Gerard *Abbot of S. Medard at Soissons*, or rather Dean of *S. Medard at Soissons*, flourish'd in the middle of the Tenth Century, having found an ancient Manuscript of the Life of *S. Romanus*, he cast it into a more polite stile, and made another of it in Verse; which he presented to *Hugh* Archbishop of *Roan*, as it appears by the Epistle Dedicatory, publish'd by *Father Mabillon* in the first Tome of his *Analec'ts*. Of these Works there is only extant the Ancient Life of *Romanus*, that he corrected, and which was set forth by *Monfieur Rigaud*, or *Rigultius*.

JOHN *Abbot of Arnulphus at Metz.*

John *Abbot of S. Arnulphus at Metz*, or *John* *Monk of Gorze*, and afterward Abbot of *S. Arnould* or *Arnulphus at Metz*, flourish'd there in the time of *Adalberon*, who was Bishop of that City. He wrote the Life of *S. Goldesinda* Abbess of *Metz*, and the History of her Translation, with the Life of *S. John* Abbot of *Gorze* his Patron, dedicated to *Thierry* Bishop of *Metz*. *Father Mabillon* has inserted these Works in different Tomes of his *Benedictine* Centuries.

HELPERIC or CHILPERIC *Monk of S. Gal.*

Helperic or *Chilperic* *Monk of S. Gal.* compos'd in the year 980. a Treatise of the Calendar, the Preface to which was publish'd by *Father Mabillon*, in the first Tome of his *Analec'ts*, and which is entirely preserv'd in Manuscript in the Library of *S. Germain des Prez*.

BERCHIER

BERTHIER Priest of Verdun.

Berthier Priest of Verdun wrote a Compendious History of the Bishops of that Church, and dedicated it to *Dado*, who was then Governour of that Country. It was publish'd by Father *Dachery* in the Twelfth Tome of the *Spicilegium*. He flourish'd about the year 987.

This Work of *Berthier* was continu'd by an Anonymous Monk of *S. Viton* at Verdun down to *Thierry* the Fourteenth Bishop of that City. Afterward *Lawrence* Monk of *Liege*, and at last of the same Monastery of *S. Viton* at Verdun, made a Supplement and Continuation of that History to the time of *Alberon*, that is to say, to the middle of the Twelfth Century. These Works are follow'd by another Continuation in the same Tome of Father *Dachery's Spicilegium*. A nameless Monk.

ADSO Abbot of Luxeuil.

There were two Monks in the Tenth Century who bore the Name of *Adso*: The first of these, *Adso* Abbot of *Luxeuil*, wrote about the year 960. a Treatise of the Miracles of *S. Vaudalbert*, the third Abbot of *Luxeuil*, which is contain'd in the first Tome of the *Benedictine Centuries*. The second Abbot of *Deuores* in the Diocess of *Bourges*, is the Author of the Life of *S. Bercaire*; of that of *S. Basile* Confessor; of the History of the Translation and Miracles of the latter; of the Life of *S. Frobert* Abbot of *Celles*; of the History of the Translation of his Relicks; and lastly of the Life of *S. Mansuet* the first Bishop of *Toul*. All these Works, except the last, are in the second and fourth *Benedictine Centuries* of Father *Mabillon*; the last was publish'd by Monsieur *Bosquet*. This Author flourish'd about the year 980. and died in 992. Adso Abbot of Deuores.

LETALDUS Monk of S. Memin.

Letalus Monk of the Abbey of *Micy* or *S. Memin* in the Diocess of *Orleans*, flourish'd about the end of the Tenth Century. He wrote the History of the Miracles of *S. Maximin* or *Memin*, Monk of the first Founder of that Monastery, publish'd by Father *Mabillon* in the first Tome of his *Benedictine Centuries*; and it is probable that he is the same with the Author of the Life of *S. Julian* Bishop of *Mans*. S. Memin.

CHAP. IV.

The History of the Churches of Germany.

THE Emperor *Arnulphus* the last of the Branch of the *Carlian* Stock, who obtain'd Germany for his Inheritance, dying in the year 899. left but one lawful Son nam'd *Lewis*, who being only eight years old, was committed to the Care of *Orbo* Duke of Saxony, who married his Sister; and of *Hatto* Archbishop of *Mayence*: Soon after he became Heir of *Lorrain*, of which *Zuentibold* his Bastard Brother was in possession. But he was not able to subdue *Italy*, nor to cause himself to be crown'd Emperor; neither did he live long, but dyed between eighteen and twenty years old, A. C. 911. leaving only two Daughters, named *Placidia* and *Matbildis*. The first was married to *Conrade* Duke of *Franconia*, and the other to *Henry* the Fowler, Duke of Saxony, and Son of Duke *Orbo*. The Estates of the Realm designing to confer the Crown upon that *Orbo*, he desired to be excus'd by reason of his old Age, and advis'd them to chuse *Conrade* Duke of *Franconia*, but his Son The Revolutions of the Empire of Germany in the Tenth Century.

The Revolutions of the Empire of Germany in the Tenth Century.

Henry Duke of Saxony, whose Moderation was not so great, claim'd a Right to part of the Kingdom, as having married one of the Heiresses, revolted against *Conrade*, wag'd War with him, and gain'd the Battle; however this Advantage prov'd ineffectual, and *Conrade* always remain'd in possession of the Throne, till his death; which happen'd in the year 918. When he left *Henry* Duke of Saxony his Heir, and order'd the Lords to wait upon him with the Crown and the Royal Ornaments. They perform'd his last Will, and acknowledg'd *Henry* Duke of Saxony, surnam'd the *Fowler*, as King of Germany. This valiant and prudent Prince kept in awe *Arnulphus* Duke of *Bavaria*; defeated the *Hungarians* who ravag'd Germany; overcame the *Vandals*; subdu'd *Bohemia*; and after having reign'd Seventeen years, dyed A. C. 936. The Lords substituted in his place his eldest Son *Osbo*, afterwards surnam'd the *Great*; against whom his Brother *Henry* made War, but was defeated, and mortally wounded in a Fight. The Dukes *Gilbert* and *Everard*, who were Authors of this Revolt, perish'd in another Engagement near *Andernac*, and left *Osbo* in the quiet possession of his Dominions, which he enlarg'd considerably; and joyn'd to them the Kingdom of *Italy*, with the Imperial Dignity, which pass'd to his Son *Osbo*, and to his Grandson of the same Name, as it has been already related.

Under these Emperors, who were no less Religious than Valiant, the Churches of Germany were in a flourishing Condition, by the means of a great number of Reverend Bishops, the Writings of several Authors, and the propagation of the Gospel among the Northern People. This is what we shall proceed to shew in giving an Account of such Persons illustrious for their Learning and Sanctity, as Germany has produc'd in this Century.

S. ULRIC Bishop of Augsburgh.

S. Ulric Bishop of Augsburgh.

WE shall begin with *S. Ulric* Bishop of *Augsburgh*. He was descended from an Ancient Family in Germany, the Son of *Hugpaut* and *Thepirga*; He began to study in the Monastery of *S. Gal*, and was taken from thence to be put under the Tuition of *Adalberon* Bishop of *Augsburgh*, in the year 909. He made a Journey to *Rome*, and during his residence there *Adalberon* died, and left *Hiltin* his Successor, after whose death *Ulric* was nominated Bishop of *Augsburgh* by King *Henry*, A. C. 924. He was highly esteem'd by that Prince, and the Emperor *Osbo* had a particular respect for him. This Prelate, in like manner, made two other Journeys to *Rome*; one about the year 956. and the other near the end of his Life. He dyed A. C. 973. in the 83d year of his Age, after having governed the Church of *Augsburgh* during Fifty years.

His Life, which was written by an Author of those times named *Gerard*, who was Contemporary with him, contains many remarkable Passages. It is there related, that besides the Divine Office, which he sung every day with his Canons in the Choir of his Church; He was wont to recite in particular the Offices of the Blessed Virgin, of the Holy Cross, and of All the Saints, with the entire Plalter; and that he was accusom'd to say one, two, or three Masses accordingly, as the time would permit: That in Lent, after having said Matins at Night, he continu'd his Prayers till the hour that the Bell rung to the Vigils for the dead, which he sung with the Choir, and afterwards the * Prime; That he continued in the Church at Prayers till the Canons return'd with the Cross to celebrate Mass, at which he assisted, and kissed the Hand of the Priest that officiated: That after Mass he sung † Tierce with the Canons, and that he remain'd in the Church till the Sexte; when he visited the Altars, and kneel'd before them, singing a *Miserere* and a *De Profundis*: That then he return'd to his Camber, to wash his Face, and to prepare for saying Mass: That when it was said, and Vespers after it, he was wont to visit the poor of the Hospital, to wash the Feet of Twelve amongst them; and to give every one a penny: That at his departure from thence, he sat down at Table; that after having eat, he said his Compline, and retir'd: That he spent all the days of Lent after this manner, till that of the Indulgence, commonly call'd *Palm-Sunday*: That on that day, he went early in the Morning to the Church of *S. Afer*, where he sung a Trinity-Mass, and made a Benediction of the Palm-Tree Branches, which he carried about in Procession, accompanied with the Clergy and People, with the Gospel, the Cross, the Banners, and an Image representing our Saviour sitting on an Ass, as far as Mount *Perleich*, where he was met by the Choir of Canons, and part of the People, who cover'd the way with Palm-Tree Branches or Garments: That he made an Exhortation to them upon our Saviour's Passion, and that they return'd together to sing Mass in the Cathedral Church: That during the three following days, he held a Synodical Assembly: That on Holy Thursday he celebrated Divine Service, Consecrated the Holy Chrysm and other Oyls, and distributed them among his Clergy: That afterward he went, according to his usual Custom, to visit the Hospital, from whence he return'd to the Church; Clothed twelve poor Men in the Vestry, and wash'd their feet: That on Good-Friday he assisted at the whole Office; That after having Administered the Holy Sacrament to the People as on the preceding day, he laid up the rest of the Eucharist, in order to bury it, according to the Custom of those times; and that at Night he eat Bread and drank Beer, without sitting down at Table; That on Holy Saturday, after the Nocturnal Office,

* The first of the Roman Canonical Hours.
† Two other of the Canonical Hours.

the Repetition of the Psalter, the Singing of the Three Litanies, the Blessing of the Tapers, and the S. Ulric Reading of the Lessons, he went in Procession to S. John's Church, where he baptiz'd three Infants, and then return'd to Celebrate Mass, to Administer the Holy Sacrament to the People, and to say Vespers: That afterwards he distributed Victuals to a great many Persons: That on Easter-Day, after the Prime Office, he usually went to S. Ambrose's Church, where he celebrated the Trinity Mass, and return'd from thence in Procession, carrying the Image of our Saviour with the Gospel; the lighted Tapers and the Incense to S. John Baptists Church, where he Sung Tierce, and from thence to the Cathedral, where he sung Mass and administred the Sacrament to all the Assistants: Afterward he gave Provisions to the Canons of his Cathedral, and to the Clergy of S. Afra's Church distributing to them Lambs Flesh and pieces of Bacon, which had been blessed at Mass, and gave them a very splendid Entertainment. It is also observable, that he was wont to visit his Diocess every Four years; to instruct the People; to administer the Sacrament of Confirmation, and to reform his Clergy.

S. Ulric
Bishop of
Augs-
burgh.

I shall take no notice of a great number of Miracles that are related in this Life of S. Ulric, nor of those that were written by Gebeard his fourth Successor, and by Berno Abbot of S. Afer: but I cannot omit the History of Adalbero Nephew to this Reverend Bishop. He had caus'd him to be carefully educated, gave him an Abbey, design'd him for his Successor, and made use of his Service in the management of all his Affairs, as well at Court, as in his own Diocess. To gain him greater Authority, he intreated the Emperor, in the last Journey he made to Rome, to vouchsafe to entrust him with the sole Administration of the Affairs of his Diocess, and to nominate him for his Successor. Adalbero upon his return from Augsburg, not only caus'd an Oath of Fidelity to be taken to him, by the Clergy and People of the City, but also presum'd to use the Crozier Staff. This Attempt gave offence to the Bishops of Germany, inasmuch, that in a Council held at Ingelheim in the year 972. in the presence of the Emperor Otto, and of his Son, to which S. Ulric and Adalbero were summon'd; a Process was drawn up against the latter, for presuming to bear the Marks of the Episcopal Dignity, and upon that account they proceeded so far, as to declare him incapable of succeeding his Uncle in the Bishoprick of Augsburg. Whereupon the good old Man, not being able sufficiently to explain the Case, by reason of his great Age, sent word by one of his Clerks, that he design'd to retire, and embrace the Monastick Life, according to the Rule of S. Benedict, whose habit he had assum'd. The Bishops of the Council having made a Remonstrance, That he ought not thus to leave his Bishoprick, and that this Example would be of very dangerous Consequence, oblig'd him to return to the Government of his Church; promising him at the same time, that after his death no other Bishop should succeed in the Diocess of Augsburg, but Adalbero; of whom they exacted an Oath, that he knew not that it was unlawful, or that it was an Heretical Practice, to assume the Ensigns of the Episcopal Dignity, and to Exercise the Authority of a Bishop without due Ordination.

This Promise signified nothing with respect to Adalbero, because he died suddenly in a short time after, even before his Uncle; who had for his Successor Henry the Son of Count Burchard, who caus'd himself to be chosen by force. The latter dy'd as he had liv'd, that is to say, rather like a Soldier than a Bishop; for in his time he rais'd a Rebellion against his Sovereign Prince, and was kill'd in a Battel fought against the Saracens in the year 983. After his death, the Emperor Otto the Second, was desirous to confer that Bishoprick upon Werenbarius, whom S. Ulric had design'd for his Successor; but upon his refusal of it, Eutychus Count of Altorf was elected. Luitolphus, who succeeded in the year 988. made a Journey to Rome to procure of Pope John the XV. the Canonization of S. Ulric, which he obtain'd in a Council at Rome, upon the reading of the Life and Miracles of that Saint, who edified the Church rather by his Life and Conversation, than by his Writings; for few are attributed to him, and those too are very dubious. We have already observed that some make him the Author of a Discourse, concerning the Ecclesiastical Functions ascrib'd to Pope Leo the Fourth, and inserted in the Synodical Letter of Rathierius, which seems to be really so; because he returns an Answer to certain Questions which the Writer of his Life says he propos'd to his Clergy, during the time of his Visitation.

The same Author cites a Sermon of S. Ulric upon the Eight Mortal Sins, and the Eight Beatitudes. But it is probable that he compos'd it out of the ordinaty Discourses that he had heard from the Mouth of that Saint: In the preceding Century was likewise publish'd in Germany, a Letter bearing the Name of S. Ulric, and directed to Pope Nicolas; in which he adviseth that Pope, for putting an end to the Irregularities of the Clergy, to permit them to marry: Mention is made of this Letter, in an Addition of Barthoul Priet of Constantz, to the Chronicon of Hermannus Contractus; and its affirm'd to be mention'd by Aeneas Sylvius in his Treatise of the Manners of the Germans; where he says, That S. Ulric reprov'd the Pope for keeping Concubines. But this Letter is apparently Supposititious, by reason that in S. Ulric's time there was no Pope nam'd Nicolas, neither did S. Ulric Bishop of Augsburg live in the time of those Popes who bore that Name. The Authority of the Chronicon is of little moment, and Aeneas Sylvius does not distinctly make mention of that Letter; but only says, that S. Ulric reprov'd the Pope, upon account of his Concubines; which may agree with John the XII. Besides that, this Passage is not found in some Manuscripts of Sylvius's History, nor in the Roman Edition. But altho' it were true, that this Author alludes to that counterfeit Letter, it would only prove that it was already forged in his time; and that it is more ancient than the Councils of Basil and Constantz, which, as I presume, cannot be call'd in question.

ADALBERO *Bishop of Augsburgh.*

Adalbero
Bishop of
Augs-
burgh.

A *Dalbero* the Predecessor of *S. Ulric* is Author of the Life of *S. Hariolphus* the first Abbot of *Elwangen*.

The two ADALBERTS, who were Saints.

Two Adel-
berts
Saints.

THE two Saints nam'd *Adalbert* not only illuminated *Germany* with the Light of their Doctrine, but also propagated that of the Gospel amongst the Barbarous Nations: The former, after having preach'd it to the People, who inhabit along the Coasts of the *Baltick Sea*, and having taken much pains in Converting the *Sclavonians*, was ordain'd the first Archbishop of *Magdeburg* in the year 968. and dyed in 981. The second, who was Bishop of *Prague*, in like manner preach'd the Gospel to the *Bohemians*, *Polanders*, and *Hungarians*. The latter left his Bishoprick, by reason of the excessive Enormities of the People of *Bohemia*, and departing to *Rome*, there embrac'd the Monastick Life in the Convent of *S. Boniface*. After having spent five years there, he return'd to *Bohemia*, and pass'd from thence into *Hungary*; from whence he return'd the second time to *Rome*, and presided five years more in the same Monastery. He was also remov'd again by the Solicitation of the Archbishop of *Mentz*, who oblig'd Pope *Gregory* the Fifth to send him back. *Boleslaus* King of *Bohemia* having forbidden him to enter his Dominions, he went into *Prussia*, and from thence into *Lithuania*, where having suffer'd much in propagating the Christian Faith, he at last receiv'd the Crown of Martyrdom.

BRUNO *Archbishop of Cologne.*

Bruno
Archbishop
of Cologne.

Bruno Archbishop of *Cologne*, the Son of the Emperor *Henry* the Fowler, and Brother of *Otto* the Great, is none of the least Ornaments of the Church of *Germany*, both with respect to his profound Learning and singular Piety. We are inform'd by a Writer of that time, that he had acquired a perfect Knowledge of the *Greek* and *Latin* Tongues; that he had perus'd all the Ancient Authors; that he had a very fine Library; and that he took a particular Care of his Diocess and Clergy; retrenching all their superfluous Habits, and obliging them to a constant attendance on the Duties of their Functions, as also instructing them by frequent Conferences, reiterated Exhortations, and his own Example. *Sixtus Senensis* says, that he compos'd a Commentary on the *Pentateuch*, the Manuscript of which is kept in the Library of the *Dominicans* at *Boulogne*. It's also reported that he wrote the Lives of certain Saints. He was chosen Archbishop of *Cologne* in the year 953. and dy'd in 965.

ROGER *Monk of S. Pantaleon.*

Roger
Monk of S.
Pantaleon.

THE Life of this great Archbishop was written by *Roger* a Monk of *S. Pantaleon* at *Cologne*, who dedicated it to *Folcmar* his Successor in the year 970. It is refer'd by *Surius* to *Octob. 12.* and is written very elegantly with respect to the stile of those times. We also may reckon up a great number of *German* Prelates illustrious for their Learning and Piety, among whom are *Henry* Archbishop of *Trier*, *Wolfgang* Bishop of *Ratibon*, *Sigismund* of *Halberstadt*, and many others whom we shall not now mention. We shall therefore proceed to give a particular Account of those who have left us any considerable Writings.

RATH-

RATHBOLDUS Bishop of Utrecht.

Rathboldus or Rathboldus a German by Nation, descended from the Princes of Friesland, apply'd Rathbold himself to study under Nanno or Manno, in the Court of Charles the Bald, and of his Son Lewis, where those Princes caus'd the Liberal Sciences to be taught publickly. He was chosen Bishop of Utrecht in the year 899. Trithemius says, that he was well vers'd in the Knowledge of the Holy Scriptures, and that he was no Novice in Humane Literature; that he was of a quick Apprehension, and much esteem'd for his Eloquence, leading a very Circumspect Life and Conversation; that he govern'd the Church of Utrecht during Seventeen years, and wrote several Tracts; among others, a Treatise of the Commendation of S. Martin; another of that of S. Boniface; The Life of S. Amalberga; a Book of Homilies and Sermons; certain florid Discourses on S. Willebrord; an Office of the Translation of S. Martin; with divers Hymns in Honour of the Saints; and lastly that he dy'd in the year 917. or rather in 918. Another Writer nam'd William of Hedin, attributes to him certain Poetical Pieces, and a Compendious Chronicon: Surius likewise ascribes to him an Eclogue concerning S. Lebuin. Father Mabillon has publish'd a Discourse of the same Author on the Life of S. Amalberga, and another on that of S. Willebrord.

HILDEBERT Archbishop of Mentz.

Hildebert Brother to the Emperor Conrade, the Thirteenth Archbishop of Mentz, Crown'd Otho Hildebert the Great in the year 938. But afterward's having combin'd with Richard Bishop of Stratsburg, to foment the Division between Otho and his Brother Henry, he was banish'd to Hamburg. Some make him the Author of the Lives of certain Saints.

WILLIAM Archbishop of Mentz.

William the Fifteenth Archbishop of Mentz, Prince of Saxony, and the Son of Otho the Great, was chosen Archbishop in the year 954. and dy'd in 968. He compos'd a Chronicon of the Archbishops his Predecessors.

BONNO Abbot of Corbey in Saxony.

Bonno or Bawo Abbot of Corbey in Saxony, flourish'd under Arnulphus and Lewis the Fourth, Kings of Germany. He wrote a Treatise of the memorable Actions of his time, mention'd in the History of Adam of Bremen, who cites a Passage of it concerning a Miracle of S. Rembert. We have at present no other knowledge of that Work.

WALTRAMNUS Bishop of Stratsburg.

Waltramnus or Waldramnus Bishop of Stratsburg, who assisted at the Council of Triburia in the year 895. and did not dye till 905. is the Author of certain Poetical Pieces which are inserted in the second Tome of Canisius's Antiquities.

SOLOMON Bishop of Constance.

Solomon Bishop of Constance liv'd almost at the same time, for he entred upon the Episcopal Function in the year 981. and dy'd in 919. He likewise compos'd certain Poems dedicated to Bishop Dado, which are in the first Tome of the same Antiquities by *Canisius*. He had been Monk of S. *Gal* and Chaplain to King *Lewin*.

UTHO Bishop of Stratsburg.

Utho Bishop of Stratsburg had for his Successor in the year 950. *Utho* Nephew to *Henry* the Second Duke of *Schwaben*. This *Utho* wrote the Lives of S. *Arbogastus*, and S. *Amaris*, Stratsburg. and dy'd in 975. leaving *Echembaldus* his Successor.

NOTGER the Stammerer.

Notger the Stammerer. There were several *Notgers* in the Tenth Century, but the first and most famous was of the *Carli*an Race, and surnam'd the *Stammerer*, by reason of the impediment in his Speech. He entred very young into the Monastery of S. *Gal*, where he studied under *Marcellus* and *Iso*, with *Bartpertus* and *Tutilo*. These three Monks studying together, promoting Learning in that Abbey, where they had frequent Conferences one with another, applying themselves more especially to the study of the Liberal Arts and Sciences, and to that of Musick in particular: But their chief Employment was the making of *Profes*. *Notger* compos'd many, and translated the *Psalter* into *High-Dutch* for the use of King *Arnulphus*: He wrote the Life of S. *Gal* in Verse, as also a Treatise of the Letters of the Alphabet, that are us'd in Musick and some other Works of the like nature; but the principal of them is his *Martyrologia*, publish'd by *Canisius* in the sixth Tome of his Antiquities. The same *Canisius* has set forth some of the *Profes* and Hymns of this Author, with a Fragment of the Life of S. *Gal*, in the Fifth Tome of the same Work, in which is also found the Treatise of Musick before-mention'd. Besides these Works, *Goldastus* attributes to *Notger the Stammerer* the two Books of the History of *Charlemagn*, that are dedicated to *Charles the Bald*, and written by a nameless Monk of S. *Gal*: And indeed he seems to discover himself in the 26th Chapter of the Second Book, where he declares that he is subject to Stammering, and wants Teeth. The same Author observes, that he has seen a Manuscript of the Life of S. *Gal*, written by way of Dialogue, which bears the Name of *Notger*. To him likewise is attributed the Life of S. *Landoald* referr'd by *Surius* to March 19. That of S. *Remaclus* Bishop of *Utrecht*, referr'd by the same Historian, to Sept. 3. and two Books of the Miracles of that Saint: But it's not certain that these Works are his; neither do they appear to be of the same stile. *Notger* spent the greatest part of his Life in the Ninth Century, and dy'd in the Month of April, A. C. 912. His Martyrology was compos'd in the end of the Ninth Century, or in the beginning of the Tenth.

The second *Notger* liv'd in the Tenth Century, and was not made Abbot of S. *Gal* till the year 973. he dy'd in 981. but there are not any of his Pieces now extant.

The third *Notger* was chosen Bishop of *Leige* in the year 972. Neither has he left any Works, unless we attribute to him the above-mention'd Lives of the Saints.

WITICHINDUS Monk of S. Corbey in Westphalia.

Witichindus Monk of Corbey in Westphalia.

Witichindus, Winduchindus, or Windichinus a Monk of Corbey a Monastery in Westphalia of the Order of S. *Benedict*, flourish'd under *Otho* I. and II. He wrote three Books of the History of the Saxons, in which are comprehended the Actions of *Henry* and *Otho* the First, and which ends at the

the death of the latter, that is to say, in the year 973. They are dedicated to Queen *Matbildis*, Daughter of the Emperor *Otho*, and were printed at *Basil* A. D. 1532. at *Francfort* in 1577. Among the *German* Historians printed in 1580. and at the end of a particular Edition by *Meibonius* at *Francfort* in 1621. *Sigebert* says also, that he wrote in Verse a Relation of *S. Thecla's* Passion, and the Life of *S. Paul* the first Hermit. These Works are lost; altho' in the last Edition by *Meibonius*, there are certain Verses which are attributed to this Monk, *Witichindus* Monk of *Corbey* in *Westphalia*.

ROSWIDA a Nun.

Roswida a Nun of the Monastery of *Gandersheim*, famous for her Quality, Learning and Piety, flourish'd under the Emperor *Otho* II. by whose Order she compos'd in Heroick Verse a Panegyrick upon the Actions of *Otho* the First. She likewise wrote in Verse the Passion of *S. Dennis* Bishop and Martyr, and that of *S. Pelagius* who suffer'd Martyrdom in *Spain*; and some other Poems in Commendation of the Virgin *Mary* and *S. Anne*; as also on *S. Gandolphus* and some other Saints. To her likewise is attributed the Life of *S. Wilbold* Bishop of *Eichstadt*, and that of *S. Unnebold* the first Abbot of *Heildesheim*, related by *Surius*, *Canisius* and *Father Mabillon*. This Nun wrote in a finer stile than most part of the Authors of her time, and was well vers'd in the Knowledge of the Greek and Latin Tongues: Her Poem of the Life of *Otho*, was printed with *Witichind's* Works at *Francfort* in 1621. and in the Collection of the German Writers by *Ruberus*; and her Poetical Pieces were printed together at *Nuremburg* in 1501. by *Conradus Celtes*.

REGINALDUS Bishop of Eichstadt.

Reginaldus, who in the year 975. succeeded *Stanband* kill'd by the Hungarians at *Augsburgh*, in the Bishoprick of *Eichstadt*, pass'd in his time for a very Learned Man, as having attain'd to a considerable Knowledge in the Greek, Latin, and Hebrew Tongues, and more especially in the Art of Musick. He wrote the Lives of *S. Wilbold* and *Unnebold*, with those of *S. Nicolas* and *S. Blasius*. He was Bishop for the space of Twenty four years.

Another German Bishop of the same time, has given us the Life of *S. Hunegonda* referr'd by *Surius* to Aug. 25. and a Nameless Writer made a Narrative of the Translation of *S. Epiphanius* Bishop of *Pavia* into *Saxony*.

Reginaldus Bishop of *Eichstadt*.

A German Bishop. A nameless Author.

THIERRY Archbishop of Triers.

Thierry Provost of the Church of *Mentz*, and afterwards Archbishop of *Trier*, wrote sometime before the preceding Authors. (for he dy'd in the year 970.) the Life of *S. Lutruda*, referr'd by *Surius* to Sept. 22.

Thierry Archbishop of *Triers*.

OTHLO Bishop of Metz.

Othlo Monk of *Fulda* wrote the Life of *S. Pyrmim*, who is suppos'd to have been Bishop of *Meaux*, or rather *Metz*. This Life is dedicated to *Liudolphus* Archbishop of *Trier*, and was publish'd by *Brouverus*, who caus'd it to be printed A. D. 1616. at *Mentz*, with other Lives of the Illustrious Personages of Germany. *Liudolphus* was made Archbishop of *Trier* in 999. and dy'd in 1008. Therefore *Othlo* compos'd his Work in the Ninth Century, or in the beginning of the Tenth.

Othlo Bishop of *Metz*.

and

Othlo Bishop of Metz.

and Serrarius likewise attribute to him the Life of S. Boniface. But Brouverius observes, that it is of a different title.

UFFING or UFFO Monk of Werthin.

Uffing or Uffo Monk of Werthin.

AT the same time Uffing, or rather Uffo of Friesland, Monk of Werthin, wrote the Life of S. Ludger Bishop of Munster, which was printed at Cologne the last Century, with a Poem of the same Author; some attribute to him the Life of S. Ida referr'd by Surin to Sept. 4. Suffridus says that he likewise left the Life of S. Lucius King of England, which he affirms to be extant in Manuscript.

A Council at Coblenz in the year 922.

We have the Acts only of very few Councils of Germany in the Tenth Century, altho' we have just grounds to suppose that many more were held. The first, of which, any Monument is remaining is a Council held at Coblenz in the year 922. by the order of Charles King of France, and Henry King of Germany. It was compos'd of Eight Prelates, viz. Herman Archbishop of Mentz, Heriger Archbishop of Cologne, and six other German Bishops, and made Eight Canons, of which only the First, Fifth, Sixth, Seventh and Eighth remain in our Possession. The first forbids Marriage between Relations to the Sixth Generation. The Fifth prohibits Laymen, who have Chappels, from receiving the Tythes of them with their own hands on purpose to put them to profane uses, and ordains that the Priests shall receive and use them to the advantage of the Churches, and for the maintenance of Hospitals and poor People. The Sixth brings the Monks under Subjection to the Jurisdiction and Government of the Bishop. The Seventh condemns a Person who sells a Christian for a Slave, as guilty of Murder. The Eighth forbids those who give any Goods or Revenues to a particular Church, to take away the Tythes due upon account of such Revenues, to the Church to which they belong'd before.

A Council at Erfurd A.C. 932.

The Canons of a Council held at Erfurd in the year 932. in like manner are still extant, with a Preface which shews that it was conven'd by the Order of King Henry the First, in the Fourteenth year of his Reign, and that it was compos'd of the Archbishop of Trier and Twelve Bishops. The First of these Canons imports, that the Festivals of the Twelve Apostles shall be solemniz'd, and that the Fast of the Vigils shall be observ'd according to the ancient Constitutions. The Second, that no Pleas shall be held in the Courts of Judicature on Sundays, Holy-days, or Fasting-days: It is also added, that King Henry prohibited the Judges to Cite any Person before them in the Week preceding the Festival of Christmas, that of S. John Baptist, and during the whole time of Lent, till the Eighth day after Easter. In the Third it is forbidden to deliver a Summons or Warrant to those Persons who are going to Church, or are there already, that they may not be disturb'd in their Devotions. The fourth imports, that if a Priest be suspected of any Crime, and accused before his Bishop, he shall be thrice admonish'd to acknowledge his Fault, and shall undergo condign Punishment, if he be found Guilty, unless he prove his Innocence by clearing himself by his own Oath, or by that of his Colleagues. The Fifth forbids private Persons to impose Fasts without the Consent of the Bishop or his Vicar, because many do it to carry on Superstitious Divinations, or for other sinister ends, rather than out of a Principle of Devotion.

We have already made mention of the Council of Ingelheim held in the year 948. in treating of the Contests of Artaldus for obtaining the Archbishoprick of Rheims, in regard that it was chiefly assembled upon that account.

A Council at Augsburg A.C. 952.

In the year 952. the Emperor Otto the First held at Augsburg an Assembly of the Bishops of Germany, France and Italy; where the Archbishop of Mentz presided, and publish'd Eleven Canons, which were approv'd by the other Prelates.

The First ordains that the Priests, Deacons and Subdeacons that marry, shall be depos'd according to Chap. 25. of the Council of Carthage. The Second is against Clergy-men, who keep Dogs and Birds for Hunting, and are addicted to that Exercise; they are to be suspended from their Functions as long as they persist in such Practices. The Third ordains that Bishops, Priests and Deacons, who spend their time in playing at Games of Chance, shall incur the Penalty of being Depos'd, unless they renounce such sort of Games. The Fourth is against those Clergy-men who keep suspicious Women in their Houses. The Fifth prohibits Monks from going out of their Cloisters, without the permission of their Abbot. The Sixth enjoyns Bishops to take care of the Monasteries of their Respective Diocesses, and speedily to Reform the Disorders that are committed in them. The Seventh and Eighth forbid them to hinder Clergy-men and Canonesses from embracing the Monastical Life. The Ninth prohibits Lay-men from turning out of the Churches those Persons to whom the Bishops have committed Care of them. The Tenth attributes to the Bishop the right of taking Cognizance of the distribution of Tythes. And the Eleventh imports, that not only the Bishops, Priests, Deacons and Subdeacons shall lead a single Life, but also that the other Clergy shall be oblig'd to live Continently when they come to years of Maturity.

CHAP. V.

An Account of the Churches of England.

IN the beginning of the Ninth Century, King *Alfred* re-establish'd the Universities, and caus'd the Liberal Arts and Sciences to flourish in England, inviting over the Abbot *Grimbaldus*, and several other Learned Men of France; but the Kings his Successors were chiefly employ'd in Reforming the Corruptions of Manners and Discipline. In the beginning of this Century King *Edward*, upon the Remonstrances and Threats of the Pope, who complain'd that for Seven years the whole Country of the *West-Saxons* was destitute of Bishops, caus'd a Council to be assembled at *Canterbury*, in which Archbishop *Phlegmon* presid'd, and where several Persons were chosen to be Bishops in that Province, and elsewhere, who were ordain'd by *Phlegmon* after his Return from *Rome*, whither he went on purpose to give an Account to the Pope of the Proceedings of the Council, and to pacifie him. The Pope approv'd their Regulations, order'd that for the future the Churches should no longer be left vacant, and confirm'd the Primacy of the Church of *Canterbury*. All these Actions are attributed by several Authors to Pope *Formosus*, but in regard that this Pope dy'd a long while before the time of King *Edward*, they are rather to be ascrib'd to *John* the Ninth, who possess'd the See of *Rome* in the beginning of *Edward's* Reign, A. C. 904. to which this Council may be referr'd.

A Council at Canterbury under King Edward and Archbishop Phlegmon, of that City

The same King publish'd in the year 906. divers Laws against the Disturbers of the Tranquility of the Church; against Apostates whom he condemns to death; against Clergy-men who commit Robberies or Fornication; against Incestuous Persons; against those who refuse to pay Tythes, or to keep Sundays and Fasting-days; and against Sorcerers and leud Women, who are condemn'd to different Punishments. It's also ordain'd in that Edict, that Persons condemn'd to dy for Capital Crimes, should be permitted to make a Confession of their Sins in private to a Priest; and that those, who have been deprived of any Member for an Offence, and survive three days, should cause their Wounds to be dress'd, and receive Consolation, after having obtain'd a Licence from the Bishop.

King Edward's Laws.

King *Ethelstan*, who succeeded *Edward* in the year 923. in like manner caus'd certain Laws to be Enact'd relating to Ecclesiastical Affairs, with the Advice of the Prelates, Lords, and Learned Men of his Kingdom, by which he ordain'd, That all the Lands, and even those of his own Demains, should be liable to pay Tythes. He enjoyn'd all those, who held any Estates of him, to allow somewhat for the Maintenance of the Poor, and other charitable Uses: He prohibited Outrages that were done to the Churches, and again condemn'd the Sorcerers and Witches to Imprisonment, and to pay great Fines: He regulated the manner of proving the Innocence of Accused Persons, by Fire or Water-Ordeal; Forbad the keeping of Markets, or buying and selling on Sundays: And ordain'd that perjur'd Persons and false Witnesses should be depriv'd of Christian Burial. To these Laws he added divers Instructions for the Bishops, and recommended the Reading in the Monasteries every Friday Fifty Psalms upon his Account.

King Ethelstan's Laws.

Forasmuch as the most remarkable Circumstances of those Laws, is that which relates to the Clearing or Convicting of an Accused Person, by the Trial of Fire or Water, then commonly call'd Ordeal; and in regard that the manner of performing it is there explain'd at large; it may not be improper here to insert an Account of that passage. If any one be desirous to clear himself by Ordeal, that is to say, by the Trial of Fire or Water, let them come to the Priest three days before he do it, who shall give him a Benediction after the usual manner; and during those three days let him eat nothing but Bread and Salt or Pulse; let him hear Mass every day; let him make an Oblation; let him receive the Sacrament on the day he is to undergo the Trial. If it be that of Cold Water, let him be plung'd one Fathom below the Surface of the Water. If it be that of a Hot Iron, let it be put into his Hand, and left there three days, without looking on it. If it be that of Hot Water, let it be made boiling hot, and let the Hand or Arm of the Accused Person be put into it. In all these Trials, both the Accused Person and the Accuser are to Fast, and to cause Twelve Witnesses to be present, who may take an Oath with them, and let Holy Water be sprinkled upon them. There are two Editions of these Laws, one of which is printed at large, and the other is an Abridgment of them.

King *Edmund* had no less Zeal for the maintaining of the Discipline of the Church, than his Predecessor *Ethelstan*. He held in the year 944. which was the third of his Reign, even on *Easter-day*, an Assembly of the Prelates and Lords, in which he made certain Laws relating to Chastity, and the payment of Tythes, and of the Alms-penny; as also against those who offer'd Violence to Nuns; against perjur'd Persons, and those who assisted at profane Sacrifices. In these Laws are specified the Ecclesiastical Penalties to be inflict'd on the Infringers of them; viz. The privation of Christian Burial and Excommunication. The Bishops are there enjoyn'd to repair their Churches at their own Charge, and to prefer a Petition to the Prince, for the Reparation of others, and for their Ornaments. He likewise made Laws for the punishment of Murderers, and for the regulating

An Ecclesiastical Assembly under King Edmund.

of Marriage-Solemnities. This Assembly was held under *Wulfstan* Archbishop of *Tork* and *Odo* Archbishop of *Canterbury*.

Odo Arch-
bishop of
Canter-
bury.

The latter made about that time, certain Ecclesiastical Constitutions, by way of Admonition or Instruction, in which he recommends, 1. That the Church should be left in the peaceable Enjoyment of its Privileges and Immunities, and that no Taxes should be laid on the Revenues belonging to it. 2. He admonishes the King and the Princes to obey the Archbishop and Bishops; to be humble; to oppress no Man; to administer Justice to all; to punish Criminals; and to relieve the Poor with their Alms. 3. He orders the Bishops to lead an Exemplary Life; to visit their Diocesses once every year; to preach the Truth boldly to Kings and Princes; to Excommunicate none without just grounds, and to shew to All the way to Salvation. 4. He enjoins the Priests in like manner to live Circumspectly, and to wear Habits conformable to their Order. 5. He gives the same Admonition to all the Clergy. 6. He exhorts the Monks to perform their Vows, and forbids them to turn Vagabonds, contenting themselves only with wearing the Habit of Monks, without leading a Life consonant to their Profession: He recommends to them working with their own Hands, reading and prayer. 7. He prohibits Incestuous Marriages with Nuns, or near Relations. 8. He recommends Peace and Union. 9. He enjoins the Observation of the Solemn Fasts of *Lent*; of the *Ember-Weeks*, of *Wednesday* and *Friday*; and the Celebration of Divine Service on *Sundays* and *Festivals*. Lastly, He recommends the payment of Tythes. There is also a Pastoral Letter written by this Archbishop, and directed to his Suffragans, which is related by *William* of *Malsbury*.

An Assem-
bly of Bi-
shops at
London
A. C. 948.

Edmund being kill'd in the year 946. his Brother *Elred* took possession of the Throne. We have no Laws enacted by this Prince, only the Charter of a considerable Donation made by him to the Monastery of *Crowland*, in favour of *Turketulus*, who had been formerly Chancellor of the Kingdom, and to whom he gave that Abbey. This was done in an Assembly of Bishops and Lords held at *London* in the year 948.

After the death of *Elred*, which happen'd in 955 *Edwin* the Son of *Edmund* was proclaim'd King, but sometime after, part of *England* Revolting, *Edgar* the Brother of *Edwin* got a share of his Dominions, and upon his Brother's Death, obtain'd the sole Possession of the whole Kingdom. This Prince being more Religious than his Predecessors, entirely re-establish'd the Purity of Discipline in the Church of *England*, and brought the Monastical Course of Life into Repute, by the Advice of *S. Dunstan*, who may be call'd the Restorer of the Ecclesiastical Discipline in *England*.

S. Dunstan
Archbishop
of Canter-
bury.

This Saint was born in the Country of the *West-Saxons*, in the first year of King *Ethelstan's* Reign A. C. 923. He enter'd into Holy Orders very young, and after having compleated his Studies, made application to *Athelm* Archbishop of *Canterbury*, who introduc'd him into the Presence of King *Ethelstan*: Afterward having fall'n into some disgrace at Court, he retir'd to *Elfeg* Bishop of *Winchester*, who advis'd him to embrace the Monastical Life, which he accordingly did, and continued in his Retirement till the Reign of King *Edmund*, when he was invited to Court by that Prince: He did not remain long there, without being obnoxious to the Envy and Hatred of several Persons, who misrepresented him to the King; insomuch that he was oblig'd to retire to his Solitude of *Glassenbury*, where he took up his Abode; altho' he was restor'd to the Favour of King *Edmund*, who had always a great respect for him; granted considerable Revenues to his Monastery, and continu'd to follow his Counsels, not only in the management of Civil Affairs, but also of Ecclesiastical. He was no less esteem'd by King *Elred*, who determin'd to nominate him to the Bishoprick of *Winchester*; but *Edwin* having receiv'd a severe Reprimand for his Irregularities from this Abbot, banish'd him, and pillaged his Monastery. However, King *Edgar* recall'd him immediately after his Accession to the Crown, and made him not only Bishop of *Winchester*, but also conferr'd on him the Government of the Church of *London*. At last the Archbishoprick of *Canterbury* being vacant in the year 961. by the death of *Odo*; *Elfsin* Bishop of *Winchester*, who was appointed to supply his place, dying in a Journey he made over the *Alps* to *Rome*, to fetch the Pall; and *Berthelm*, who was substituted in his room, having refus'd to accept that Dignity, *Dunstan* was Invested with it a few days after, and went to *Rome* to receive the Pall. At his return, he apply'd himself altogether to the Reformation of the Clergy of *England*, and took upon him to Expel all those who refus'd to lead a Regular Course of Life, and to Restore the Monks to their former Station.

This Saint had for his Fellow Labourers and Imitators of his Zeal, *Ethelwold* Bishop of *Winchester*, and *Oswald* Bishop of *Worcester*, who founded a great number of Monasteries, and took much pains in Reforming the Clergy, and Extirpating the Vices that were predominant in *England*. The former dyed in the year 984. before *S. Dunstan*, who foretold his approaching Death, as well as that of the Bishop of *Rocheſter*, in a Visit which those two Prelates made him: but the latter did not dye till after this Archbishop, viz. in the year 992. As for *S. Dunstan*, he surviv'd King *Edgar*, who dy'd in 975. and maintain'd the Right of the young Prince *Edward*, against the Pretensions of *Alfride*, who endeavour'd to transfer the Crown to her Son *Ethelfred*; but *Edward* being Assassinated Three years after by the Treachery of that Queen, *Dunstan* was constrain'd to Crown *Ethelfred*, and foretold the Calamities that should befall *England*, and the Family of this young Prince, as a Punishment for his Crime, and that of his Mother. At last *S. Dunstan* dy'd laden with years and honour A. C. 988.

In his time, and apparently by his Direction, King *Edgar* in 967. not only publish'd Laws like to those of his Predecessors, for the preservation of the Revenues of the Church; for the Payment of Tythes, and *S. Peter's Pence*; and for the Solemn Observations of *Sundays* and *Festivals*; but also
divers

divers Ecclesiastical Constitutions, relating to the Manners and Functions of Clergy-men; to the Celebration of the Mass; to the Confession and Pennances that ought to be impos'd on those who commit Sin, &c. Indeed these Canons may serve as a kind of Ritual for the Use of Curates. It is affirm'd that they were made in the year 967. by King *Edgar*; but this does not appear to be altogether certain, and perhaps they are of a later date. The Discourse which this King made to *Dunstan* Archbishop of *Canterbury*, and to *Oswald* and *Ethelwold* Bishops of *Worcester* and *Winchester*, is much more certain. He there inveighs against the Irregularities and Disorders of the Clergy, and pathetically Exhorts those Bishops to joyn their Authority with His, to repress their Insolence; and to oblige them to apply the Ecclesiastical Revenues to the Relief of the Poor, for which Use they were design'd. To the end that this Order might be put in Execution, he granted a Commission to those three Prelates to take the Matter in hand, and gave them power to turn out of the Churches such Clergy-men as liv'd dissolutely, and to Substitute others in their room.

By virtue of this Injunction, *S. Dunstan* held a General Council A.C. 973. in which he ordain'd that all the Priests, Deacons and Subdeacons, who would not lead a sober Life, should be Expell'd their Churches, and caus'd a Decree to be made, to oblige them to Embrace a Regular and Monastick Course of Life, or to Retire. And accordingly, these three Bishops turn'd the old Clergy-men out of most part of the Churches, and put Monks in their place, or else forc'd them to assume the Monastical Habit. A general Council of England in the year 973.

S. Dunstan did not only shew his Constancy and Zeal, with respect to the Clergy, but was also as zealous in treating Kings and Princes: For he sharply reprov'd King *Edgar* for abusing a young Maid whom he had sent for out of a Monastery, and impos'd on him a Pennance of Seven years. A certain very potent Earl having married one of his near Kinswomen, he Excommunicated him, and refus'd to take off the Excommunication, altho' the King had commanded him, and the Earl had obtain'd a Brief of the Pope for his Restoration. *S. Dunstan* being inform'd of it, reply'd, That he was ready to obey the Pope's Commands, provided the Person had really repented of his Offence; but that he would not suffer him to persist in his Sin, nor without submitting to the Discipline of the Church to insult over the Prelates, and, as it were, to triumph in his Crime. At last, the Earl being mov'd with his Constancy, and the fear of those Punishments which the Divine Vengeance usually inflicts upon Excommunicated Persons, left his Kinswoman, did Publick Penance, and threw himself down prostrate before *S. Dunstan* in a Council barefoot, cloath'd with a Woollen Garment, holding a Bundle of Rods in his Hand, and lamenting his Sin, from which *S. Dunstan* gave him Absolution, at the request of the Bishops of the Council. A Council under S. Dunstan and King Edgar.

The Reformation of the Clergy cannot be carried on without great Opposition, nor without creating many Male-contentes, insomuch that in King *Edgar*'s Life time, the Clergy-men depriv'd of their Benefices, us'd their utmost Efforts to recover them; and having made a Complaint in an Assembly held at *Winchester*, in the beginning of the year 975. they prevail'd upon the King by their Entreaties and the Promises they made to lead a more regular Course of Life for the future: But as they were about making a Decree for their Restoration, on Condition they should live more regularly, a Voice was heard coming as it were from the Crucifix, which pronounc'd these words, *It will turn to no account, you have pass'd a just Sentence, and you will do ill to alter your Decisions.* However, after the death of King *Edgar* these Clergy-men renewed their Instances, and even offer'd force to drive the Monks not only from their Places, but also out of the Monasteries which were lately founded: But *S. Dunstan* always maintain'd his Reformation, which prevail'd in the most part of the Churches and Monasteries of England, under the Reigns of *Edward* and *Ethelred*. A Council at Winchester A.C. 975.

S. Dunstan and *S. Ethelwald* did not only take pains to Reform the Ecclesiastical Discipline in England, but also in reviving the Study of the Liberal Sciences, and even they themselves compos'd some Works. A modern English writer, call'd *Pits*, says that *S. Dunstan* compil'd certain Forms of Archiepiscopal Benedictions; a small Tract on the Rule of *S. Benedict*; a Book call'd, *Rules for the Monastical Life*; several Writings against Vicious Priests; a Treatise of the Eucharist; another of Tythes; a Book of Occult Philosophy; a Tract for the Instruction of the Clergy, and some Letters. And indeed, we cannot be certainly assur'd upon the Credit of this Writer, whether *S. Dunstan* were really the Author of these Works, which are no longer extant; but we find a Concordance or Rule for the Monastick Life, and under the Name of *Edgar* set forth by *Rainerus*, which is apparently a Piece of *S. Dunstan*, as well as the other Constitutions of that Prince, and there is extant a Letter written by him to *Wulfin* Bishop of *Worcester*, which Father *Mabillon* publish'd from a Manuscript of Monsieur *Faure*, Doctor of the Faculty of *Paris*. The Life of *S. Dunstan* was written by *Osborn* Chaunter of the Cathedral Church of *Canterbury*, who was Contemporary with this Saint, and is found in the Fifth *Benedictine* Century of Father *Mabillon*.

If we may give farther Credit to *Pits*, *S. Ethelwald* in like manner compos'd several Tracts, of which he gives us this following Catalogue: A Book dedicated to Pope *John XIV.* concerning the Authority of the Bishops over their Priests; a Treatise against those Priests who commit Fornication, and against their Concubines; another of the Abbots of *Lindisfarne*; another of the Kings, Kingdoms, and Bishopricks of England; a History of the Kings of Great Britain; a Narrative of his Visitations; a Treatise of the Planets and Climates of the World; the Treatise of the Abbots of *Lindisfarne*, which this Author attributes to *S. Ethelwald*, is apparently a piece compos'd in Verse by *Ethelwulf* a Monk of that Abbey. The other Works are no longer Extant, and perhaps never were, but only in *Pits*'s imagination.

S. Ethelwald Bishop of *Winchester*.

Alfric or
Ælfric
Archbishop
of Canter-
bury.

The Writers of Ecclesiastical History are not agreed about the immediate Successor of *S. Dunstan* in the Archbishoprick of *Canterbury*: Some give him the Name of *Siricius*, and others of *Alfric* or *Ælfric*: however, it is certain that the latter was Archbishop of *Canterbury* in the beginning of the following Century, in regard that he sign'd in that Quality a Privilege granted by King *Ethelred*: He was a Pupil of *S. Ethelwald*, succeeded him in the Monastery of *Abington*; was afterward made Abbot of *Malmesbury* by King *Edgar*, then Bishop of some Church in *England*, about which Authors are not agreed; and at last, being advanc'd to the Metropolitan See of *Canterbury*, he govern'd that Church till about the year 1006. This Archbishop in his time was in great reputation for his profound Skill in the Sciences of Grammar and Divinity, insomuch that he was surnam'd *The Grammarian*. His Sermons were translated into the *Saxon* Tongue, in order to be read publicly in the Churches, and his Letters were inserted in the Synodical Books of the Church of *England*. The *English* Writers assure us, that their Libraries were full of a great number of Works of this Archbishop, written in the *Saxon* Tongue, and they have lately publish'd some of them translated into *Latin*, viz. A Paschal Homily of the Body and Blood of *Jesus Christ*, in which he discourses much after the same manner as *Ratramnus* or *Bertram*, and two Letters, one to *Wulfin* Bishop of *Salisbury*, and the other to *Wulstan* Archbishop of *York* on the same Subject, which were printed at *London* in 1566, 1623, and 1638. In the Body of the Councils is contain'd a Canonical Letter of *Alfric*, directed to *Wulfin*, which is a kind of Ritual for the use of the Priests. The principal Manuscript Treatises of this Author, compos'd in the *Saxon* Tongue, are an History of the Old and New Testament till the Taking of *Jerusalem*; a Penitential; Eighty Sermons; a Letter concerning the Monastical Life; another against the Marriage of Clergy-men; a *Saxon* Chronicle of the Church of *Canterbury*; certain Lives of the Saints, and Versions of some *Latin* Works; among others the Dialogue of *S. Gregory*.

Fridegod
Monk of S.
Saviour at
Canterbu-
ry.

Sometime before *Fridegod*, a Monk of *S. Saviour* at *Canterbury*, wrote in Verse, at the request of *Odo*, the Lives of *S. Wilfrid* and of *S. Owen* Archbishop of *York*; the former was publish'd by *Father Mabillon* in the first part of the Third and Fourth *Benedictine* Centuries. *William* of *Malmesbury* observes, that these Verses are not altogether contemptible, but that *Fridegod* intermixes so many Greek words and Phrases which render them unintelligible.

Lanfrid
and Wul-
stan Monks
of Win-
chester.

At the same time *Lanfrid*, a Monk of *Winchester*, wrote the Life of *S. Swithin*, and a Relation of the Miracles that happen'd at his Translation; and after him *Wulstan*, Monk of the same Monastery, compos'd in Verse the History of that Translation, and the Life of *S. Ethelwald*.

Thus we have given an Account of almost all the most remarkable Circumstances that occur in the Ecclesiastical History of *England* in the Tenth Century.

CHAP. VI.

Observations on the Ecclesiastical Affairs of the Tenth Century.

Controversies about
Doctrinal
Points.

THERE were no Controversies in the Tenth Age of the Church, relating to Articles of Faith, or Doctrinal Points of Divinity, by reason that there were no Hereticks, nor other Inquisitive Persons, who resin'd upon Matters of Religion, or undertook to dive into the bottom of its Mysteries. The Sober Party contented themselves only in yielding an implicate Faith to whatever the Church-men thought fit to deliver from the Pulpit; and the profligate Wretches, abandon'd themselves to gross Sensualities, which gave Satisfaction to their brutish Appetites, rather than to the Vices of the Mind, to which only ingenious Persons are liable. Therefore in this Age of Darkness and Ignorance, the Church not being disturb'd upon account of its Doctrines, had nothing to do but to put a stop to the Enormities of Discipline and Manners.

Of the Eu-
charist.

There were nevertheless in *England* some Clergy-men, who positively affirm'd that the Bread and Wine on the Altar retain'd the very same Substance after Consecration, and that they were only the Representation of the Body and Blood of *Jesus Christ*, and not his Real Body and Blood. *Odo* Archbishop of *Canterbury* being desirous to oppose this Opinion, pray'd to God one day, as he was Celebrating Mass solemnly, in the presence of a multitude of People, to shew the very Substance of these Mysteries; which happen'd in the breaking of the Consecrated Bread, out of which (as its reported) issued forth several Drops of Blood; which Miracle being seen by his Clergy, and by those who doubted of the Real Presence of the Body of *Jesus Christ* in the Eucharist, they abjured their Error.

Thus *Osborn*, a Writer of those times, relates the Matter in the Life of that Saint. The same Author in the Life of *S. Dunstan* says, that that Saint returning to the Altar, chang'd the Bread and Wine into our Saviour's Body and Blood, by the Prayer of Consecration; but when he had given the Benediction to the People, he left the Altar a second time to preach, and that being altogether transported with the Divine Spirit, he discours'd after such a pathetical manner concerning the Real Presence of the Body of *Jesus Christ*, of the Future Resurrection, and of Life Eternal, that one would have thought that a glorified Saint was then speaking.

Ratherius Bishop of *Verona* stily maintains the same Opinion in one of his Letters; and *Fulcuin* Abbot of *Lobes*, in discoursing of the Eucharistical Table, says, *That it is the Table on which the Sacred Body of our Lord is consum'd*. These Authors express themselves after the same manner as *Paschasius Ratbertus*; nevertheless this did not hinder some others, who liv'd in the end of the same Century, to take part with *Retramnus*, to make use of his Expressions, and to oppose those of *Paschasius*. This is apparently done by *Alfric* Archbishop of *Canterbury*, and *Heriger* Abbot of *Lobes*, altho' they do not impugn the Real Presence, as we have made it appear in the preceding Century. These are all the remarkable Circumstances in the Tenth Century, relating to Points of Doctrine; for the Errour of the *Anthropomorphites* confuted by *Ratherius* in one of his Sermons, was peculiar to certain Clergy-men of *Italy*, and those of the *Greeks*, mention'd by Pope *Formosus* in one of his Letters to *Fulcuin*, are ancient, and not modern Heresies. We read in a Chronicle of the Abbey of *Castros*, that *Durandus* Abbot of that Monastery, in the year 953, confuted one *Walfred*, who gave it out, that both the Soul and Body perish'd after death; but it is not known whether this Error continu'd long, neither is there any part of *Durandus's* Piece now extant. The Contests that arose about the validity or invalidity of Ordination made by Intruders, were soon silenc'd. Some Persons were of Opinion, that one might Fast on Fridays, but their Infatuation was not of long continuance. Upon the whole, there was no Council held in this Century that either debated, or made any Decisions with respect to any Point of Doctrine; which shews, that there was no Error in Matters of Faith that prevail'd long, or made any Disturbance in the Church.

Howsoever enormous the Irregularities of the Popes might be at that time, nevertheless a great deal of Respect was shewn to their Authority, and the Christians distinguishing, according to *Auxilius's* Remark, the Holy See, from the Person of those who possess'd it, had as much veneration for the Dignity of the One, as aversion to the Extravagancies of the others; and upon this account they yielded Obedience to the Equitable Laws, and Just and Lawful Ordinances, proceeding from the Authority of the Holy See, and oppos'd the Enterprizes of the Popes, which intrench'd upon the Liberty of the Churches and the Intention of the Canons. This may be observ'd in the conduct of the Bishops of *Germany*, and in the Letters they wrote concerning the Erections of Bishopricks, which the Pope attempted to make in *Moravia*, to the prejudice of their Rights; in that of the Bishops of *France* assembled in a Council at *Rheims* against *Arnulphus*; in the Discourse made by the Bishop of *Orleans* in that Council; and in the Judgment they pass'd with respect to the Legats Attempt, who presum'd to Consecrate a Church without the consent of the Ordinary. Neither were the Bishops of *Italy* of a different Opinion, as appears from their Deposing of Pope *John XII.* *S. Dunstan* shew'd the same Resolution in Refusing to Absolve a Person, altho' the Pope had expressly enjoin'd him to do it; and the like constancy is observable in *Ratherius*, who did not think himself oblig'd to obey the Order of a Pope, who was about to deprive him of the Disposal of the Ecclesiastical Revenues of his Diocess. However, Magnificent Titles were given to the Popes, and their Primacy and Jurisdiction was acknowledg'd: They had not as yet assum'd the Right of Ordaining Bishops or Metropolitans; nay *John X.* and *Stephen VIII.* plainly own'd, that it did not belong to them; but they granted the Pall, not only to Archbishops, but also to several Bishops, which Practice *Fulques* or *Fulco* Archbishop of *Rheims* censures as an Abuse, which sullied the Splendor of the Hierarchical Order. They were desirous, that the Archbishops should come in Person to *Rome* to receive the Pall, which was usually done by the Archbishops of *England* and *Germany*, but not by those of *France*.

The Popes likewise us'd to erect new Archbishopsricks and Bishopricks, and there were several Examples in that Century of these sorts of Erections; as *Magdeburg*, *Mersburg*, *Passaw*, *Placentia* &c. They also assum'd to themselves a Power to Judge Bishops primarily, according to the Direction of the Decretals, and claim'd a Right to Summon them to *Rome*: But it does not appear that the Bishops of *France* ever acknowledg'd that Right; on the contrary, they follow'd the ancient Custom which makes the Bishops subject to the Judgment of the Provincial Councils, and to prevent the bringing any Appeals to *Rome*, they oblig'd the accused Persons to make choice of their own Judges, as it happen'd in the Affair of *Arnulphus*.

John IX. own'd that the Popes might be mistaken, and that their Judgments might be revers'd: That they ought to be chosen by the Bishops of *Italy*, and the Clergy and People of *Rome*, with the Emperor's consent, and in the presence of his Deputies; as it was ordain'd in the Council of *Rome* held under the same *John IX.* *Orto* and his Successors had the plenary Injoymment of that Right, and the Election of the Popes depended on those Emperors. *Octavian* was the first of the Popes who chang'd his Name after his Election, in which he was imitated in the same Century by *Gregory V.* and *Sylvester II.* Neither were the Popes as yet absolute Sovereigns in the City of *Rome*; In the beginning of this Century the *Romans* enjoy'd an appearance of Liberty under the Government of *Alberic*. Afterwards *Orto* and his Successors were Sovereign Princes of *Rome*, in quality of Empe-

Of the
Pope's Au-
thority.

ters; caus'd the *Romans* to take an Oath of Allegiance to them; and treated as Rebels those who revolted against them: But the Popes had the Demesns of a great number of Towns in *Italy*, which were granted by King *Pepin*, and afterwards confirm'd by the *Otho's*. The Writers of those Times, particularly *Ratherius*, *Abbo*, *Gerbert*, and some others complain'd very much, that under some Popes a shameful Traffick was made at *Rome* of the most Sacred Things, and that every thing there was to be purchas'd for Money. We also read, that the Popes were us'd to grant Indulgences to those Persons who made a Journey to *Rome*: and it is related in the Life of *S. Ulric*, that the Pope sent him back laden with Indulgences.

Several
Points of
Discipline.

There were few Councils held in this Century, and in the most part of them the Decrees were concerning Tythes; against the Usurpers of Church Revenues; against Church-men who keep Concubines; and against Marriages among near Relations. To which purpose the Degrees of Consanguinity were extended to the Seventh, in which it was forbidden to contract Marriage, and Spiritual Affinity took place as well in the Eastern as the Western Churches: Such Persons as married with these Impediments were divorc'd without redress, neither were any Dispensations granted to Kings and Princes, as it appears from the Case of King *Robert*, and that of the Emperor *Nicephorus Phocas*.

Fourth Marriages were absolutely prohibited in the Eastern, but not in the Western parts. The Bishops were chosen by the Clergy and People, but the Princes would not suffer the Election to be made without their consent. The Investitures of the Archbishops, and Bishopricks, were granted to *Otho I.* by Pope *Leo VII.* and were given with the Ring and Staff. The Translation of Bishops became very frequent, and Coadjutors began to be joyn'd with them, with Assurance of Succeeding them. Thus *Urho* Bishop of *Serasburg* had *Archimbaldus* for his Coadjutor; but this practice was condemn'd by the Bishops of *Germany*, with respect to *Adalbero*, whom *S. Ulric* his Uncle, who had chosen him for his Coadjutor, and by *Gregory V.* with respect to the Bishop of *Puy in Velay*, who in like manner had ordain'd his Nephew.

This Century is the first, in which it is observ'd that Ambition transported the Bishops so far, as to get the possession of several Bishopricks, and in which Bishops were ordain'd at the Age of eighteen years, as Pope *John XI.* *John XII.* and the Bishop of *Tody*; and elected very young, as *Hugh* of *Vermandois*, and *Theophylact* Patriarch of *Constantinople*. Many Bishops of *Italy* and *Germany* oblig'd their Canons to be Regular, and to live in common: others placed Monks in their Cathedrals, and even advanc'd them to Dignities; and others on the contrary, turn'd out irregular Monks, to substitute Secular Clerks in their room; as did *Ratherius* in one of the Churches of his Dioceses. The Ecclesiastical Revenues were usually divided into four parts, and the Bishops assum'd the sole Administration of them, but in some Churches other Clergy-men had particular Revenues, which they enjoy'd independently of the Bishop. After the Death of the Bishops the Revenues of the Church, and those they left, were often expos'd to pillage, as it is related by *Ratherius*, *Atto*, and several other Writers. To prevent this Rapine, the Prince or neighbouring Bishop engag'd to take care of them. The Lords were wont to settle Priests at their pleasure, in the Country Churches; Benefices were often conferr'd on unworthy Persons; and sometimes Persons were advanc'd to the Episcopal Dignity, without any merit, and only on account of their quality; an abuse much lamented by *Ratherius* and *Atto*. Lastly, Ignorance was so predominant in those times, that it was absolutely necessary to admit Priests of mean parts to the Sacerdotal Function. However, the Bishops endeavour'd to render them more capable, by Synodal Instructions, by frequent Conferences with them, (the Original of which may probably be referr'd to the Ninth Century) by Schools, which were kept in the Cathedral Churches and Monasteries, and by furnishing them with diverse Forms of Sermons and Exhortations ready prepared. The Bishops and other Clergy-men were often oblig'd to bear Arms, as *Ratherius* observes, altho' it be prohibited by the Canons; an abuse which was committed both in the Eastern and Western Parts. In the beginning of this Century, the Monks were very irregular, and the Monasteries were ruin'd, and possess'd by Laicks, who assum'd the quality of Abbots; but after Matters were regulated, the Monastical Discipline was re-established, and Regular Abbots were constituted; nevertheless the Bishops for a long time retain'd some Abbays as it were in *Comendam*; the same Abbot, or the same Regular Clerk held several Abbays, which he caus'd to be govern'd by Co-Abbots or Pro-Abbots, or Superiours. To which we may refer the Original of Congregations. Divers Monks were advanc'd to the Episcopacy, possess'd Dignities in the Cathedral Churches, and were ordain'd Priests under the Title of their Monastery. Publick Penance was still in use, but very rarely practis'd, and the Canonical Discipline was enervated by the Redemption of Pennances which was then introduc'd: The Rigour and Austerity of Fasting, was likewise much abated, and the Obligation to Receive the Sacrament was reduc'd to four times a year.

Ratherius forbade in his Diocess the Celebration of Marriages on Sundays, and in the time of Lent, altho' the contrary Custom had prevail'd. We find in this Century the first Example of the Benediction of a Bell; for there is no mention made of them in the Authors of the preceding Ages, who have treated at large of Ceremonies. Father *Menard* cites in his Notes, on *S. Gregory's* Sacramentary, two ancient Manuscripts which prescribe the Ceremonies of this Benediction, but it is not certain that they are more ancient than the Tenth Century. At that time also they began to recite as a part of Divine Service, the Office of the Virgin *Mary*: It is related in the Life of *S. Ulric*, that that Saint was wont to say it every day, and in the continuation of the History of the

Bishops

Bishops of *Verdun*, mention is made of a certain Clerk whom *Berenger*, Bishop of that City, the King of *Orto* the Great, met in the Church, lying prostrate on the Ground, and saying the Office of the Blest'd Virgin. *Peter Damien* in the following Century, in like manner makes mention of two Clerks who were wont to recite it every day; and Pope *Urban II.* ordain'd in the Council of *Clermont*, that the Office of the Virgin *Mary* should be said on Saturday. We may also observe, that the Councils and Bishops of those Times pronounc'd Eternal Anathema's, that is to say, perpetual Excommunications without hopes of Absolution against the Usurpers of Church Revenues, and against those that offer'd any Injury to Ecclesiastical Persons. The manner of clearing those that were accus'd of any Crime by Fire or Water Ordeal, or by a Duel between two Champions, was then in use, and even Clergy-men were oblig'd to provide a Champion; but there were certain Times when all Acts of Hostility ceas'd, which were call'd *The Truce of God*.

In this Century we find the first Example of the Solemn Canonization of a Saint by the Pope. This Pope is *John XV.* who plac'd *S. Ulric* in the Rank of the Saints in the year 995. at the request of *Liutolphus* Bishop of *Augsburg*. We shall here subjoin the Act it self, which was drawn up on that occasion: *John Bishop, Servant of the Servants of God, to all Archbishops, Bishops and Abbots of France and Germany, Greeting, and the Apostolical Benediction. Having held an Assembly in the Palace of the Lateran, on the last day of January, John the most Holy Pope sitting, with the Bishops, Priests, Deacons and Clergy standing, the most Reverend Liutolphus, Bishop of Augsburg rising up, said, Most Holy Bishop, if it may please you and the rest of the Reverend Bishops and Priests here present, to give leave to read in your presence, the Book which I hold in my hand, concerning the Life and Miracles of S. Ulric, who was sometime Bishop of Augsburg, to the end that you may afterwards ordain what you shall think fit. Then the Life of that Saint being read, they proceeded to the Miracles which were perform'd by him, either in his Life-time, or after his Death, as the restoring of Sight to the Blind; the Exorcising of Devils out of possessed Persons; the Curing of others afflicted with the Palsie, and several other Miracles which were not committed to writing. These things being thus related, we have resolv'd and ordain'd, with the common consent, that the Memory of S. Ulric ought to be honour'd with a pious Affection and a sincere Devotion, by reason that we are oblig'd to honour and shew respect to the Relicks of the Martyrs and Confessors, in order to Adore him whose Martyrs and Confessors they are: We honour the Servants, to the end that this honour may redound to the Lord. It is our pleasure therefore that the Memory of Ulric be Consecrated to the Honour of the Lord, and that it may serve to celebrate his Praises for ever. Then follows the Anathema against those who shall act any thing contrary to this Decree, with the Seals, of the Pope, of five Bishops, of nine Cardinal Priests, and of some Deacons.*

This is the first Solemn Bull of Canonization; for the more ancient Examples, which are produc'd of the Canonization of *S. Suiibert* by Pope *Leo III.* and that of *S. Abbo* Martyr by *Adrian I.* at the request of *Offa* King of the *Mercians* in the end of the Eighth Century, are only grounded on Supposititious Pieces; nay, the very Name of Canonization in that sense, is yet more Modern than the Tenth Century, and is found only in the Bull of Pope *Alexander III.* For the Canonization of *S. Edward* the Confessor, King of *England*, in the year 1161, in that of the Canonization of *S. Thomas* of *Canterbury* Eight years after, and in the Letter of *Ulric* Bishop of *Constance* to *Calixtus II.* in which he sues for the Canonization of Bishop *Conrad*.

In the Primitive Church the Name of Saint was given to all Christians, in their Life-time, and even after their Death, when they dyed in the Communion of the Church, having preserv'd the Innocence of their Baptism, but a more particular respect was shewn to those, who dyed upon the account of Religion, and were call'd Martyrs of *Jesus Christ*; so that the Evidence of the Matter of Fact, and the Testimony of the Faithful, caus'd that Veneration to be paid to their Memory, which their generous Constancy had merited; nevertheless, it belong'd to the Bishops and Clergy to make a Catalogue of those who deserv'd that honour, and to distinguish the false Martyrs from the true. Therefore *S. Cyprian* in his Ninety seventh Letter admonishes his Clergy to take care exactly to mark all the days of the Death of those who suffer'd Martyrdom, to the end that their Memory might be celebrated with the other Martyrs. *Optatus* *Milevitanus* reproves *Lucilius* for kissing every day, even before the Communion, the Relick of a certain Person, who was said to be a Martyr, but was not yet acknowledg'd as such. It is reported that Pope *Clement I.* appointed seven Deacons, and *Fabian* as many Sub-Deacons to commit the Acts of the Martyrs to writing; but this Matter of Fact being grounded only on the Authority of the Author of the Pontifical Book, is of no great Consequence, and so much the rather, in regard that we are inform'd by the Popes *Gelasius* and *Gregory*, that these Acts were not much valu'd by the Church of *Rome*, which was content only to have a Catalogue of the Saints and Martyrs who were to be honour'd. The Councils of *Laodicea*, *Carthage*, and *Elvira*, ordain'd, that great care be taken to make a due distinction between the true and false Martyrs, and the Example of *S. Martin* of *Tours*, and several other Reverend Bishops, who dissuaded the People from the Superstitious Worship of false Martyrs, apparently shews that it belongs to all the Bishops to declare what Martyrs ought to be acknowledg'd and publicly honour'd. After the Martyrs in process of time was likewise honour'd, the Memory of Virgins, Anchorites, Bishops renown'd for their Sanctity: and lastly, of those Persons whose singular Vertues were remarkable in their Life-time. Their Names were inserted in the *Dypticks*, that were recited at the Altar, and they were stiled by the Name of the *Saints and Blessed*, Τῶν ἁγίων Πατρῶν.

The Canoni-
zation of
Saints.

Every particular Church was us'd to place in that rank, those who had first propagared the Christian Religion, the Bishops, and those who had liv'd in great Reputation for their Sanctity. Afterwards were made Kalendars and Martyrologies, of the Saints of several particular Churches, which were by little and little dispers'd throughout the Eastern and Western Parts. The Church of Rome, as others had done, made use of one of these Martyrologies, from which *Ado* compos'd His, and afterwards took in that of *Usuardus*; but it does not appear that before the Tenth Century, any Solemn Decrees were made at Rome, or elsewhere, for the Canonization of Saints. Indeed, this Custom was entirely establish'd in the Eleventh Century, when *Adelardus*, *Paschasius Radbertus*, *S. Wibroad*, *Gerard* Bishop of Toul, and *Wolfgang* Bishop of Ratibon were Canoniz'd by several Popes. In the Twelfth *Peter d'Agmania* was Canoniz'd by Pope *Paschal II.* *Conrad* Bishop of *Constantz*, by *Calixtus II.* at the request of *Ulric* Bishop of the same place; *Hugh* Bishop of *Grenoble*, *S. Sturmius* Abbot of *Fulda*, and the Emperor *Henry I.* by *Eugenius III.* But it is observable, that these two last Papers declare that the Solemnity of Canonization ought to be perform'd regularly in a General Council, and yet they do it by the Authority of the Church of Rome, with the Advice of the Archbishops and Bishops, who were present in that City.

During these two Centuries, the Metropolitans and Bishops were not depriv'd of the Right to declare as Saints, such Persons as died in the Reputation of Sanctity, and to cause their Bodies to be expos'd to the Veneration of the Faithful: But Pope *Alexander III.* first reserv'd to himself the Canonization of Saints, as a Matter of great Consequence, and after him *Innocent III.* assum'd the same Right; insomuch that we do not read that the Bishops solemnly Canoniz'd any Saints since that time, altho' there were some who were generally reputed such among the People.

The Insti-
tution of
the seven
Electors of
the Empire.

The Institution of the seven Electors of the Empire is also refer'd to this Century, according to the general Opinion of the German Historians, who wrote after the Reign of *Frederick II.* and who affirm that Pope *Gregory V.* and the Emperor *Orto III.* declar'd, with the consent of the Princes of Germany, that the Election of the Emperor should belong, for the future, only to those seven, without allowing any Vote to the others: But the Original of this *Epocha* is very much disput'd, and is not grounded on any Authentick Record, or the Testimony of any Contemporary Writer. Indeed some, particularly *Jordanes* have given it out, that the Right of choosing the Emperor has been peculiar to the seven Electors ever since *Charlemagn's* time; and this Opinion seems to be confirm'd by the Authority of Pope *Innocent III.* who acknowledges the power of Electing the King and Emperor to be inherent in the Princes of the Empire, to whom the Right justly belongs, more especially in regard that this Right and Power is deriv'd to them from the Apostolical See, in the person of *Charlemagn*, who transferr'd the Empire from the Grecians to the Romans. *Theodoric Anihem* refers this Institution to the time that follow'd the Death of the Emperor *Henry II.* and makes the Princes of Germany the Authors of it. *Onuphrinus* maintains, that this number of Electors was not fix'd till after the Death of *Frederick II.* that before that time all the Princes of Germany were wont to give their Suffrages for the Election of the Emperors; that their number was not restrain'd to seven; that the name of Electors was then unknown; that altho' the precise time of the Institution cannot be determin'd, yet it ought to be fix'd between the years 1250. and 1280. and according to all appearance, under the Pontificate of *Gregory X.* which perhaps gave occasion to the generality of Authors to refer it to that of *Gregory V.* *Jordanes's* Opinion concerning the Antiquity of the seven Electors, is at present generally disclaim'd; it being evident that *Charlemagn's* Posterity obtain'd the Empire by the Right of Succession, and by the Election of the German, French and Italian Princes and Noble men. After the Death of *Lewis IV.* the Son of *Arnulphus*, the last of *Charlemagn's* Race, Italy became (as we have already declar'd) a Prey to the *Berengiers*, to *Guy*, *Lambert*, *Lewis*, *Boso*, *Hugh*, *Loebaire*, *Raoul*, &c. of whom some affected the Title of Emperor, and even caus'd themselves to be crown'd. In Germany, *Conrad*, *Henry* the Fowler, and *Orto* were chosen Kings by the Saxons and French, as it is related by *Luitprand* and *Witichindus*, Writers, who flourish'd at that time. The last was also acknowledg'd and crown'd Emperor when he had subdu'd Italy: His Son and Grandson obtain'd the Imperial Diadem by the Right of Succession, and by the Election of the Princes, as well Saxons as French and Italians. Therefore till that time, it cannot be said, that the Election of the Emperor was reserv'd to the seven Electors. Now to know whether this was effected by Pope *Gregory V.* under *Orto III.* we need only enquire after what manner Historians relate the Election of his Successors to have been carried on, that is to say, whether it were perform'd by the seven Electors, or indifferently by all the German Princes. *Orto Frisingensis* assures us, that after the Decease of *Orto III.* *Henry* Duke of *Bavaria* was chosen Emperor by all the Nobility or Lords of the Kindgom: *Ab omnibus regni primoribus*; and this Author speaks after the same manner concerning the Election of *Conrad*, who succeeded *Henry*: But nothing more plainly shews to whom the Right of choosing the Emperor belong'd, then that which happen'd in the time of the Emperor *Henry* the Fourth, when Pope *Gregory* the Seventh design'd to Depose him, and caus'd *Rodolphus* to be substituted in his room; for he made application to all the Dukes, Earls and Bishops of the German Empire, and *Rodolphus* was chosen by a Party of the Princes different from the Electors, among whom are nam'd the Bishops of *Wurtsburg* and *Metz*, and the Duke of *Carinthia*.

After-

Afterward when Henry the Fifth dispossessed his Father of the Imperial Throne, and caus'd himself to be plac'd on it in his stead, this was done by all the Princes of Germany indifferently, as it is related by *Otho Frisingensis*, and by the Abbot of *Ursperge*. *Lotharius* the Second was in like manner elected Emperor by the Princes of the Empire, at the solicitation of the Archbishop of *Mentz*. When *Conrad* the Third was at first only chosen by a small number of Princes, and *Henry* of *Bavaria* with some *Saxon* Princes revers'd his Election, because they were not present, it was requisite to call a general Assembly of all the Princes, in which the *Saxons* assisted, and gave consent to his Election. After the death of *Conrad*, *Frederick Barbarossa* was proclaim'd Emperor in an Assembly of all the Princes of *Germany*, in which the Barons of *Italy* were also present. Lastly, In the time of Pope *Innocent* the Third, the *German* Princes being divided, after the Death of *Henry* the Sixth some of them elected his Brother *Otho*, and others *Philip* of *Schwaben*; on which occasion Letters were written on both sides to the Pope: The Electors of *Otho* were, the Archbishop of *Cologne*, the Bishop of *Paderborn*, two other Bishops, and two Abbots, the Duke of *Lorraine* and *Brabant*, the Marquess of the Sacred Empire, and the Count of *Kuk*, who declare in the Body of the Letter, that they elected *Otho*, and confirm their Proceedings by their respective Seats. Those of the contrary Party were the Archbishops of *Madgeburg*, *Trier*, and *Resancon*; the Bishops of *Ratibon*, *Frisingen*, *Augsburg*, *Constantz*, *Eichstadt*, *Worms*, *Spire*, *Hildersheim*, and *Brixen*; the Chancellor of the Imperial Court, four Abbots, the King of *Bohemia*, the Dukes of *Saxony*, *Bavaria*, *Austria* and *Moravia*; the Marquess of *Raversperg*, and other Potent Noble-men of *Germany*, who all declare that they had chosen *Philip* Emperor, and that many other *German* Princes had consented to his Election by Letters.

The Institution of the seven Electors of the Empire.

This evidently proves that the Election of the Emperors was not reserv'd to the seven Electors, but that it belong'd to all the Princes of the Empire. *Innocent* the Third replying to those Letters, That his Legat was not capable of assisting at the Election of an Emperor, either in quality of an Elector, or in that of a Judge; not as an Elector, because it does not belong to him; but to the Princes, on whom the Power of choosing the Emperor is devolv'd according to ancient custom; more especially in regard that they receiv'd it from the Holy See, which transferr'd the Roman Empire, in the Person of *Charlemagn*, from the *Grecians* to the *Romans*. These are the words of that Pope, which are manifestly misapplied, when alludg'd in behalf of the seven Electors: it being apparent, that in this place, he makes mention of all the Princes of the Empire, who had an inherent Right to elect the Emperors ever since the time of *Charlemagn*; affirming that neither had his Legat acted as a Judge, in regard that he had not proceeded against *Philip* in a Judiciary Form, nor pass'd any Judgment upon the Validity or Nullity of the Election: That therefore he had only perform'd the Function of a Denouncer, by declaring to them, that the Duke was Incapacitated from being elected, whereas *Otho* was not. That many of those persons, who had a right to choose the Emperor, had approv'd *Otho's* Election: And that they who had chosen *Philip*, had forfeited their Right, by carrying on the Election, in the absence, and to the contempt of the others. That besides, *Philip* was not crown'd Emperor, either in the place where it ought to have been done, or by a person, whose office it was to perform the Ceremony: whereas *Otho* was crown'd at *Aix-la-Chapelle*, which was the proper place for his Coronation, and by the Archbishop of *Cologne*, whose Right it was to officiate at the Solemnity: That therefore he nominat'd and declar'd *Otho* Emperor, being incited thereto by a principle of Justice, as also upon account that he had a Right to favour whom he thought fit, when the Suffrages of the Electors were divided: That besides, there were several lawful Impediments against *Philip* Duke of *Schwaben*, as his being Excommunicated, Attainted of Perjury, and descended of the Race of the Persecutors of the Church.

Thus this Answer supposes that these persons, who had a right to choose the Emperor, and who are mention'd by this Pope, are not only the seven Electors, but also all the Princes and Noble-men of the Empire, of whom a party had elected *Otho*, and the greater number *Philip* of *Schwaben*: But after the death of the latter, all the Suffrages were re-united in favour of *Otho* A. D. 1209. and in the following year, *Otho* being Excommunicated, the Princes of *Germany*, viz. the King of *Bohemia*, the Dukes of *Austria* and *Bavaria*, the Landgrave of *Thuringen*, and many others being assembled, elected *Frederick* King of *Sicily* Emperor. Hitherto we find no mention of the seven Electors; and indeed the first Writer that makes any, is the Cardinal of *Osia*, who liv'd in the time of Pope *Innocent* the Fourth, and speaks of them in his Commentary on the Decretal of *Innocent* the Third, where he affirms that the Electors mention'd in that place, are the Archbishops of *Mentz*, *Cologne*, and *Trier*, the Count Palatine of the *Rhine*, the Duke of *Saxony*, the Marquess of *Brandenburg*, and the Duke of *Bohemia*. *Matthew Paris* writing the History of the Council of *Lyons*, at the same time reports, that after the Deposing of *Frederick*, Pope *Innocent* the Fourth ordain'd that the seven Electors should pass into an Island of the River *Rhine*, there to choose an Emperor; but those seven Electors, whom he names, are the Archbishops of *Cologne*, *Mentz*, and *Salzburg*, and the Dukes of *Austria*, *Bavaria*, *Saxony*, and *Brabant*. However, *Martinus Polonus* a contemporary Writer, names the seven Electors after this manner, that is to say, the three high Chancellors of the Empire, viz. the Archbishop of *Mentz*, the Chancellor of *Germany*, the Archbishop of *Trier* Chancellor of *Gaul*, the Archbishop of *Cologne* Chancellor of *Italy*, the Marquess of *Brandenburg* High Chamberlain, the Palatine of the *Rhine* High Steward, the Duke of *Saxony* Gentleman of the Horse, and the King of *Bohemia* High Cupbearer. This Author says thus much in speak-

The Institution of the seven Electors of the Empire.

ing of *Otto* the Third, which has induc'd some to believe, that they were instituted under that Emperor, altho' he observes that it did not happen till afterward. Thus this Relation makes it appear that the Institution of the seven Electors attributed to Pope *Gregory V.* without any just grounds, is nothing near so ancient, and that 'tis very probable that the Electors of the Emperor were not reduced to the number of seven, till the Pontificate of *Innocent* the Fourth, and that before, all the Princes and Noble-men of the Empire indifferently, might have a share in his Election, notwithstanding the Assertions of the Canonists and the Modern Historiographers of Germany to the contrary.

Chronological Tables

And other Necessary

INDEXES & TABLES

FOR THE Tenth Century.

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
900	V. Stephen VI. is imprison'd and strangled about the end of this year. Romanus is chosen to supply his place.	Leo the Philosopher. XVI.	Lewis IV. The death of the Son of Arnulphus K. and Emperor of Germany. Charles the Simple King of France. Raoul I. King of Burgundy. The Kingdom of Italy is contested between Berenger and Lewis the Son of Boson.	The death of Foulques or Fulcus Archbishop of Rheims assassinated by Count Baldwin's Party: Hervæus succeeds him in that Archbishoprick.		Mancio Bishop of Chalons. Waldramnus Bishop of Strasburg. Norger the Stammerer. Aurelian Clerk of the Church of Rheims. Gaubier or Gualterius Bishop of Sens.
901	Theodorus II. succeeds Romanus, and dies at the end of twenty days. John IX. is substituted in his room.	XVII.	Nicolaus Patriarch of Constantinople is depos'd by Leo's order, for refusing to approve his fourth Marriage, and Euthymius is set up in his place.			Solomon Bishop of Constantz. Benno or Bavo Abbot of Corbie in Saxony.
902	II.	XVIII.	The Incursons of the Huns or Hungarians in Italy subdued by Berenger.	John replies to Hervé Archbishop of Rheims about the Conversion of the Normans.		Hervé or Hervæus Archbishop of Rheims. Adalbero Bishop of Augsberg. Stephen

The Chronological Table.

A.C.	Popes.	Eastern Em- perors.	Western Em- perors and Kings of Fr. and Italy.	Ecclesiastical Af- fairs.	Councils.	Ecclesiastical Writers.
903	III.	XIX.		Stephen Abbot of Lobes is ordain'd Bi- shop of Liege.		
904	IV. John IX. after having crown'd Be- renger, retires to Ravenna, and declares Lambert Em- peror.	XX.	Leo the Son of Boson is taken by Berenger, who causes his Eyes to be put out, and himself to be crown'd Em- peror.	Arçon Bishop of Langres is restor'd to his Bishoprick by Pope John IX. Lambert is acknow- ledg'd Emperor in the Council of Rome, King Edward, and Berenger, and in that quality, he confirms the ancient Privi- legues of the Church him for that of Rome in the Coun- Dignity, and all of Ravenna. is own'd by the Pope and by the Itali- ans.	Councils at Rome of Mentz and Theos- mar Metropolitan of Bavaria, write to Pope John IX. The Council of Stephen Abbot of Lobes, and after- ward Bishop of Liege.	Hatto Archbishop
905	V. The death of John IX. Benedict IV. succeeds him. I.	XXI.				The death of Waldramnus Bishop of Strasburg.
906	II. The death of Benedict 4. Leo V. is substituted in his room, ex- pell'd 40 days after, and im- prison'd by Christophilus, who usurps the See of Rome.	XXII.			The Laws of Ed- ward King of Eng- land.	
907	Christophilus is turn'd out seven months after by Ser- ginus made Antipope in the time of Formosus.	XXIII.				
908	II.	XXIV.				
909	III.	XXV.				
					A Council at Trosly under Hervé Archbishop of Reims.	Sergius

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
910	IV. Sergius dying Anastasius is plac'd on the See of Rome. I.	XXVI.	Lambert is kill'd by Treachery. Berenger remains the sole Master of Italy.	The founding of the Abbey of Cluny, by William Count of Auvergne and Duke of Aquitain.		Ratbodus Bishop of Utrecht.
911	II.	XXVII. The death of the Emperor Leo, June 11. Alexander's Brother is declar'd Tutor to his Son Constantine Porphyrogeneta. I.		Nicolas Patriarch of Constantinople is recall'd some time before Leo's death. Euthymius Patriarch of Constantinople is banish'd, and dies in exile a little while after.		Letters written by Nicolas Patriarch of Constantinople.
912	III. The death of Pope Anastasius. Lando succeeds him. In the end of the same year John X. is chosen Pope by the intrigues of Theodora.	II. Alexander being dead, Nicolas the Patriarch is chosen Tutor to the young Emperor.	Conrad is elected King of Germany after the death of Lem. IV.	John Deacon of Ravenna is chosen Bishop of Bologna, leaves that Bishoprick to be made Archbishop of Ravenna, and at last aspires to the Papal Dignity.		The death of Notger the Stammerer.
913	I.	III.	II.			
914	II.	IV. Zoe the Emperor's Mother turns out the Patriarch Nicolas, and assumes the administration of the Government.	III.			
915	III.	V.	IV.			
916	IV.	VI.	V.			
917	V.	VII.	VI.			
918	VI.	VIII.	VII. The death of Conrad, who leaves for his successor Henry firnam'd the Fowler, the son of Otto Duke of Saxony.			The death of Ratbodus Bishop of Utrecht.

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
919	VII.	IX.	I.			The Death of Solomon Bishop of Constantz.
		Zoe is banish'd from the Court, & Romanus associated to the Empire, by Constantine.				
920	VIII.	X.	II.	Nicolas Patriarch of Constantinople is re-establish'd a second time. A Treaty of Agreement between the Partisans of Nicolas and Euthymius. A Contest about the Bishoprick of Liege between Hilduin and Richerus. Another Contest touching the Archbishoprick of Narbonne between Agius and Gerard.	A Council at Constantinople about the fourth Marriage.	Odilo Monk of S. Medard at Soissons. The death of Stephen Bishop of Liege. Letters by King Charles the Simple in favour of Richerus against Hilduin.
921	IX.	XI.	III.		A Council at Troyly under Harve Archbishop of Rheims.	
922	X.	XII.	IV.	The Decree of John X. in favour of Richerus, ordain'd Bishop of Liege by that Pope. Hilduin depos'd and excommunicated. Seulfus succeeds Hervaeus in the Archbishoprick of Rheims.	A Council at Coblentz.	The death of Hervaeus Archbishop of Rheims.
923	XI.	XIII.	V.	Robert is kill'd in battle, but his Son Hugh causes Raoul K. of Burgundy, to be chosen K. of France. Charles the Simple is apprehended & sent Prisoner to Chateau Thierry. The Queen his Wife retires to Engl. with her Son Lewis.	A Council at Rheims under Seulfus Archbishop of that City. The Laws of Ethelstan King of England.	The death of Gauthier Archbishop of Sens.
924	XII.	XIV.	VI.	Berenger is kill'd, and Raoul Duke of Burgundy remains Master of Italy.	A Decree made in the Council of Troyly in favour of Stephen Bishop of Cambray, against Count Isaac. S. Ulric is ordain'd Bishop of Augsburg.	A Council at Troyly under Seulfus Archbishop of Rheims. S. Ulric is ordain'd Bishop of Augsburg.

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
925	XIII.	XV.	VII.	Hebert Count of Vermandois, causes his Son Hugh, aged only 5 years, to be chosen Archbish. of Rheims, after the death of Seulfus.		
926	XIV.	XVI.	VIII.	The beginning of the Reign of Hugh Count of Arles in Italy.		
927	XV.	XVII.	IX.		A Council at Trofy.	
928	XVI.	XVIII.	X.	John is put in Prison by Guy the Brother of Hugh, & dies there. Leo VI. succeeds him, and dies six months & 15 days after.		
929	Stephen VII. succeeds Leo. I.	XIX.	XI.	The death of Charles the Simple, Oct. 7.		
930	II.	XX.	XII.	Nicholas Patriarch of Constantinople dies, and Stephen Archbishop of Amasia is substituted in his room.		Eutychius Patriarch of Alexandria. Odo Abbot of Cluny.
931	III.	XXI.	XIII.	King Raoul causes Arnouldus to be chosen Archbishop of Rheims.		Ratherius made Bishop of Verona in this year, compos'd several Writings.
932	II.	XXII.	XIV.	Manasses Archbishop of Arles, passes into Italy, where he gets war with Hugh in Italy, & is repuls'd. Ingram Dean of S. Medard at Soissons is ordain'd Bishop of Laon. and seizes on the Castle of S. Angelo.	A Council at Er-	

M

John

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
933	III. John is imprisoned by Alberic.	XXIII.	XV. Alberic re-takes the Castle S. Angelo, and makes himself Master of Rome.	Stephen Patriarch of Constantinople dying, Trypho is substituted in his room, till Theophylact the Emperor's Son came to full age.		
934	IV.	XXIV.	XVI. Hildegarius ordained Bishop of Beauvais by Artoldus Bishop of Rheims, in the Council of Chateau Thierry. Fulbert made Bishop of Beauvais by the same Archbishop.	A Council at Chateau Thierry under Artoldus Archbishop of Rheims.		
935	V.	XXV.	XVII.		A Council at Fismes against the Usurpers of Church Revenues.	
936	VI. John XI. dies, and Leo VII. succeeds him. I.	XXVI.	XVIII. Henry the Fowler dies, and leaves his Dominions to his Son Otho I. I. The death of Raoul K. of France, Jan. 15. Lewis IV. firnam'd d'Outremer is crown'd K. of France, June 26.	Odo Abbot of Cluny is sent for to Rome by the Pope to procure Peace among the Princes of Italy, by his Mediation.		
937	II.	XXVII.	I.			Eutychius compleats his Chronicon.
938	III.	XXVIII.	II. Otho is crown'd K. of Germany.	Hildebert Archbishop of Metz crowns Otho I. Gerard Archbishop of Lorch is made the Pope's Vicar in Germany. Odo Abbot of Cluny returns to Rome to endeavour to reconcile the Princes of Italy.		

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
939	IV. Leo dies, and Stephen VIII. succeeds him. I.	XXIX.	III.			
940	II. Alberic causes the Pope to be abused.	XXX.	IV.	Artoldus is oblig'd to resign the Archbishoprick of Rheims, and Hugh is put in possession of it.		The death of Eutychius Patriarch of Alexandria. Flodoard Canon of Rheims.
941	III.	XXXI.	V.	Hugh is ordain'd a Bishop of Rheims.	A Council at Soissons, for the deposing of Artoldus Archbish of Rheims, and the Ordination of Hugh.	
942	IV.	XXXII.	VI.	Odo Abbot of Cluny goes a third time to Rome, to be the Mediator of a Peace between the Italian Princes.		The death of Odo Abbot of Cluny.
943	The death of Stephen. Marinus II. succeeds him. I.	XXXIII.	VII.			
944	II.	XXXIV.	VIII.	The deposing of Trypho Patriarch of Constantinople, and the Ordination of Theophylact.	The Council of Constantinople. A Council in England under King Edmund.	The History of our Saviour's Image sent to K. Abgarus, and other Pieces of Constantine Porphyrogenetæ.
945	III.	XXXV.	IX.	Atto made Bishop of Verceil. Hugh King of Italy expell'd by Berenger the son of the Marquis of Iorea and Lotharius substituted in his room.		
946	IV. Marinus dies, Agapetus II. succeeds him.	XXXVI.	X.	Artoldus re-establish'd in the Archbishoprick of Rheims. The death of Edmund K. of England, who leaves his Brother Elred to succeed him.		

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A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
947	II.	XXXVII.	XI.	Tetbaud Arch-deacon of Soissons is made Bishop of Amiens by Hugh Archbishop of Rheims, who likewise ordains another for Senlis, which causes an Information to be drawn up against him in the Councils.	A Council held near the River of Cher. A Council at Verdun held in the Month of Novemb.	
948	III.	XXXVIII.	XII.	Luitprand is sent Ambassador to Constantinople. Artoldus confirm'd in the Archbishoprick of Rheims, and Hugh declar'd an Intruder and Excommunicated in the Council of Ingelheim. Guy Bishop of Soissons gives Satisfaction to K. Lewis in the 2d Council of Mouzon for obtaining Hugh Archbishop of Rheims, and begs pardon in the Council of Trier, for performing that Ordination. Bernerus a Monk of Rheims, is sent to re-establish the Monastical Discipline in the Monastery of Humplieres.	A Council held at Mouzon in the month of January. A Council at Ingelheim, June 7. A Council at Trier in favour of Artoldus. A Council at London under Elred K. of England.	
949	IV.	XXXIX.	XIII.	The death of Lotharius King of Italy. Berenger causes himself to be crown'd K. of Italy, with his Son Adalbert.	A Council at Rome, which confirm'd that of Ingelheim in favour of Artoldus.	
950	V.	XL.	XIV.	The Decree of Pope Agaperus in favour of the Church of Loreh.		Simeon Metaphrastes. Atto Bishop of Vercel. Luitprand Bishop of Cremona. Urbo Bishop of Strasburg. Gerard Dean of S. Medard at Soissons.
			XV.	Adelaida the Widow of Lotharius invites Orbo into Italy.		
951	VI.					Joannes Camenata. Berenger

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952	VII.	XLII.	XVI. Berenger & Adalbert submit to Otto, and are re-establish'd in the Kingdom of Italy.		A Council at Augsburg.	Hildebert Archbishop of Mentz. Durand Abbot of Cartres. John Monk of Cluny. Odo Archbishop of Canterbury. Bernerus Monk of S. Remy at Rheims.
953	VIII.	XLIII.	XVII. Bruno the Brother of the Emperor Otto is ordain'd Archbishop of Cologn. Rathernus is made Bishop of Liege.		The Council of S. Thierry.	Bruno Archbishop of Cologn.
954	IX.	XLIV.	XVIII. William the Son of Lewin King of France, dies Octob. 15. and Lotharius his Son succeeds him. The death of Alberic, who was Governor of Rome.	Otto the Great is elected Archbishop of Mentz.		William Archbishop of Mentz.
955	X. The death of Agapetus. Octavian Son of Alberic gets possession of the See of Rome, and is nam'd John XII.	XLV.	XIX. Lotharius K. of France, gives the Duchies of Burgundy and Aquitain to Hugh the white Duke of France, & the Father of Hugh Capet.	Rathernus turn'd out of the Bishoprick of Liege, and Baudry set in his place. The death of Edward King of England, whom Edwin the Son of Edmund succeeds, and after him his Brother Edgar.		
956	II.	XLVI.	XX. The death of Hugh the white Duke of France.	Theophylact Patriarch of Constantino-ple dies, and a certain Monk nam'd Polyeuctes is substituted in his room.		S. Otho Bishop of Augsburg. Edgar King of England.
957	III.	XLVII.	XXI.			
958	IV.	XLVIII.	XXII.			
959	V.	XLIX.	XXIII. Hugh Capet declar'd D. of France by King Lotharius, who also gives him Poitou.			

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A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
960	VL	L. Constantine dies, and his Son Romanus succeeds him, I.	XXIV.			Nico preaches in Armenia, and composes a Treatise of the Religion of the Armenians. Thierry or Theodoric Archbishop of Trier. The death of Aito Bishop of Verceil.
961	VII.	II.	XXV. Otbo marches into Italy, and Berenger being abandoned, retires to certain Forts.	The death of Arnoldus Archbishop of Rheims. The Election of Odalric to that Archbishoprick.		The death of Odo Archbishop of Canterbury. S. Dunstan Archbishop of Canterbury.
962	VIII.	III.	XXVI. Otbo enters Rome in the end of the year, and is crown'd Emperor by John XII.	Ratherius is restor'd to the Bishoprick of Verona, and holds a Synod, for the Instruction of his Clergy.	A Council held in the Diocess of Meaux.	Witichindus a Monk of Corbie in Saxony. Abbo Abbot of Fleury. Adso Abbot of Luxueil.
963	IX. John XII. revolts against Otbo, is depos'd in a Council at Rome, and Leo VIII. is substituted in his room. Some time after, the Romans take up Arms against Otbo, but he reduces them to his Obedience. I.	IV. Romanus dies. Nicephorus Phocas is proclaim'd Emperor by the Army. I.	XXVII.		A Council at Rome held in the Month of August against John XII.	
964	II.	II.	XXVIII.	The Restoration of Pope John XII. in a Council at Rome, which declares Leo VIII. depos'd and excommunicated, and his Ordinations void. The Restoration of Leo VIII. in another Council at Rome. A Decree of the latter Council, by which the Investitures are	A Council at Rome Febr. 26. in favour of Pope John XII. A Council held at Rome in the Month of June for the Restoration of Leo VIII.	

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A.C.	Popes.	Western Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
				Osbo returns to Rome, deposes Benedict, and re-establishes Leo.	granted to the Emperor.	
965	III. Benedict dies in exile at Hamburg, and Leo VIII. at Rome. John XIII. is chosen Pope with the Emperor's consent.	III.	XXIX Osbo returns to Germany.			The death of Bernerus Monk of S. Remy at Rheims. The death of Bruno Archbishop of Cologne.
966	II. John is turn'd out by the Romans, and re-establish'd by Osbo.	IV.	XXX. Rathernus leaves the Bishoprick of Verona, and retires to Franca.			The death of Flodoard Canon of Rheims.
967	III.	V.	XXXI. Osbo comes to Rome, and causes his Son to be crown'd Emperor.	Osbo confirms the Donation of the Ecclesiastical Revenues of Rome made by Pepin and Charlemagn. Herold Archbishop of Salzburg is depos'd and excommunicated in the Council of Ravenna, and Frederick chosen to supply his place. The Erection of the Archbishoprick of Magdeburg in the same Council.	A Council at Ravenna held on Easter Day. A Council at Constantinople in which the Emperor proposes to declare such Soldiers as are kill'd in the Wars Martyrs. The Laws and Constitutions of Edgar King of England.	
968	IV.	VI.	XXXII. Luitprand is sent a second time to Constantinople. S. Adalbert is made Archbishop of Magdeburg after having converted the Slavonians. The Erection of the Bishoprick of Capua into an Archbishoprick. The death of Odalric Archbishop of Rheims, who left Adalbero his Successor.			The death of William Archbishop of Mentz.

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
969	V.	VII. Nicephorus Phocas is kill'd: and John Zemisces advanced to the Imperial Dignity. I.	XXXIII.	The Erection of the Bishoprick of Benevento into an Archbishoprick.		
970	VI.	II.	XXXIV.	Polyeuctes Patriarch of Constantinople dies, and Basil is chosen to supply his place.		Roger Monk of S. Pantaleon at Cologne. The death of Thierry Archbishop of Trier.
971	VII.	III.	XXXV.			
972	VIII. John XIII. dies, Sept. 6. Donus succeeds him, & dies at the end of three Months. Benedict VI. reckoning the Anti-Pope Benedict for the fifth of that Name, is advanced to the Papal Dignity.	IV.	XXXVI.	Notger a Monk of S. Gal is chosen Bishop of Liege.	A Council held at Mount S. Mary by Adalbero Archbishop of Rheims. A Council at Ingelheim, which Censures the Conduct of Adalbero the Nephew of S. Ulric.	The death of RATHERIUS Bishop of Verona.
973	I. Benedict is taken Prisoner by Cincius, and strangled in the Castle of S. Angelo.	V.	XXXVII. Otto the Great dies May 7. His Son Otto II. reigns sole Emperor I.	Henry succeeds S. Ulric in the Bishoprick of Augsburg.	A General Council in England under S. Dunstan Archbishop of Canterbury.	The death of Ulric Bishop of Augsburg.
974	Boniface usurps the See of Rome. The Romans set up Benedict VII. in opposition to him.	VI.	II.	A Council at Canterbury under King Edgar and S. Dunstan.		Roswida a Nun of Landsheim.
75	II. Boniface is forc'd to escape by flight to Constantinople.	VII. John Zemisces dies Decemb. 4. & Basil and Constantine the Sons of	III.	Basil Patriarch of Constantinople is deposed, and Antonius Studita substituted in his room. The death of Edgar King of England,	A Council at Rheims under Adalbero Archbishop of that City. A Council held at Winchester in the beginning of the year.	S. Etbelswald Bishop of Winchester. The death of Utho Bishop of Straßburg.

The Chronological Table.

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			the Emperor <i>Romanus</i> are plac'd on the Throne.	who leaves <i>Edward</i> his Successor. <i>Reginaldus</i> succeeds <i>Stigand</i> in the Bishop- rick of <i>Eichstadt</i> .		
976	III.	I.	<i>Bardas</i> re- volts against the two Em- perors.	<i>Antonius Studita</i> voluntarily abdicates the Patriarchal See of <i>Constantinople</i> , which remains va- cant four years.		
977	IV.	II.		<i>Edward King of England</i> is assassina- ted, and <i>Ethelfred</i> succeeds him.		
978	V.	III.				
979	VI.	IV.				
980	VII.	V.				<i>Adfo</i> Abbot of <i>Deuores</i> . <i>Cbilperic Mohk</i> of <i>S. Gal</i> writes his Treatise of the Ca- lendar. <i>Fulcuin</i> Abbot of <i>Lobes</i> . <i>Reginald</i> Bishop of <i>Eichstadt</i> .
981	VIII.	VI.		The death of <i>An- tonius Studita</i> . <i>Nico- laus Chrysoberge</i> is advanc'd to the Patri- archal See of <i>Constan- tinople</i> . The death of <i>A- dalbert</i> the first Arch- bishop of <i>Magdeburg</i> .		Funeral Orations made by <i>Antony</i> Pa- triarch of <i>Constanti- nople</i> for <i>Nicephorus</i> the Philosopher.
982	IX.	VII.				
983	X.	VIII.		The Em- peror <i>Osbo II.</i> dies at <i>Rome</i> . <i>Decemb. 6. &c</i> his Son <i>Osbo</i> III. succeeds him.		
984	XI.	IX.				The death of <i>S.</i> <i>Ethelwald</i> Bishop of <i>Winchester</i> .
	<i>Benedict</i> dies <i>July 10.</i> and leaves <i>John XIV.</i> his Succes- sor.					

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
985	Boniface returns to Rome, confines John XIV. in the Castle of S. Angelo, where he dies; Boniface dies likewise four Months after; John XV. is advanc'd to the Papal Dignity. He retires to Tos-cany to avoid the Persecution of Cres-centius, and is recall'd by the Romans.	X.	II. Lotharius K. of France causes his Son Lewis to be crown'd.			
986	II.	XL	III. Lotharius K. of France dies, & Lewis the Faint-hearted his son succeeds him.			
987	III.	XII.	IV. The death of Lewis the Faint-hearted, June 22. Hugh Capet is elected and proclaim'd K. of France, about the end of May, and crown'd at Rheims, Ju-ly 3.			Berthier Priest of Verdun,
988	IV.	XIII.	V. Hugh Capet likewise cau-ses his Son Robert to be crown'd at Orleans, Jan. 1. Charles D. of Lorrain wages War with them to for the Kingdom.	An Assembly of the French Noble-men at Orleans for the Coronation of King Robert. Luitolphus is made Bishop of Augsburg.		The death of S. Dunstan Archbishop of Canterbury.
						Adalbero

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
989	V.	XIV.	VI.	Adalbero Archbishop of Rheims dying, Hugh Capet causes Arnoul or Arnulphus, natural Brother to Charles Duke of Lorrain to be chosen to supply his place.	A Council at Charroux against the Usurpers of the Revenues of the Churches and of the Poor. A Council at Sens against Adalger a Clerk of the Church of Rheims.	
990	IV.	XV.	VII.			Heriger Abbot of Lobes. The death of Fulcwin Abbot of Lobes. Gerard the Pupil of S. Ulric.
991	VII.	XVI.	VIII. Charles D. of Lorrain is taken Prisoner at Laon, convey'd to Sens, and from thence to Orleans, where he is confin'd in a Tower till his death.			Uffin a Monk of Werthin.
992	VIII.	XVII.	IX.	Arnold or Arnulphus Archbishop of Rheims is depos'd in a Council in that City, and Gerbert substituted in his room.	A Council at Rheims.	Gerbert Archbishop of Rheims. Aimoin Monk of Fleury. The death of Adso Abbot of Deu-vres.
993	IX.	XVIII.	X.		A Council at Rheims against the Usurpers of Ecclesiastical Revenues, held by Gerbert.	
994	X.	XIX.	XI. Charles D. of Lorrain, the last of the Carlian Race dies in Prison at Orleans.			
995	XI.	XX.	XII.	John Chrysoberge Patriarch of Constantinople dying, Sisinnius is substituted in his room. Arnulphus is re-establish'd in the Archbishoprick of Rheims, and Gerbert forc'd to retire.	A Council at Rome, in which S. Ulric was Canoniz'd. A Council at Mouzon held June 2. in favour of Arnulphus against Gerbert. A Council at Rheims. The Council of S. Dennis.	Albert or Olbere Abbot of Gemblours. Adelbold Bishop of Utrecht. John

The Chronological Table.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings of Fr. and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
996	XII. John XV. dies in the Month of May. Bruno the Kinsman of Otto is chosen in his stead, and named Gregory V. Crescentius expels him, and causes John Bp. of Placentia to be elected. Otto marches to Rome, dispossesses John; treats him after a cruel manner and re-establishes Greg. I.	XXI.	XIII. Otto goes to Italy. Hugh Capet dies, and his Son Robert reigns alone. Otto is crown'd Emperor at Rome by Pope Gregory V.	The Church of Placentia erected by John XV. to a Metropolitan See, is restor'd to the Archbishoprick of Ravenna by Gregory V. and the Church of Montferrat is in like manner made subject to the Archbishoprick of Ravenna by the same Pope.		John Abbot of S. Arnoud or Arnulphus at Metz. Leraldus Monk of S. Memin. The Writer of the Life of S. Humbert. The Author of the Translation of S. Euphrazius.
997	II.	XXII.	XIV. Gerbert is made Archbishop of Ravenna.	A Council at Ravenna held May 1. by Gerbert Archbishop of that City.	Wolstan Monk of Winchester. Fridegode Monk of Canterbury. Lanfrid Monk of Winchester. Osborn Chanter of Canterbury.	
998	III.	XXIII.	XV. Archembaud Archbishop of Tours, and other Bishops of France are excommunicated by the Pope, for consenting to, and assisting at the Marriage between K. Robert and Bertha. The Dignity of an Episcopal See, is restor'd in the Council at Rome to the Ch. of Mersburg, which was erected to a Bishoprick under Otto I. and afterward debas'd under Otto II.	A Council at Rome held in the Month of October. A Constitution of the Emperor Otto III. publish'd in that Council.	The death of Nicophorus the Philosopher. Moses Bar. Cephas. Otto Monk of Fulda.	
999	V. The death of Greg. V. Febr. 18. Gerbert Archb. of Ravenna succeeds him under the name of Sylvester 2.	XXIV.	XVI. Liutolphus is made Archbishop of Trier.	A Council at Frier.	The death of Reginald Bishop of Eischade. Odilo Abbot of Cluny. Hippolytus Thebanus.	

A CHRONOLOGICAL TABLE OF THE Ecclesiastical Writers IN THE TENTH CENTURY.

STEPHEN V.

POPE ; chosen in the year 885. died in 890.

FORMOSUS,

Pope; elected in 891. died in 896.

FOULQUES or FULGO,

Archbishop of *Rheims*; made Archbishop in 882. died in 900.

MANCIO,

Bishop of *Châlons*; Flourish'd in the end of the Ninth Century.

WALTRAMNUS or WALDRAMNUS,

Bishop of *Strasbourg*; Ordain'd Bishop in 895. died in 905.

NOTGER the Stammerer,

Flourish'd in the end of the preceding Century, and in the beginning of the present; died in 912.

AURELIAN,

Clerk of the Church of *Rheims*; Flourish'd in 900.

GAUTERIUS,

Archbishop of *Sens*; Ordain'd Archbishop in 887. died in 923.

SOLOMON,

Bishop of *Constance*; made Bishop in 891. died in 919.

BONNO or BAVO,

Abbot of *Corby* in *Saxony*; Flourish'd in the beginning of the Century.

HERVÆUS,

Archbishop of *Rheims*; Ordain'd in 900.

JOHN IX.

Pope; advanc'd to the Papal Dignity in 901. died in 922.

ADALBERO,

Bishop of *Augsburg*; Flourish'd in the beginning of the Century, died in 905.

THEOTMAR,

Metropolitan of *Bavaria*; Flourish'd in the beginning of the Century.

HATTO,

Archbishop of *Mentz*; Flourish'd at the same time.

STEPHEN,

Abbot of *Lobes*, and afterwards Bishop of *Liege*; made Bishop in 903. died in 920.

BENEDICT IV.

Pope; made in 905. died in 906.

JOHN X.

Pope; chosen in 912. died in 928.

RATBODUS or RADBODUS,

Bishop of *Utrecht*; made in 899. died in 918.

ODILO,

Monk of *S. Medard at Soissons*; Flourish'd in 920.

NICOLAS surnam'd *the Mystical,*

Patriarch of *Constantinople*; rais'd to that See in 890. banish'd in 901. restor'd in 911. depos'd a second time in 914. and re-establish'd in 920. died in 930.

EUTYCHIUS,

Patriarch of *Alexandria*; Flourish'd from 933. to 940. died in 940.

CONSTANTINUS PORPHY-ROGENNETA,

Emperor of *Constantinople*; born in 900. succeeded his Father in 911, began to reign alone in 919. died in 960.

P. JOANNES

A Chronological Table

JOANNES CAMENIATA,

Flourish'd under *Constantinus Porphyrogeneta*.

SIMEON METAPHRASTES,

Flourish'd under the same Emperor.

ODO,

Abbot of *Cluny*; born in 879. made Canon of *Tours* in 900. embrac'd the Monastical Life in 909. succeeded *Berno* in the Abbey of *Cluny* in 927.

LEO VII.

Pope; rais'd to the Papal Dignity in 936. died in 939.

MARINUS II.

Pope; chosen in 943. died in 946.

AGAPETUS II.

Pope; elected in 946. died in 955.

RATHERIUS,

Bishop of *Verona*; Flourish'd from the year 920, made Bishop of *Verona* in 931. translated to *Liege* in 953. return'd to *Verona* in 955. left that Bishoprick in 966. died in 972.

FLODOARD,

Canon of *Rheims*, born in 894. Flourish'd in 940. died in 966.

LUITPRANDUS or LIUTPRANDUS,

Bishop of *Cremona*; Flourish'd from the year 948. till 970.

HILDEBERT,

Archbishop of *Mentz*; Flourish'd about the year 940.

DURANDUS,

Abbot of *Castres*; Flourish'd about the year 950.

JOHN,

Monk of *Cluny*; Flourish'd about the same time.

ODO,

Archbishop of *Canterbury*; Flourish'd at the same time.

BERNERUS,

Monk of *S. Remy* at *Rheims*; Flourish'd at the same time, and died in 965.

ATTO,

Bishop of *Vercelli*; govern'd that Church from the year 945. to 960.

BRUNO,

Archbishop of *Cologne*; Ordain'd in 953. died in 965.

WILLIAM,

Archbishop of *Mentz*; made in 954. died in 968.

JOHN XII.

Pope; elected in 955. deposed in 963. died in 964.

St. ULRIC,

Bishop of *Augsburg*; Flourish'd from the beginning of the Century, till his death in 973.

EDGAR,

King of *England*; came to the Crown in 956. died in 975.

UTHO,

Bishop of *Strasburg*; made in 950. died in 975.

GERARD,

Dean of *S. Medard* at *Soissons*; Flourish'd in the middle of the Tenth Century.

THIERRY,

Archbishop of *Trier*; Flourish'd in 960. died in 970.

WITICHINDUS,

Monk of *Corby* in *Saxony*; Flourish'd from 950. to 980.

ABBO or ALHO,

Abbot of *Fleury*; Flourish'd from the year 960. to the end of the Century, died in 1004.

JOHN XIII.

Pope; chosen in 965. died in 972.

ADSON,

Abbot of *Luxueil*; Flourish'd about the year 960.

ROGER,

Monk of *S. Pantaleon* at *Cologne*; Flourish'd in 970.

ROSWIDA,

A Nun of *Gandersheim*; Flourish'd under the Emperor *Otho II.* that is to say, after the year 973.

BENEDICT VII.

Pope; elected in 974. died in 984.

St. ETHELWOLD,

Bishop of *Winchester*; Flourish'd after the year 960. died in 984.

St. DUNSTAN,

Archbishop of *Canterbury*; Born in 923. ordain'd Archbishop in 961. died in 988.

ADSON,

Abbot of *Deuores*; Flourish'd in 980. died in 992.

HELPERIC or CHILPERIC,

Monk of *S. Gallus*; Flourish'd in 980.

JOHN XV.

Pope; rais'd to that Dignity in 985. died in 996.

NICON,

Of *Armenia*; Flourish'd after the year 960. died in 998.

FULCUIN or FOLCUIN,

Abbot of *Lobes*; Chosen in 975. died in 990.

REGNALD,

Bishop of *Eichstade*; made in 975. died in 999.

BERTHIER,

Priest of *Verdun*; Flourish'd in 980.

GREGORY V.

Pope; Elected in 996. died in 999.

GERBERT,

Archbishop of *Rheims*, afterward of *Ravenna*, and at last Pope, under the Name of *Sylvester II.* Flourish'd about the year 980. chosen Archbishop of *Rheims* in 992. forc'd to leave his Archbishoprick in 995. made a little while after Archbishop of *Ravenna*, and advanc'd to the Papal Dignity in 999.

AIMOIN or AIMONIUS,

Monk of *Fleury*; Flourish'd from 980. to 1001. died in 1007.

HE,

of the Ecclesiastical Writers.

HERIGER, *Monk of Lobes*

Abbot of *Lobes*; chosen in 990.

UFFIN or UFFO,

Monk of *Wertbin*; Flourish'd in the end of the Century.

GERARD,

The Pupil of *S. Ulric*; Flourish'd at the same time.

A Nameless **AUTHOR**,

Monk of *S. Vito at Verdun*, who wrote a Continuation of the History of the Bishops of *Verdun* after *Berthier*; Flourish'd about the end of the Century.

ALBERT or OLBERT,

Abbot of *Gembours*; Flourish'd in the end of the Century.

ALDELBOLD,

Bishop of *Utrecht*; Flourish'd at the same time.

JOHN,

Abbot of *S. Arnoul or Arnulphus at Metz*; Flourish'd about the same time.

LETALDUS,

Monk of *Micy or S. Memin*; in like manner flourish'd in the end of the Century.

A Nameless **BISHOP**,

Of *Germany*, who wrote the Life of *S. Hunegonda*; Flourish'd in the end of the Century.

A Nameless **AUTHOR**,

Of the History of the Translation of *S. Epiphanius* Bishop of *Pavia*; Flourish'd in the end of the Century.

WOLSTAN,

Monk of *Winchester*; Flourish'd about the same time.

FRIDIGOD,

Monk of *S. Saviour at Corby*; Flourish'd at the same time.

LANFRID,

Monk of *Winchester*; Flourish'd about the end of the Century.

OSBORN,

Chanter of the Church of *Canterbury*; Flourish'd at the same time.

ALFRIC or ÆLFRIC,

Archbishop of *Canterbury*; Flourish'd in the end of the Century, died about 1006.

NICEPHORUS,

The Philosopher; Flourish'd in the end of the Century.

MOSES BAR-CEPHA,

Bishop of *Syria*; Flourish'd at the same time.

OLTHO,

Monk of *Fulda*; Flourish'd in the end of this Century, and in the beginning of the Eleventh.

ODILO,

Abbot of *Cluny*; made in 991. died in 1048.

HIPPOLYTUS THEBANUS,

Flourish'd in this Century, but the precise time is unknown.

LAURENTIUS,

A Monk of *Liege*, and afterward of *S. Vito at Verdun*; Flourish'd in the beginning of the Twelfth Century.

A TABLE of the WORKS of the Ecclesiastical Writers of the Tenth Century.

STEPHEN V. Pope.

HIS Genuine Works still extant.

SEVERAL Letters, referr'd to Flodoard.

FORMOSUS Pope.

His Genuine Works.

Certain Letters to *Foulques* Archbishop of *Rheims*.

FOULQUES or FULCO, Archbishop of *Rheims*.

Genuine Works.

Several Letters produced by *Flodoard*.

MANCIO Bishop of *Châlons*.

A Genuine Work.

A Letter directed to *Foulques* Archbishop of *Rheims*.

WALTRAMNUS, or WALDRAMNUS

Bishop of Strasburg.

Genuine Works which we have.

Certain Poetical Pieces.

NOTGER the Stammerer, Monk of *S. Gallus*.

His Genuine Works.

A Martyrology.

A Fragment of the Life of *S. Gallus*.

Certain Profane Hymns.

A Treatise of Church Musick.

The History of *Charlemagne*.

Works lost.

The Life of *S. Gallus* in Verse.

A Translation of the Psalter in *High-Dutch*.

Spurious Works.

The Lives of *S. Landoald* and *S. Remaclus*.

Two Books of the Miracles of *S. Remaclus*.

AURE-

A Table of the Works

AURELIAN, a Clerk of the Church of Rheims.

A Work lost.

A Treatise of Church Musick, call'd *The Regular Tuner.*

GAUTERIUS, Archbishop of Sens.

A doubtful Work.

Certain Ecclesiastical Constitutions.

SOLOMON, Bishop of Constance.

Genuine Works still extant.

Certain Poems dedicated to *Dado*.

BONNO or **BAVO**, Abbot of Corby in Saxony.

A Work lost.

An History of the memorable Actions of his time.

HERVÆUS, Archbishop of Rheims.

A Genuine Work.

A Letter to *Guy* Archbishop of Rouen.

JOHN IX. Pope.

Genuine Works.

Four Letters.

ADALBERO, Bishop of Augsburg.

A Genuine Work.

The Life of *S. Hariolphus* Abbot of Elwangen.

THEOTMAR, Metropolitan of Bavaria.

A Genuine Work.

A Letter written in his own Name, and under that of the Bishops of Bavaria, to Pope *John IX.*

HATTO, Archbishop of Mentz.

A Genuine Work.

A Letter to Pope *John IX.*

STEPHEN, Abbot of Lobes, and afterwards Bishop of Liege.

A Genuine Work which we have.

The Life of *S. Lambert.*

Works lost.

Conceptions taken out of Holy Scripture.

Certain *Profes* or Discourses on the Trinity, and the Invention of *S. Stephen's* Body.

BENEDICT IV. Pope.

Genuine Works.

Two Letters.

JOHN X. Pope.

Genuine Works.

Three Letters.

RATBODUS, or **RADBODUS** Bishop of Utrecht.

Genuine Works.

A Discourse on the Life of *S. Amalberga*, and that of *S. Willebrord.*

Works lost.

Tracts in Commendation of *S. Martin* and *S. Boniface.*

Certain Homilies or Sermons.

The Office of the Translation of *S. Martin.*

Hymns in honour of the Saints.

Certain Poems.

A Chronicle.

ODILO, Monk of *S. Medard* at Soissons.

His Genuine Works still extant.

An History of the Translation of the Relicks of *S. Sebastian* and *S. Tiburtius* to the Monastery of *S. Medard.*

NICOLAS, Patriarch of Constantinople.

Genuine Works.

Divers Letters to Popes and other Persons.

EUTYCHIUS, Patriarch of Alexandria.

A Genuine Work.

A Fragment of a Treatise, call'd *The Contexture*: or *The disposing of precious Things in order.*

Works yet in Manuscript.

A Treatise of the Art of Physick.

A Disputation between a Christian and a Heretick.

The History of *Sicily.*

A Disposing of precious Things in order from the Creation of the World till the year 937.

CONSTANTINUS PORPHYOGENNETA, Emperor of Constantinople.

Genuine Works.

The History of the Image of *Jesus Christ* sent to *Abgarus* King of *Edessa*, and brought to Constantinople *A.C. 944.*

The Life of the Emperor *Basil.*

A Treatise of Politicks.

Historical Pandeets.

JO. CAMENIATA,

A Genuine Work which we have.

The History of the taking and sacking of *Jerusalem* by the Saracens, published by *Allatius.*

SIMEON METAPHRASTES.

His Genuine Works.

Above a hundred Lives of the Saints, part in Manuscript and part printed.

Moral Sentences and Rules.

Nine Letters.

Certain Poetical Pieces.

Works forged.

One hundred Lives of the Saints without the Authours Names.

About 450 attributed to other Authours See *Allatius de Simeonibus.*

ODO Abbot of Cluny.

His Genuine Works.

An Abridgment of *S. Gregory's* Morals.

Hymns and Anthems in honour of *S. Martin.*

Collations or Conferences.

The Lives of *S. Gerard* and *S. Martial* of *Limoges.*

An Account of the Translation of *S. Martin's* Body.

The Encomium or Commendation of *S. Martin.*

Divers Sermons.

A Panegyrick on *S. Benedict.*

Works

of the Ecclesiastical Writers.

Works lost.
The Life of S. Martin.
The History of S. Benedict.
A Book call'd Occupations.

Works falsely attributed to him.
The Life of S. Martin.
A Chronicle.

LEO VII. Pope.

Genuine Works which we have.

Three Letters.

MARINUS II. Pope.

Works lost.

Letters and Priviledges.

AGAPETUS II. Pope.

Genuine Works.

Two Letters.

RATHERIUS, Bishop of Verona.

A Book of Perpendiculars.
A deliberative Conclusion made at Liege.
A Conjecture on a certain Quality.
A Tract about the Content between *Ratherius* and the
Clergy of Verona.
An Apologetical Treatise.
A Discourseto the Clergy of Verona.
A Charter for the Institution of Canons instead of
Monks.

An Ordinance prohibiting to solemnize Marriages on
Sundays.

Five Letters.

A Synodical Letter.

Ratherius's Itinerary to Rome.

Six Sermons.

A Letter on the Eucharist.

Works lost.

The Combat, or Meditations of the Heart.

A Book call'd *Phremesis*.

Divers Sermons.

The Life of S. *Orsinus*.

A Grammar, which bears the Title of *Spera dorsum*.

FLODOARD, Canon of Rheims.

Genuine Works still extant.

An History of the Church of Rheims.

A Chronicle.

LUITPRANDUS, or LIUTPRANDUS
Bishop of Cremona.

Genuine Works which we have.

A History beginning at the Reign of the Emperors
Leo and Arnulphus, and ending at that of *Constantinus* Porphyrogeneta.

A Relation of his Embassy to the Emperor *Phocas*.

An History of the Expulsion of *Berenger*.

Spurious Works.

The Lives of the Popes.

A Chronicle.

HULDEBERT, Archbishop of Mentz.

Genuine Works.

Certain Lives of the Saints.

DURANDUS, Abbot of Castres.

A Work lost.

A Tract against those Persons who avouch the Soul to
be Mortal.

JOHN, Monk of Cluny.

A Genuine Work.

The Life of S. Odo Abbot of Cluny.

ODO, Archbishop of Canterbury.

His Genuine Works.

Ecclesiastical Constitutions.

A Pastoral Letter.

BERNERUS, Monk of S. Remy at Rheims.

Genuine Works.

The Life of S. *Hunegonda*.

The History of the Translation of the Body of that
Saint.

ATTO, Bishop of Vercelli.

His Genuine Works still extant.

A Capitulary for the Clergy of his Diocess.

A Treatise of the Persecutions rais'd against Clergy-
men.

Eleven Letters.

Works lost.

Politica, or the Perpendicular.

Seventeen Sermons.

BRUNO, Archbishop of Cologni.

Works lost or forg'd.

A Commentary on the Pentateuch.

The Lives of certain Saints.

WILLIAM, Archbishop of Mentz.

A Genuine Work.

A Chronicle of the Archbishops of Mentz.

JOHN XII. Pope.

Genuine Works.

Two Letters.

S. ULRIC Bishop of Augsburg.

Genuine Works.

Several Sermons refer'd to by the Author of his Life.

A Spurious Work.

A Letter about the Celebacy of Priests.

EDGAR, King of England.

Genuine Works still extant.

His Laws.

His Discourse to S. *Dunstan*.

A Work forg'd.

Certain Ecclesiastical Constitutions.

UTHO, Bishop of Strasburg.

Genuine Works.

The Lives of S. *Arbogastus* and S. *Amand*.

GERARD, Dean of S. Medard at Soissons.

A Genuine Work.

The Life of S. *Romanus* in Prose.

A Table of the Works

A Work lost.
The Life of S. Romanus in Verse.
THIERRY or **THEODORIC**,
Archbishop of Trier.
A Genuine Work.
The Life of S. Lutrada.
WITICHIND, Monk of Corby in Saxony.
His Genuine Works.
Three Books of the History of the Saxons, containing
the Reigns of the Emperors Henry the Fowler, and
Otto I.
Certain Poems.
Works lost.
The Lives of S. Thecla and S. Paul the first Hermite.
ABBO, or **ALBO**, Abbot of Fleury.
His Genuine Works which we have.
An Apology.
Letters to Bernard Abbot of Beaulieu.
A Letter to an Abbot of Fulda.
A Collection of Canons.
Works lost.
A Letter in Hexameter Verse in Commendation of
Otto.
The Harmony of the Gospel dedicated to Odilo.
A Treatise of the Cycles.
Spurious Works.
An Epitome of the Lives of the Popes.
The Life of S. Edmund.
JOHN XIII. Pope.
Genuine Works.
Four Letters.
ADSON, Abbot of Luxueil.
A Genuine Work.
An History of the Miracles of S. Vandalbert.
ROGER, Monk of S. Pantaleon at Cologne.
A Genuine Work still extant.
The Life of Bruno Archbishop of Cologne.
ROSWIDA, a Nun of Gandersheim.
Her Genuine Works.
A Poem on the Life of the Emperor Otto I.
Other Poetical Pieces.
BENEDICT VII. Pope.
A Genuine Work.
A Letter to the Bishops of France and Germany.
S. ETHELWALD, Bishop of Winchester.
Spurious Works.
A Treatise of the Abbots of Lindisfarn, and others
mention'd by Pitsæus.
S. DUNSTAN, Archbishop of Canterbury.
His Genuine Works.
Concordia, or Rules for the Monastical Life.
Ecclesiastical Constitutions under the Name of Edgar
King of England.

A Letter to Wulfin Bishop of Worcester.
ADSON, Abbot of Deuvres.
Genuine Works which we have.
The Lives of S. Bercarius, S. Basolus, S. Mansuet, and
S. Frodbert.
The History of the Translation and Miracles of S.
Bercarius and S. Frodberts.
HELPERIC or **CHILPERIC**,
Monk of S. Gallus.
A Genuine Work.
A Preface to a Treatise of the Calendar.
A Work lost.
A Treatise of the Calendar.
JOHN XV. Pope.
Genuine Works still extant.
A Relation of the Treaty of Peace between Ethelred
and Richard.
An Admonition to the Bishops of Picardy.
NICON, of Armenia.
A Genuine Work.
A Tract concerning the Religion of the Armenians.
FULCUIN or **FOLCUIN**,
Abbot of Lobes.
Genuine Works.
His History of the Abbey of Lobes.
The Life of S. Ursmar and S. Fulcuin.
REGNARD, Bishop of Eichstadt.
His Genuine Works.
The Lives of S. Nicolas and S. Blasius.
The Lives of S. Wilbald and S. Unnebald.
BERTHIER, or **BERTHERIUS**,
Priest of Verdun.
A Genuine Work.
A Compendious History of the Bishops of Verdun.
GREGORY V. Pope.
Genuine Works.
Four Letters.
GERBERT, Archbishop of Rheims, after-
ward of Ravenna, and at last Pope under the
Name of Sylvester II.
His Genuine Works still extant.
CLX. Letters.
The History of the Acts of the Council of Rheims in
992.
A Discourse to the Council of Mouzon in 995.
A Discourse concerning the Episcopal Functions against
Simony, which he compos'd, being Pope.
Three Letters written during his Pontificate.
Works lost.
Divers Treatises of Rhetorick, Arithmetick, and Geo-
metry.
AIMOIN or **AIMONIUS**,
Monk of Fleury.
The History of France in three Books, and 41 Chapters
of the fourth.

of the Ecclesiastical Writers.

The Life of *Abbo* Abbot of *Fleury*.
Two Books of the Miracles of *S. Benedict*.
A Sermon on the Festival of that Saint.
A Piece in Verse on his Translation, and on the Foundation of the Abbey of *Fleury*.

HERIGER, Abbot of *Lobes*.

Genuine Works still extant.

An History of the Bishop of *Liege*.
A Treatise of the Body and Blood of Jesus Christ.
The Life of *S. Ursmar*.

Works lost.

A Letter to *Hugh* about several Questions.
A Treatise of Discord, and of the Coming of our Lord.

Doubtful Works.

The Lives of *S. Bertend* and *S. Landoald*.

UFFIN or **UFFO**, Monk of *Werthin*.

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The Life of *S. Ludger* Bishop of *Munster*.

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The Life of *S. Ida*.

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The Life of *S. Lucius* King of *England*.

GERARD, the Pupil of *S. Ulric*.

A Genuine Work which we have.

The Life of *S. Ulric* Bishop of *Augsburg*.

A nameless WRITER, Monk of *S. Vito* at *Verdun*.

A Genuine Work.

A Continuation of *Berthier's* History of the Bishops of *Verdun*.

ALBERT, or **OLBERT**, Abbot of *Gemblours*.

Works lost.

The Lives of the Fathers compos'd by that Author.

ALDELBOLD, Bishop of *Utrecht*.

A Genuine Work.

The History of the Emperor *Henry III*.

Works lost.

Hymns in Praise of the Cross, and of the Virgin *Mary*.

Some other Works.

JOHN, Abbot of *S. Arnulphus* at *Metz*.

Genuine Works.

An Account of the Life and Translation of *S. Glodefinda*.

The Life of *S. John* Abbot of *Gerze*.

LETALDUS, Monk of *Micy*,
or *S. Memin*.

Genuine Works.

An History of the Miracles of *S. Memin*.

The Life of *S. Julian* Bishop of *Mans*.

A Nameless German BISHOP.

A Genuine Work.

The Life of *S. Hunnegonda*.

A Nameless AUTHOR.

A Genuine Work.

The History of the Translation of the Body of *S. Epiphanius* Bishop of *Pavia*.

WOLSTAN, Monk of *Winchester*.

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The Life of *S. Eshelwold*.

A History in Verse of the Translation of *S. Swithin's* Body.

FRIDIGOD, Monk of *Corby*.

Genuine Works.

The Lives of *S. Wilfrid* and *S. Owen*.

LANFRID, Monk of *Winchester*.

Genuine Works.

The Life of *S. Swithin*.

An History of the Miracles upon the Translation of that Saint's Body.

OSBORN, Chanter of the Church of *Canterbury*.

A Genuine Work.

The Life of *S. Dunstan*.

ALFRIC, or **ÆLFRIC**, Archbishop of *Canterbury*.

His Genuine Works still extant.

A Sermon.

Two Letters.

A Canonical Letter.

Works lost, or yet in Manuscript.

Divers Sermons in the *Saxon* Tongue.

An History of the Jews and Christians till the taking of *Jerusalem*.

A Penitential.

A Letter about the Monastical Life.

A Letter against the Marriage of Clergy-men.

A *Saxon* Chronicle.

Certain Lives of the Saints.

Translations of some Works of the Fathers.

NICEPHORUS, the Philosopher.

A Genuine Work.

Funeral Orations for *Antony* Patriarch of *Constantinople*.

MOSES BAR-CEPHA, Bishop of *Syria*.

A Genuine Work.

A Treatise of the Terrestrial Paradise.

OTHLO, Monk of *Fulda*.

A Genuine Work.

The Life of *S. Pyrmien*.

A Supposititious Work.

The Life of *S. Boniface*.

ODILO,

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ODILO, Abbot of Cluny.

Genuine Works still extant.

The Lives of S. Maiol and S. Adelaide.

Letters to S. Fulbert.

Three other Letters.

Fourteen Sermons.

HIPPOLYTUS THEBANUS.

Genuine Works.

A Fragment of a Chronicle.

The Lives of the Apostles.

LAURENTIUS, Monk of Liege, and of-
ward of S. Vito or Verdun.

A Genuine Work.

A Continuation of the History of the Bishops of Ver-
dun,

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A Council at Rome	904	Acts divided into Twelve Capitularies.	Augsburg	952	Eleven Canons.
A Council at Ravenna	904	Ten Capitularies.	S. Thierry	953	An Extract of the Acts in Flodoard.
A Council at Canterbury ib.		Acts are lost.	A Council held in the Diocels of Meaux	961	An Extract of the Acts in Flodoard and in Hugh de Flavigny.
An Assembly in England, under King Edward	906	Laws.	A Council at Rome	963	Acts.
Trosly	909	Acts divided into Fifteen Articles.	A Council at Rome	964	Acts.
Constantinople	920	Acts lost.	A Council at Rome	964	A Decree about Investitures.
Trosly	921	An Extract of the Acts in Flodoard.			Acts lost.
Coblentz	922	Eight Canons, of which only four remain.	A Council at Ravenna	967	A spurious Decree.
Rheims	923	An Extract of the Acts in Flodoard.	An Assemb. in Engl. under K. Edgar & S. Dunstan	967	Acts and Let. of the Pope.
An Assembly in England under King Erbstan	923	Laws.	A Council at Constantinople under Nicephorus Phocas	967	Laws and Constitutions.
Trosly	924	An Extract of the Acts in Flodoard.	A Council at Mount S. Mary	972	Acts lost.
Trosly	927	An Extract of the Acts in Flodoard.	A Council at Mount S. Mary	972	Acts.
Erfurde	932	A Preface and Five Canons.	A Council at Ingelheim	970	An Extract of the Acts in the Life of S. Ulrich.
Chateau-Thierry	934	An Extract of the Acts in Flodoard.	A general Council in England	973	Acts.
Fismes	935	A Decree against Usurpers of Ecclesiast. Revenues.	Canterbury under S. Dunstan	974	An Extract of the Acts in S. Dunstan's Life.
Soissons	941	An Extract of the Acts in Flodoard.	Rheims	975	An Extract of the Acts in Flodoard.
An Ecclesiast. Assembly in England under K. Edmund	944	Laws Ecclesiastical and Civil.	Winchester	975	Acts.
Constantinople	944	Acts lost.	Charroux	989	Three Canons.
Near the River Cher	947	Acts lost.	Rheims	989	Acts.
Verdun	947	An Extract of the Acts in Flodoard.	Sens	989	Acts.
Mouzon	948	An Extract of the Acts in the same Author.	Rheims	992	Acts and Discourses of Arnoul of Orleans digested by Gerbert.
Ingelheim	948	Acts and Ten Canons.	Rheims	993	An Admonition of the Bishops, & Gerbert's Letter.
Mouzon	948	An Extract of the Acts in Flodoard.	Rome	995	An Act for the Canonization of S. Ulrich.
Trier or Treves	948	Acts in Flodoard.	Mouzon	995	Acts.
London	948	Laws lost.	Rheims	995	An Extract of the Acts in Aimoin's Appendix.
		The Charter of a Donation to the Monastery of Crayland.	St. Dennis	995	An Extract of the Acts in Aimoin.
Rome	449	Extract of the Acts in Flodoard.	Ravenna	997	Three Canons.
			Rome	998	Eight Canons or Constitutions.
			Poitiers	999	Three Canons.
			Rome	1002	Acts lost.
			Aix-la-Chapelle	1003	Acts lost.

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Dogmatical Works.

A Dissertation against the *Anthropomorphites* by *Ratherius*.
Nico's Tract concerning the Religion of the *Armenians*.
Ratherius's Treatise of the Eucharist.
Heriger Abbot of *Lobes's* Treatise on the same subject.
A Sermon and two Letters on the Eucharist by *Alfric* Archbishop of *Canterbury*.
Moses Bar-Cephas's Treatise of the Terrestrial Paradise.

Books of Church-Discipline.

Pope *Stephen* the Fifth's Letters referr'd to *Flodoard*.
Certain Letters by Pope *Formosus*.
Fulcus Archbishop of *Rheims's* Letters.
Ecclesiastical Constitutions by *Gauterius* Archbishop of *Sens*.
Hervaeus Archbishop of *Rheims's* Letter to *Guy* Archbishop of *Rouen*.
Letters written by Pope *John IX*.
Hatto and *Theotmar's* Letters to Pope *John IX*.
Pope *Benedict* the Fourth's Letters.
Pope *John* the Tenth's Letters.
Edward King of *England's* Laws in 906.
King *Ethelstan's* Laws in 923.
Letters by *Nicolas* Patriarch of *Constantinople* to the Popes.
Pope *Leo* the Seventh's Letters.
Pope *Agapetus* the Second's Letters.
Ratherius Bishop of *Verona's* Book of Perpendiculars.
— His deliberative Conclusion made at *Liege*.
— His Writings about the Contest between him and his Clergy.
— His Apologetical Treatise.
— Discourse to the Clergy of *Verona*.
— His Character and Synodal Ordinance.
— His Five Letters.
— His Synodal Letters.
— His Itinerary to *Rome*.
— His Six Sermons.
Odo Archbishop of *Canterbury's* Ecclesiastical Constitutions and Pastoral Letter.
Atto Bishop of *Verceil's* Capitulary.
— His Treatise of Persecutions raised against the Clergy.
— His Eleven Letters.
— His two Letters to Pope *John XII*.
Edgar King of *England*, his Laws.
— His Discourse of *S. Dunstan*.

Abbo Abbot of Fleury's Apology.

— His two Letters.
— His Collection of Canons.
Pope *John* the Thirteenth's Letters.
Pope *Benedict* the Seventh's Letters.
S. Dunstan's Letter to *Wulfin* Bishop of *Worcester*.
Pope *Gregory* the Fifth's four Letters.
Pope *Sylvester* the Second's Discourse of the Episcopal Functions.
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Pope *John* the Tenth's Letters.
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A Fragment of the Historical Treatise, by *Eutychius* Patriarch of *Alexandria*.
Constantine Porphyrogeneta's Life of the Emperor *Basil*.
— His Historical Pandects.
— His History of the Image of *Jesus Christ* brought from *Edeffa* to *Constantinople*.
Jo. Cameniates's History of the taking of *Jerusalem* by the *Saracens*.
Ratherius's Apology, and some other Tracts of the same Author.
Flodoard's History of the Church of *Rheims*.
— His Chronicle.
Luitprandus's History.
— His Relation of his Embassy to the Emperor *Phocas*.
— His History of the Expulsion of *Berenger*.
A Chronicle of the Archbishop of *Mentz* by *William* Archbishop of that City.
Witichindus's History.
Pope *John* the Fifteenth's Relation of the Treaty of Peace between *Ethelred* and *Richard*.
— His Advice to the Bishops of *Picardy*.
Fulcuin's History of the Abbey of *Lobes*.
Gerbert's Archbishop of *Rheims's* Letters.

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— His Discourse to the Council of Mouzon.

Heriger Abbot of Lobes's History of the Bishops of Liege.

Aimoin Monk of Fleury's History of France.

Berthier's Compendious History of the Bishops of Verdun.

A Continuation of the History of the Bishops of Verdun by a nameless Monk.

Adelbold's History of the Emperor Henry III.

A Fragment of Hippolytus Thebanus's Chronicle.

Lawrence Monk of Liege's Continuation of the History of the Bishops of Verdun.

Lives of the Saints.

Notger the Stammerer's Martyrology.

— His Fragment of the Life of S. Gallus.

Adalbero's Life of S. Hariolphus.

Stephen Abbot of Lobes's Life of S. Lambert.

Odilo Monk of S. Medard at Soissons his History of the Translation of the Relicks of S. Sebastian and S. Tiburtius.

Radbaldus's Lives of S. Amelberga and S. Wilbrod.

Simeon Metaphrastes's Lives of the Saints.

Odo Abbot of Cluny's Lives of S. Geraldus and S. Martial of Limoges.

— His Account of the Translation of the Body of S. Martin.

— Commendation of S. Martin and Panegyrick on S. Benedict.

Hildebert Archbishop of Mentz's Lives of certain Saints.

John Monk of Cluny's Life of S. Odo.

Bernerus's Life and Translation of the Relicks of S. Hunegonda.

Utho Bishop of Strasburg's Lives of S. Arbogastus and S. Amand.

Gerard Monk of S. Medard's Life of S. Romanus.

Thierry or Theodoric Archbishop of Trier's Life of S. Lutrada.

Adson Abbot of Luxeuil's History of the Miracles of S. Wandalbert.

Roger Monk of S. Pantaleon's Life of Bruno Archbishop of Cologne.

Adson Abbot of Deuure's Lives of S. Bercaire, S. Basolus, S. Mansuet, and S. Frodbert.

— His History of the Translations and Miracles of S. Bercaire and S. Frodbert.

Fulwin Abbot of Lobes's Lives of S. Ursmar and S. Fulcuin.

Reginald Bishop of Eichstadt's Lives of S. Nicolas, S. Blasius, S. Wilbaldus, and S. Unnebald.

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— His two Books of the Miracles of S. Benedict.

— His Sermon on the Festival of that Saint.

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Lanfrid Monk of Winchester's Life of S. Smithin, and History of the Miracles of his Translation.

Osborn's Life of S. Dunstan.

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Works of Morality and Piety.

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— His Sermons.

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Ratherius's Conjecture on a certain Quality.

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			C onstantinople, ibid. 967								

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F I N I S.

A NEW
Ecclesiastical History;
Containing an ACCOUNT of the
CONTROVERSIES
IN
RELIGION;
THE
LIVES and WRITINGS
OF
Ecclesiastical Authors;
AN
Abridgment of their Works,
And a JUDGMENT on their
STYLE and DOCTRINE:
ALSO,
A Compendious HISTORY of the COUNCILS,
AND
All Affairs Transacted in the Church.

Written in FRENCH
By Lewis Ellies du PIN, Doctor of the SORBON.

VOLUME the NINTH;
Containing the HISTORY of the ELEVENTH CENTURY.

LONDON,
Printed by H. Clark for Abel Swall, at the Unicorn in
Pater-noster-Row, MDC XCIX.



To the Reader.

BY how much the farther Progress we make, in the several Ages of the Church, so much the greater Number of Contests appear to our View; every Age successively affording Variety of Matter, and producing a new Scene of Affairs. Thus for instance, in the Eleventh Century, different Opinions arose concerning the Holy Sacraments; the *Latin* and *Greek* Churches came to an open Rupture; the Popes took upon them to depose Emperors and Kings; and Scholastick Divinity, the Source of an infinite Number of Questions, took then its first Rise. The Minds of Men being recovered, as it were, from that Lethargy, wherewith they were seiz'd in the preceding Age; they began to apply themselves to Study, in the beginning of this: Inſomuch that in a short ſpace of time, all *Europe* was fill'd with Judicious and Learned Perſonages, who communicated their Knowledge to others, either by Publick Lectures or Writings.

The Controversies, that afterwards aroſe, were likewiſe a powerful Motive to excite them to Study; and gave Occaſion to thoſe, who were endow'd with extraordinary Parts, to exerciſe their Pens, and to ſhew their Learning. Some were very ſucceſſful in imitating the Ancients, both in their Style and manner of Writing; but the greateſt part of them, ſtill retain'd ſomewhat of the Barbariſm and Courſeneſs of the former Age, and others fell into that uncouth and barren Method of handling Matters, which is more eſpecially peculiar to Logicians. The moſt notorious Diſorders were regulated; enormous Crimes were reſtrain'd; and the Biſhops took a great deal of pains in reforming Church-Diſcipline; which nevertheless, was not reſtor'd to its ancient Perfection. Thus much may ſerve to give a general *Idea* of the Eleventh Century, which the Learned M. DU PIN (according to his uſual Method) has improved to the beſt Advantage.

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A N

HISTORY

O F T H E

CONTROVERSIES

A N D O T H E R

Ecclesiastical Affairs

Which happen'd in the *Eleventh Century*.

C H A P. I.

Of the Writings of S. Fulbert, Bishop of Chartres.

WE will begin this *Eleventh Century* with S. Fulbert Bishop of Chartres, who S. Fulbert was one of the principal Restorers of Learning, of the Sciences, and of Bishop of Divinity. He came from Rome to France, and held his publick Lectures Chartres, in the Schools of the Church of Chartres, about the end of the Tenth, and the beginning of the *Eleventh Century*. His Reputation gain'd him Scholars from all Parts, who went out of his School full of Learning and Piety, and diffused his Light in France and Germany; insomuch that all the Ingenious Persons of that time, gloried in having been his Scholars. He was in great Repute with King Robert; and, as some Historians tell us, he was his Chancellor. In the Year 1007. he succeeded Radulphus in the Bishoprick of Chartres; and govern'd that Church with a great deal of Vigilance and Prudence, for the space of One and twenty Years and some Months. He dy'd April 10, 1028.

He compos'd several Letters, Sermons, and Pieces of Poetry. His Letters amount to 134.

In the First he explains three Essential Points of our Faith; namely, The Mystery of the Trinity, the Sacrament of Baptism, and the Sacraments of Life, to wit, of the Body and Blood of our Lord. We shall not here stand to repeat what he has said about the Mysteries of the Trinity and the Incarnation; 'tis enough to take notice that he has given a very exact Explanation of them, and that he has very particularly refuted the Errors of the *Arians*, *Nestorians* and *Eutychians*. Upon the Sacraments, he says, That we ought not to rest upon the External and Visible Signs, but to attend to the Invisible Power and Efficacy of these Mysteries. "We know, says he, and 'tis an unquestionable Truth, That we were polluted by our first Birth, and purified by the second; therefore we are buried and we die with JESUS CHRIST, that we may be born again and quicken'd with him. "The Water and the Holy Ghost are united in that Sacrament; the Water denotes the Burial, the Holy Ghost the Life Eternal: as JESUS CHRIST lay buried in the

B

"Ground

S. Fulbert Bishop of Chartres. "Ground for three Days, so is Man dipp'd, and as it were buried three times in the Water, that he may rise again by the Holy Spirit. He afterwards proves, That 'tis God which Baptizeth; and that tho' a wicked Man should administer this Sacrament, yet it does not hinder the Remission of Sins, because 'tis not he who is the Author, but only the Minister of the Sacrament; as he himself acknowledges, when he says, He who has regenerated you by Water and the Holy Spirit, grant you the Unction of Salvation. Now 'tis God alone who is the Author of Grace, the Dispenser of Spiritual Gifts, and who remits Sins. In discoursing on the third Point, namely, concerning the Sacrament of the Body and Blood of CHRIST, after he had taken notice of its Sublimity, and its Incomprehensibility; he says, That God commiserating our Frailty, has provided a Remedy for us by this propitiatory Sacrifice offer'd for our daily Faults; and forasmuch as he has taken out of our sight, and carry'd to Heaven that Body which he offer'd for our Redemption, that we might not be depriv'd of the present Protection of his Body, he has left us a Salutory Pledge of his Body and Blood, which is not a Symbol of a vain, empty Myſtery, but the real Body of JESUS CHRIST, which his secret Efficacy produceth every Day after an invisible manner, in the Solemnity of those Myſteries, under the visible Form of the Creature. 'Tis this Body which he spake of to his Disciples a little before his Passion, *This is my Body, and this is my Blood*: And elsewhere, *He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him*, John 6. 56. Being therefore thus instructed by the Will and Pleasure of this true Master, in partaking of his Body and Blood, we may boldly maintain, That we are chang'd into his Body, and that he dwelleth in us, not only by an Union of the Will, but by the Reality of the Nature which is united to us. He adds, That we should not imagine it to be any Dishonour to a God, who condescended to enter into the Womb of a Virgin, to be in Pure and Virgin Creatures: That what appears externally to be the Substance of Bread and Wine, became internally the Body and Blood of JESUS CHRIST: And to make this Change the more credible, he compares it to the Creation; and says, That if God could make Creatures out of Nothing, he could more easily convert them into the Substance of his Body.

The Second Letter of Fulbert of Chartres is concerning a Custom in use in his time, of giving to the Priests, after their Ordination, a Consecrated Host, which they kept and communicated of for forty Days together. He had been ask'd the Reason of this Custom. But before he reply'd to that, he observ'd, That different Churches had their different Customs; which was no hindrance of their being united in the same common Faith. Afterwards, he says, That this Custom was observ'd by all the Bishops of his Country: That he remember'd that formerly a Priest, having receiv'd a consecrated Host from his Bishop, and communicating thereof every Day, it one Day happen'd, That after he had celebrated these Myſteries, he lost this Host, by wrapping his Habit in the Communion Table-cloth. That on the Morrow, in the time of Celebration, when he came to communicate, he was very much surpriz'd at his missing the Host. That the Bishop, being inform'd of what had happen'd through his Carelessness, had impos'd on him a very severe Penance. S. Fulbert adds, That this Accident gave him an occasion of asking this Bishop, Whether it were not better that the Priests should eat this Host, the first or second Day after it was consecrated, without dividing it into so many Pieces? But that this Bishop had return'd him this Answer, That they were oblig'd to keep this Host for the space of Forty Days; because, as JESUS CHRIST had been Forty Days upon Earth after his Resurrection, and appear'd to his Apostles several times; so the Bishop, in ordaining his Priests, gave them the Eucharist to take for Forty Days together, to put them in mind of those Forty Days during which our Lord appear'd to his Apostles after his Resurrection. Fulbert having ask'd, Whether this Myſtery might not be as well perform'd by the Bread which the Priests consecrated every Day, was answer'd by the Bishop, That as many particular Churches spread over the Face of the whole Earth, made but One Catholick Church, because they have all one Common Faith; just so, many Particular Hosts offer'd by many Faithful, are only One Bread, because of the Unity of the Body of CHRIST: That the Bread consecrated by the Bishop, and the Bread consecrated by the Priest, are chang'd into one and the same Body of JESUS CHRIST, by the Omnipotency of the same Virtue which operateth in both; but as it may be said in some measure, That the Body of JESUS CHRIST born of the Virgin, and nailed to the Cross, is different from the Body of JESUS CHRIST when raised from the Dead: Even so it seems, That the Bread consecrated on the Ordination-day, and kept by the Priests, may have a particular Signification distinct from the Bread which was consecrated every Day; the former may denote the Body of JESUS CHRIST raised from the Dead, to die no more; the latter, JESUS CHRIST who dies and rises again every Day for us.

The Third and Fourth Letters are directed to King Robert; wherein he prays him to order Eudes Count of Chartres, to cause the Castles to be demolish'd which were built by Vice-count Geoffrey, and very much incommoded the Church of Chartres.

The Two following contain nothing in them remarkable,

The Seventh is directed to *Leoterick* Archbishop of *Sens*, whom he exhorts to make use of *S. Fulbert* his Authority in succouring *Avifgaudus* Bishop of *Mans*, whom the Count of that City oppressed; and to threaten the said Count with Excommunication, in case he did not restore to him his Revenue, and let him be quiet.

The Eighth is a Copy of a Letter which he had written to this *Avifgaudus*, who complain'd that *Fulbert* and *Leoterick* had publish'd his Confession. *Fulbert* gives him to understand, That he wrong'd them, in having such a Thought of them; That they had never publish'd any thing but what was for his Advantage, and which might serve to justify him against those who had accus'd him of having quitted his Bishoprick out of Avarice, Baseness, or for some other dishonourable Cause. That if he had trusted to their Secrecy such Things as he ought to repent of, they had taken great Care to conceal them; but that they had no Power to conceal those, which were publick both before and after his Confession. As to that part of this Bishop's Complaint that they had said of him, That he was in Love with a Monastick Life, *Fulbert* returns him this Answer, That he ought not to take this amiss, since it could be no Prejudice to him; for the Love of a Religious Life render'd him rather worthy, than unworthy of the Bishoprick into which he desir'd to enter again, were there nothing else to hinder him from it. But that they could not perceive how he could be put into Possession again, because he could not complain that he had been turn'd out of it, or that any one had been put into Possession of that See against his Will; since he had voluntarily quitted it under pretence of his Indisposition, and desired the King, That either *Franco*, Dean of the Church of *Paris*, or some other Person might be put into his Place: That after this Resignation, *Franco* had been put into his Place according to the Election of the Clergy, the Votes of the Laity, the Donation of the King, and the Approbation of the Holy See; and that he had been ordain'd by the Archbishop of *Sens* his Metropolitan.

In the Ninth Letter he returns an Answer to the Bishop of *Paris*, upon three Points. The First is upon that Bishop's desiring him to Excommunicate one who had seiz'd upon some Revenues belonging to the Church of *Paris*. He says he had not done it, (1.) Because he had not met with any Man who would venture to give him notice of this Excommunication. (2.) Because 'twas to no purpose that this Man should be declared excommunicated in the Church of *Chartres*, without knowing any thing of it. (3.) Because he thought it might more conveniently be done in a Synod of the Bishops of the Province. The Second is about the Arch-deacon of *Paris*, of whom his Bishop complain'd. *Fulbert* sent him Word, That it signified nothing to consult him about it, since it was his Business to judge him; and that for his part he could not condemn him, till he had first heard him. The Third is upon a Dispute which happen'd between *Adeoldus* and the Monks of *S. Dennis*. He says, That *Adeoldus* offer'd to refer himself to their Arbitration; and that if he pleas'd to appoint a Day wherein he would meet him, with some One in behalf of the Monks of *S. Dennis*, at *S. Arnulphus*, he would be there likewise to adjust these Differences.

The following Letters, to the One and twentieth, contain very little of Ecclesiastical Matters; but in this there is mention made of a very remarkable Matter of Fact. The Abbot of *S. Peters* of *Chartres* being very sick, a Monk, named *Megenard*, stole by Night out of the Monastery, and went to beg the Abbacy of Count *Thibold*, Son of Count *Eudes* of *Chartres*, who was then at *Blois*. The Count sent him back on the Morrow with Orders, That he should be received as Abbot. Answer was made him, That this ought not to be allowed; because they could not acknowledge him for Abbot, who had begg'd the Abbacy of another before the present Abbot was dead, and who intended to carry it by Authority, and not receive it by Election. He went and carry'd this Answer back to the Count; and within five-Days after, the Abbot dy'd. The Monks, with some Canons who had enter'd the Monastery, held a Chapter: *Fulbert* was there present, and ask'd them, Whether there were any among them who approv'd of what *Megenard* had done? They all answer'd, No. Thereupon it was order'd, That One should be sent to the Count, to carry him the News of the Abbot's Death; and to intreat him to grant the Monks leave to chuse another. At the breaking up of the Chapter, two Monks, who had been Provosts of the Out-parts, went to *Blois* to tell the Count, That *Megenard* was Elected, and required to be Abbot, by the Monks of *S. Peter*. These Monks, having Intelligence thereof, made a Protestation against it. The Count brought *Megenard*, and introduced him by Force: The Monks withdrew, and were receiv'd by Bishop *Radulphus*. Notwithstanding all this, *Megenard* receiv'd Benediction from a Bishop of *Bretagne*, mauger the Protestations of the Deputy of the Archbishop; and of several Monks. He seiz'd upon the Monastery, and solicited the Bishops, and the Pope himself, to be establish'd therein. *Fulbert* laments this Misfortune, and intreats him to whom he writ, to do his best for these poor Monks.

The Two and twentieth Letter is directed to Pope *John XVII*. He informs him, That Count *Radulphus*, whom he had excommunicated for seizing the Revenues of his Church, and for having abus'd a Clerk, was gone to *Rome* to seek for the Absolution of a Sin, for which he would make no Satisfaction. He conjures the Pope not to admit him to Communion.

J. Fulbert The following Letters to the Thirty fourth, are directed to *Leoterick* Archbishop of *Sens*.
Bishop of Chartres. What is most remarkable in them about Matters Ecclesiastical, we shall here briefly infer. In the Three and twentieth he advises him, to send back a Priest, who was guilty of Simony, into his Diocess who had ordain'd him; and, if he tarry'd in his Diocess, to suspend him from all Ecclesiastical Functions. In the Five and twentieth, he desires him to degrade a Priest who had been ordain'd for a Reward, that he might afterwards enjoin him Penance for two Years, and then re-establish him. He adds, That it was not requisite to re-ordain him, but to re-establish him in his Orders, by the proper Instruments and Habits, by saying, *I restore to thee the Order of Door-keeper, &c. in the Name of the Father, and of the Son, and of the Holy Ghost.* And afterwards to give him the Blessing in these Terms; *The Blessing of God Almighty, Father, Son, and Holy Ghost, rest upon thee, that thou mayst be confirm'd in the Sacerdotal Order; and that thou mayst offer Propitiatory Sacrifices to God Almighty, for the Sins and Offences of the People.* In the Twenty eighth he complains, That *Leoterick* had ordain'd several Bishops in his Province, without calling him thereto; and that he had call'd the Bishop of *Troyes*, who was incapable of any such thing. In the Twenty ninth, he refuses to give Absolution to some Homicides of *Senlis*, at the Price they offer'd him. In the Thirtieth he declares, That he had not elected *Odolrick* for Bishop; but that after he had been elected by the Clergy or Laity, he had ordain'd him Priest; and upon *Leoterick's* Account, he had order'd him to go to *Rome*, there to be ordain'd Bishop. In the Thirty third he determines, That a Man who had been God-father to his own Son at Confirmation, ought to be divorc'd from his Wife; which he grounds upon a Canon of the Council of *Lessines*, held under *Charlemagne*.

The Thirty fourth is written in the Name of *Leoterick* and *Fulbert* of *Chartres*, to the Clergy of the Church of *Paris*; to whom they wish, in the Preface, *Temperantiam in Prosperis, Fortitudinem in Adversis, Charitatem ubique*; i. e. *Temperance in Prosperity, Courage in Adversity, and Charity at all times.* They declare to them, That they sympathize in the Troubles which their Bishop undergoes; but they are sorry, that he would not apply himself to them for Consolation; and they wonder that these Canons should admit to their Communion such Persons who are refractory to the Laws of God, and disobedient to their Bishop: They assure them, they ought not to defer separating them from their Communion, till their Bishop had excommunicated them. In particular, they accuse *Lyssard* Arch-deacon of *Paris*, who instead of being what he ought to be, *The Eye of his Bishop*, the Reliever of the Poor, and the Instructor of the Ignorant, had run counter thereto; and was become to his Bishop a Blinder of the Eyes, to the Poor a Robber, and to the Ignorant an erroneous Guide, by taking away the Tithes and Oblations of the Altars from the Poor, and giving them to Seculars. Besides, they accus'd him of Perjury and Disloyalty to his Bishop; and orders them to shew him this Letter, that so he may reform himself.

In the Thirty sixth, *Fulbert* demonstrates the Enormity of a Deacon's Offence, who pretending to be a Priest, had celebrated Mass.

In the Thirty eighth he says, That *Ebaud*, elected Arch-bishop of *Rheims*, ought not to be rejected, tho' he were a Laick, provided he had been brought up in Piety, and kept himself always untainted in his Morals; because there are several Examples of very great Men, such as *S. Ambrose* of *Milan*, *S. Germain* Bishop of *Auxerre*, and several others, who, having led a good Life whilst Laicks, have prov'd holy Bishops.

In the Thirty ninth he writes to the Arch-bishop of *Bourges*, That the Abbot *Salomon* and his Monks, cited before that Arch-bishop upon the Business of *Tedfride*, could not possibly make their Appearance, because it was then their Harvest-time; but that at the Council of *Orleans*, to be held the Fifteenth of *October*, they would appoint him the Time and the Place, wherein they would have an Hearing. Afterwards he complains, That this Arch-bishop had written a Letter to *Arnulphus* Abbot of *S. Peter*, whereby he declar'd, that he had excommunicated his Monks. He gave him to understand, That he had never any where Read that he had such a Power allow'd him. This Arch-bishop had written another Letter to him, wherein he had reprov'd him for having submitted the Abbot *Tedfride*, without an Hearing, to Monk *Salomon*, who was only Provost. *Fulbert* reply'd, That it was not done before *Tedfride* had been heard, and that he was not Abbot when *Salomon* was put in his Place: That Abbot *Tedfride* being accus'd by his Monks, had declar'd, That he would no longer endure them; That he abdicated their Government, and that he would be no longer Monk of *Bonneval*. That after this Declaration he went, by his Permission, to the Diocess of *Bourges*; and that the Monks of *Bonneval* had elected one of their Brethren, and had presented him to Count *Odo*, that he might confer the Abbacy on him, according to Custom; and that this having been granted to him, he had made him Abbot.

In the Forty fifth, directed to *Adarus* Bishop of *Laon*, he relates a tragical Action, which happen'd in his Diocess. The Sub-dean of his Church being dead, the Bishop of *Senlis* desired of him this Benefice for himself, or his Brother. *Fulbert* reply'd, That it was not suitable for him, who was a Bishop; and that he could not give it to his Brother, who had neither Age nor Manners requisite for such a Place: That he had chosen a pious Man out of his own Clergy, on whom he had conferr'd that Benefice. That the Bishop of *Senlis* being in-

cens'd at this Denial, and coveting this Benefice, had sent high Threatnings to the Incumbent: *S. Fulbert* That these Threatnings afterwards were put in Execution: And that within a few Days *Bishop of Chartres.* after the People of *Senlis* had set upon him as he was going to Church, and had kill'd him in the Porch of the Cathedral. That the Authors of this Offence had been discover'd by one of their Valets, who being taken as he was drying his Cloths, had discover'd all. *S. Fulbert* exhorts the Bishop of *Laon* to excommunicate these Homicides.

The Forty eighth and ninth, are directed to the Bishop of *Senlis*, upon the same Subject.

In the Forty seventh, he advises the Arch-bishop of *Tours*, That if the Pope has refus'd to give him the Pall without a lawful Cause, he ought not to be discourag'd at it; and that he ought to repeat his Requests, because, in the Court of *Rome*, there were certain Rules, not practis'd any where else.

In the Fiftieth he determines, That a Woman, who was engag'd upon Oath to marry a Man, could not marry another till after his Death, or by his Consent.

The Fifty first contains the Resolution of another Case of the same Nature. A Woman not being willing to live with her Husband, and saying she had rather live a Nun, the Husband desires he may have leave to marry another. *S. Fulbert* declares, That 'tis his Opinion he could not have leave, till she were either Dead, or turn'd Recluse.

In the Two and fiftieth he declares, That it was better not to celebrate Mass, unless there were two or three Communicants. Which he proves thus; Because the Word *Church*, without which there can be no true Sacrifice, cannot be said but of many; for when 'tis said *Domine Vobiscum, The Lord be with you*; it implies, That there are more than one. And lastly, because the Prayers are made for those who offer the Sacrifice.

The Fifty Seventh is directed to the Bishop of *Lisieux*, who had interdicted the Priests of the Canons of *Chartres*, who had Churches in his Diocess, because they did not pay him a certain Duty, call'd the *Synodical Duty*. He says, That this Duty had been remitted to them who were in the Diocess of *Chartres*, by the Liberality of his Predecessors; but that this does not prejudice the Right of the Bishop of *Lisieux*, over those who are of his own Diocess; that therefore if he would not be pleas'd to remit it, they should pay him, provided he would re-establiish them.

In the Fifty eighth, directed to the Bishop of *Paris*, he declaims against the Request which this Bishop had made to him, of giving Benefices to Laicks.

The Sixtieth Letter, directed to *Leoterick* Arch-bishop of *Sens*, is written about the Excommunication of *Guido*, an Accomplice in the Murder of the Sub-dean of *Chartres*. *Leoterick* had writ to *Fulbert*, That this Man desir'd to be examined in a Synod of Bishops. *Fulbert* returns him this Answer, That there was no further need of examining his Cause, since he was proved Guilty.

In the Sixty first, he tells *Theodorick* the Reasons why he did not Ordain him, (1.) Because on the Day whereon he was to be ordain'd, he had neither Letters, nor Deputies from the Bishops of the Province, to intimate their Approbation of his Ordination. (2.) Because he had seen a Suspension of the Pope issued out against him, because of an Homicide he had been guilty of. (3.) Because by his own Confession he was unworthy thereof. (4.) Because the Clergy and Laity had not elected him freely, but through Fear, and at the Recommendation of the Prince, who had not given them Liberty of choosing any other. He adds, That though he had so many Reasons for not ordaining him, yet he had like to have been kill'd in the Church by those who supported his Interest. He reproves him for thus endeavouring to be ordain'd by Force, and for having celebrated Mass in a violated Church, before it had been reconcil'd.

The Sixty second Letter is directed to the Bishop of *Orleans*, to whom at the top he wishes, *Obsequium Dilectionis sine fuco Dissimulationis*, i. e. The Obedience of Love, without the least Varnish of Dissimulation. He therein gives him the Reasons why his Clergy could not go in a solemn Procession to the Church of *Orleans*, according to Custom.

In the Sixty Fourth he approves of the Dissolution of Marriage, for the Cause of Impotence.

In the Seventy second, he advises the Abbot and Monks of *S. Medard*, to live in Subjection to their Bishop, according to the Laws of the Church.

In the Seventy third he gives the same Advice to the Monks of *Orleans*, whom the Bishop of that City had Excommunicated, because they would not submit to his Jurisdiction.

In the Seventy fourth, he reproves a Clerk of his Church, who had been undutiful to him.

In the Eighty third, directed to the Almoner of the Church of *Orleans*, he handles this Question, What Punishment a Priest was liable to, who had celebrated Mass without Communicating? He says, That if he did it through Infidelity, or because he was apprehensive of his being guilty of Drunkenness or Uncleanness, he ought to be enjoyn'd Pennance, till he were thoroughly converted. That if he did it through any Disgust, because of the frequent Celebration of the Holy Sacrifice, he ought to be excluded from communicating for a whole Year. That if he did it through any Scruple of Conscience, and for a small Offence, 'tis sufficient to reprove him with Gentleness. And Lastly, That if he did it through any Weakness in his

S. Fulbert his Head or Stomach, he ought to abstain from celebrating, till he was restored to his Health.
 Bishop of Chartres.

The Ninety fifth is a Letter of King Robert directed to Guarlin Arch-bishop of Bourges, wherein he acquaints him, that in several Parts of his Kingdom there fell a shower of Blood, of that Nature, that it stuck so close on the Flesh, on the Cloths, and on the Stones, that no washing could fetch it out: Whereas when it fell on Wood, it was easily wash'd off. He desires to know whether any such thing had ever happened. The Arch-bishop of Bourges Answers him in the following Letter, that this Prodigy Prognosticated some Civil War. for the confirmation of which he produces several Examples of the same Nature taken out of History, to which he adds several myltical Reasons. Fulbert of Chartres in the following Letter relates another Instance of it, taken out of the Writings of Gregory of Tours.

In the Ninety ninth Letter, Fulbert exhorts a Count to do Pennance, and to restore to the Church, what of Right belong'd to it.

In the Hundredth he declar'd to Count Fulcus, who had in his Retinue, several who were Rebels to the King; that he would excommunicate him, if he did not turn them off.

The Hundred and Eighth is a Letter of Compliment from Odilo to Fulbert of Chartres, wherein he gives him many high Commendations.

The Six and twenty following Letters are written in the name of the Canons of Chartres, but contain nothing remarkable concerning Ecclesiastical Affairs.

There is nothing extraordinary in the Sermons of S. Fulbert. The First is upon the Trinity. In the Second he exhorts his People to Repentance. The Third is about the Purification of the Virgin Mary. The Three next upon the Incarnation. These are follow'd by Three other Discourses against the Jews, wherein he proves that the Messias is already come: And by a small Collection of Passages of the Scripture concerning the Trinity and the Incarnation. After this follows a Penitential very much abridg'd, and several Passages of the Fathers about the Eucharist. Next to this come several Hymns, several Pieces in Prose, and lastly several pieces of Poetry very ill done.

The Letters of S. Fulbert are written in a pretty correct Stile, and are full of Delicacy and Spirit; he has not been so happy in the rest of his performances. He Argues very pertinently both upon the Doctrins and the Discipline of the Church, and gives very just Determinations of any Case that is propos'd to him. Upon occasion he shews a great deal of Steadiness, without failing in his Respect to higher Powers. His Works have been Publish'd with a great deal of Remissness by Charles de Villiers Doctor of Paris, from a Manuscript of the College of Navarre, and from several others, and Printed at Paris in the Year, 1608.

Father Luke Dachery has since given us in the addition to the second Tome of his *Spicilegium*, a Letter of Fulbert of Chartres concerning Ecclesiastical Revenues; wherein this Author in the first place lays down by several Passages of the Fathers, and especially of S. Jerom, that these Revenues are design'd for the Maintenance of the Poor. Secondly, That the holy Vessels ought not to be Sold no more than the Crucifixes, unless upon urgent Occasions, and when the Poor are in such extream Want, that they cannot be reliev'd otherwise. Thirdly, That they shoud take care not to sell them to such Persons, as might convert them to profane Uses. They ascribe likewise to S. Fulbert the Life of S. Aupert Bishop of Cambrai, refer'd by Surin to the Thirteenth of December.

CH A P. II.

An Account of the Controversie about the Eucharist, set on foot by Berenger; and of his several Condemnations.

Berenger
 Arch deacon of Angers.

BERENGER was born at Tours about the end of the Tenth, or the beginning of the Eleventh Century. He Studied at Chartres under Fulbert, and staid in that City till the Death of that Bishop. 'Tis said that from that very time it appear'd that he had several particular Opinions, and that Fulbert upon his Death took notice of him as a dangerous Man, and as one who corrupted a great many People. It was perhaps the Offence he took at being thus stigmatiz'd, which induc'd him to leave Chartres, and return to Tours. And being in great Repute for his Learning, he was made choice of to be Lecturer in the publick Schools of S. Martin: He gave such Content in that Employ, that they made him Chamberlain, and afterwards Treasurer of the Church of S. Martin. No Body knows the Reason why he left Tours, and went to Angers; but 'tis certain that thither he retir'd, and was very

very well receiv'd by the Bishop, who made him Arch-deacon of his Church, and shew'd him a great deal of Respect. He who was then Bishop of that City, goes under two Names ; for he is call'd *Bruno* by *Theodwin* Bishop of *Liege*, by *Durandus* Abbot of *Troarn*, and *Marbodius* Cotemporary Authors, and in the Decretal of the Dedication of the Church of *S. John* of *Angey* : And he is call'd *Eusebius* in the Title of the Letter which he wrote to *Berenger* ; in that which was sent to him by *Gregory VII.* In the ancient Inscriptions of *S. Aubin* of *Angers*, in two ancient Catalogues of the Bishops of *Angers*, which are in the Library of *Monsieur Colbert*, and in almost all the ancient Records. These two Names are given him in the Decree whereby *Geoffry* Count of *Anjou* and *Agnes* his Wife, granted the Church of *Allbaillois* in the Suburbs of *Angers* to the Abbey of the holy Trinity of *Vendosme*, which bears date in the Year, 1048. and sign'd by *Eusebius Bruno* Bishop, and *Berenger* Arch-deacon of *Angers* : And in the *Chronicon* of *S. Aubin* of *Angers*, Printed by *Father Labbe* in the first Tome of his *Bibliotheca Manuscriptorum*, he is call'd twice *Eusebius Cognomento Bruno*. He was made Bishop of *Angers* in the Year 1047. Sometime after *Berenger* coming to that City, began there to broach his Doctrin upon the Eucharist. *Bruno* maintain'd his Opinions, and within a short time he had a great many Followers : But these Opinions were rejected and opposed by the greatest Scholars of that Age, as a new Heresy. *Lanfrank* began the Controversy, and *Berenger* being inform'd of it by *Ingelram* of *Chartres*, wrote to him a Letter, by which he gave him to understand, that he was very much to blame in accusing *John Scotus* of Heresy, for his Opinion about the Sacrament of the Altar, opposed to the Sentiment of *Paschasius* ; and that he could Wish to meet him in the presence of several Persons, that he might convince him that it was through prepossession that he had such Thoughts : Besides, that if he judg'd *John Scotus* to be an Heretick, upon the account of what he had deliver'd about the Eucharist, he must likewise charge *S. Ambrose*, *S. Jerom*, *S. Austin*, and several other Fathers with Heresy. *Lanfrank* was gone to *Rome*, when this Letter was carry'd to *Normandy* ; but for all this it was Publish'd, and scandaliz'd a great many People. It was likewise carry'd to *Rome* by a Clerk of the Church of *Rheims*, who shew'd it to a great many, and read it publicly in the Council held at *Rome*, under Pope *Leo IX.* in the Year, 1050. *Berenger* was thereupon Excommunicated, and *Lanfrank* then present was engag'd to clear himself of the Suspicion he lay under of holding Correspondence with *Berenger*, and to give an Account of his Faith : He did it without any Hesitation, made a profession of the Faith of the Church, and prov'd it by the Testimony of the Fathers. It was Order'd in this Council that another should be held at *Verceil* in *September*, to which *Berenger* should be Cited, and *Lanfrank* was desired to be present. *Berenger* being inform'd of his Condemnation, retired into *Normandy* to *Arisfrede* Abbot of *Preaux*, and endeavour'd to win over to his Party, *William* Duke of *Normandy*. But that Prince detain'd him at *Brienne*, where he call'd an Assembly of the Bishops of his Duchy, who Condemn'd *Berenger*, and a Clerk who had accompanied him. In the Letter of *Durandus*, Abbot of *Troarn*, this Council is refer'd to the Year, 1053. But certainly there must be an Error in the Text, or *Durandus* was mistaken : For 'tis evident by the Testimony of *Durandus* himself, that the Convention of *Brienne* was before the Council of *Verceil*, which was held in *September* 1050. according to the Testimony of *Herman Contract.*

Bruno or Eusebius Bishop of Angers.

The Council of Rome, in the Year, 1050.

The Council of Brienne.

Berenger being drove out of *Normandy* retir'd to *Chartres*, where he dar'd not to declare himself, but when he was ask'd his Opinion, only answer'd, That he would tell it when Time and Place should offer themselves. However, this new Doctrin beginning to spread it self, *Henry* King of *France* to stop the Progress of it, resolv'd to call a Council at *Paris*, and order'd *Berenger* to appear there to give an account of his Doctrin. *Theodwin* or *Dietwin* Bishop of *Liege* understanding the King's Design, wrote a Letter to him ; wherein he Condemns the Doctrin of *Berenger*, which he said was likewise the Doctrin of *Bruno* Bishop of *Angers* ; but he disapproved the Design he had of causing them to be Condemn'd in a Council ; because *Bruno* being a Bishop, could not be Tryed without the Authority of the Holy Apostolick See. Therefore he advises him to pass by the impious and sacrilegious Opinions of these Persons, till such time as he had receiv'd Authority to Condemn them, after they had been heard at *Rome*, tho' he thought it needless to hear them ; and to call a Council to Condemn them, and that all that was to be done was to consider what Punishment to inflict upon them. *Theodwin* in this Letter accuses *Berenger* and *Bruno*, not only of believing that the Eucharist was nothing else but the Shadow and Type of *JESUS CHRIST*, but also of holding erroneous Opinions about Marriage, and of disapproving Infant-Baptism. This Letter has been publish'd under the Name of *Durandus* Bishop of *Liege* ; but since it was written after the Year 1050. it cannot be his, for he dyed in the Year 1025. therefore it must be *Theodwin's*, who was ordain'd Bishop of *Liege* in 1048.

The Letter of Theodwin against Berenger.

The time appointed for the Synod of *Verceil* being come, *Leo IX.* came thither with a great many Prelates of several Nations, and opened the Council the first of *September*, in the Year 1050. *Berenger* durst not appear there in Person, but sent two Clerks to maintain his Cause. They read in the Council the Book of *John Scotus*, which gave Rise to the Error of *Berenger*, and it was Condemn'd by all the Fathers of the Council. The Opinion of *Berenger* was likewise examin'd and condemn'd, and the Doctrin of the Church maintain'd

The Council of Verceil in 1050.

maintain'd and defended by *Laufank*, was approv'd of and confirm'd by an unanimous Consent. The two Clerks who were sent by *Berenger* would have undertaken his Defence, but they no sooner began to speak, but they were forced to hold their Tongues.

The Council of Paris in 1050. Notwithstanding the Remonstrance of *Theodwin*, King *Henry* held the Council which he had call'd at *Paris* on the sixteenth of *November* in the same Year; but neither *Berenger* nor *Bruno* durst appear there. In their Absence the Bishop of *Orleans* caus'd a Writing of *Berenger's* to be read, which was Condemn'd as Heretical by all the Assembly. They Condemn'd the Authors and Abettors of that Doctrin, together with the Book of *John Scotus*. It was there order'd that the Author of that Heresie and his Adherents should be prosecuted and constrained to recant under the pain of being put to Death. These Matters of Fact are Recorded by *Theodwin*, and *Durandus* Abbot of *Troarn*. None besides these two Authors have made mention of this Council of *Paris*, and accus'd *Bruno* of abetting *Berenger* in his Error: But forasmuch as they liv'd at that Time, 'tis hard to discredit them.

Adelman Whilst the higher Powers made use of their Authority against the growing Heresie of *Berenger*; the Learned World oppos'd it by their Writings. Among the rest, *Adelman* a Clerk of the Church of *Liege*, who had been *Berenger's* School-fellow under *Fulbert* Bishop of *Liege*. *Chartres*, and who afterwards was Bishop of *Bresse*; when he understood that *Berenger* taught this Error, wrote a Letter to him, wherein after he had put him in mind of their old Acquaintance, and of *Fulbert's* *Chartres* their common Master, he conjur'd him to relinquish his Error, demonstrating to him, That it was not impossible for that God who had Created all Things out of nothing, to change the Bread and Wine into the Body and Blood of Christ. He had sent another Letter some time before upon the same Subject to *Paulinus* Bishop of *Metz*, that he might admonish *Berenger* to renounce his Error. We have lost this last Letter, and several others mention'd by *Tritheimius*: But the former is among the Authors who wrote upon the Eucharist, Printed at *Louvain* in 1551 and 1561. and in the *Bibliotheca Patrum*.

The Letter of Berenger to Ascelin. *Ascelin* a Monk of *S. Evrou* in *Normandy*, sent likewise about the same time a Letter to *Berenger* against his Error. *Berenger* upon his return from *Normandy*, had a Conference with *Ascelin* and his Scholar *William*. They publicly declar'd, That he had acknowledg'd the Book of *John Scotus* to be blamable, and that he durst not maintain his Error. *Berenger* being inform'd of it, wrote a Letter to *Ascelin*, wherein he gave him to understand, That he was not minded to Dispute against him in the Conference which they had together, because at that time he had resolv'd not to discourse with any one about the Eucharist, till he had satisfied the Bishops, to whom he ought to give an account of his Doctrin. That it was upon this Account that he would not so much as refute that damnable and impious Maxim maintain'd by *William*, That every Man ought to approach the Holy Table at Easter: But that *Ascelin* was conscious to himself that he never said *John Scotus* was an Heretick: That all he had said about it, was, That he had not seen all the Writings of that Author, but that what he had read of his about the Eucharist contain'd nothing in it Heretical; and if he had spoken any thing which was not so exact, he was ready to disown it. That Lastly, They could not Condemn him for having alledg'd that the substance of Bread remains in the Sacrament, since 'tis the Doctrin of the Fathers which he defended, designing nothing else than to follow in every thing *S. Ambrose*, *S. Austin* and *S. Jerom*; and that therefore there was no Ground for what *Arnulphus* had said to him in *Ascelin's* own hearing, *Prithec let us alone in the Opinion we have been brought up in*; since he did not pretend to establish a Novelty, but to maintain the Doctrin of the Fathers.

Ascelin's Letter to Berenger. *Ascelin* return'd him this Answer, That he had receiv'd his Letter with Joy, hoping therein to have heard the News of his Conversion; but that in reading it, his Joy was turn'd into Sorrow, perceiving that he still adhered to his old Error. That he did no longer see in him that depth of Thought, and that Learning, which he had formerly; since he had forgot the Passages of their last Conference, particularly that about the Proposition made by *William*, That every Man ought to approach the Holy Table at Easter; to which he had added this Restriction, Unless he were excluded from this Heavenly Banquet by some Crime, which ought not to be done but by the Order of his Confessor; otherwise the Keys of the Church would become useles. That for his part he did not repent of what he had said in that Conference, since he had maintain'd a notorious and unquestionable Truth, from which he would never Swerve, viz. That the Bread and Wine were by the Efficacy of the Holy Spirit, and the Ministry of the Priests, turn'd into the real Body and Blood of JESUS CHRIST; which is plainly proved out of the Holy Scriptures, unless corrupted by a vicious and false Interpretation. That for what relates to *John Scotus*, he was perswaded that in looking upon him as an Heretick, he did nothing unbecoming either his Priesthood or Religion, since he perceiv'd that the whole aim and design of that Author is to prove, That what is Consecrated on the Altar, is not the true Body and Blood of JESUS CHRIST; which Error he endeavours to establish, by several Passages of the Fathers falsely explain'd, and among others by a Prayer of *S. Gregory*, upon which he says, that this change of the Bread and Wine into the Body and Blood of JESUS CHRIST was figurative and not real. That he look'd upon *Berenger* him-
self

self to be a Man of more Learning than to maintain the Orthodoxy of this Expression: That he had not ventur'd to defend it in their Conference; that he only said he had not read the Book of *John Scotus* quite out: That he was surpriz'd to see such a prudent Man give so large Encomiums of a Book which he had not read through: That lastly, for his part, he was of the Opinion of *Paschasius* and of the other Catholics, and that he firmly believed that the Faithful receiv'd upon the Altar the real Body and Blood of JESUS CHRIST under the appearance of Bread and Wine; and that this Opinion was not contrary to the Laws of Nature which depend on the Will of God, nor to the Testimony of the Gospel. To conclude, that the Advice which *Arnulphus* (whom he calls the singing Man) had given him was very wholesome, and that he ought to follow it, to be ashamed of defending a Book Condemn'd in the Council of *Vercell*, and to keep close to the Catholick and Apostolick Tradition, from which he had Swerv'd. This and the former Letters were publish'd by Father *Luke Dachery* in his Notes upon the Life of *Lanfrank*.

[And here it is worth our while to observe how modest the first Advancers and Promoters of the Doctrin of Transubstantiation were in their Assertions: Who did not assert any thing about it more than what we Protestants readily own, viz. That the Faithful do verily and indeed receive the Body and Blood of Christ in the Sacrament of the Lord's Supper, signified to us by the Bread broken, and the Wine pour'd out.]

About the same time *Berenger* wrote another Letter to *Richard*, who was then at the *Berengers French Court*, wherein he prays him to speak to the King in his behalf, that so he might remedy the Injustice which had been done him; and to give him to understand that they had not done well in Condemning *John Scotus* in the Council of *Vercell*, and in justifying *Paschasius*. That the Clerks of *Chartres* had given him a false explication of the Opinion of *S. Fulbert*, or rather of the Passage of *S. Augustin* related by that Bishop. That to induce the King to hearken unto him, he might inform him that *John Scotus* wrote his Book by the Order, and at the instance of his Predecessor *Charles the Great* (that is, *Charles the Bald*) who had charg'd him to refute by writing the Folly of *Paschasius*; that upon this Account he was oblig'd to grant his Protection to that dead Person against the Calumnies of the living, if he were minded to shew himself the worthy Successor of that great Prince.

While these Disputes were on foot between *Berenger* and his Adversaries, *Leo IX.* dies in the Year 1054. His successor *Victor II.* confirm'd what he had done against *Berenger*, and 'tis said likewise that he held a Council at *Florence*, wherein he Condemn'd him. *Hildebrand* Tours in his Legat in *France* having held a Council at *Tours* in the Year 1055. made *Berenger* appear there, and gave him Liberty to defend his Opinions: *Berenger* resolv'd to forsake them, and to engage himself by an Oath to hold the common receiv'd Doctrin of the Church, concerning the reality of the Body and Blood of JESUS CHRIST in the Eucharist.

But he either did this pretendedly, or else soon chang'd his mind; for after this Council he continu'd to broach his Doctrins as before; and not being capable of Teaching his Error publicly, he explain'd it in particular, and wrote several Treatises in its Defence. So that his Heresie continuing to spread it self, *Nicholas II.* who in the Year 1058. succeeded *Stephen X.* Pope *Victor's* Successor, cited *Berenger* to a Council held at *Rome* in the Year 1059. which was compos'd of 113 Bishops of several Nations. *Berenger* at the first maintain'd his Opinion, which was refuted by *Alberic* a Monk of *Mount Cassinus*, and by *Lanfrank*; but afterwards he yielded, and declar'd that he was ready to believe and subscribe to what the Pope and Council would be pleas'd to prescribe to him. Upon this, *Humbert* Cardinal Bishop of *Blanchefesve*, prepar'd a form of Faith, which was Sworn to and Subscrib'd by *Berenger* in these Words: "I *Berenger* an unworthy Deacon of the Church of *S. Maurice* of *Angiers*, having a knowledge of the true Catholick and Apostolick Faith, do abjure all Heresie; especially that of which I have been suspected, which holds that the Bread and Wine upon the Altar after the Consecration are only the Sacrament, and not the real Body and Blood of our Lord JESUS CHRIST; and that it could not be handled by the Priests, nor broke and eat by the Faithful, unless it were only in the Sacrament, and after an insensible manner. I approve of the Doctrin of the Holy and Apostolick See of *Rome*, and I confess from my Heart and with my Lips, that I hold the same Faith which the Holy and Reverend Pope *Nicholas*, and his holy Synod have declar'd and assur'd me that I ought to hold, according to the Evangelical and Apostolick Authority, viz. That the Bread and the Wine which lie upon the Altar, after the Consecration, are not only the Sacrament, but also the real Body and Blood of our Lord JESUS CHRIST, and that 'tis handled by the Priests, broke and eaten by the Faithful, not only in the Sacrament, but also in a sensible way. The which I swear By the Holy and Consubstantial Trinity, and by the Holy Evangelists, declaring that those who shall advance any thing contrary to this Faith, deserve themselves, their Doctrins, and their Followers to be Anathematiz'd. And if I my self should be so bold, as to think or teach any thing contrary to this Profession of Faith, I submit my self to the utmost Rigor of the Canons. In Testimony whereof, I have set my Hand to these Presents, which I have heard read over and over. Afterwards he burnt his own Writings, and the Book of *John Scotus*.

Letter to Richard.

The Council of the Year 1055. against Berenger.

The Council of Rome in 1059.

The first Profession of Faith made by Berengera

Berenger This Profession of Faith seem'd to be sincere: But *Berenger* was no sooner return'd to *France*, but finding King *Henry* dead, and his Son *Philip* in his Minority, he thought that now he might maintain his Error afresh without Restraint. He repented that he had burnt his Writings, and made a new one in opposition to that Profession of Faith, which he said was *Humbert's*, and not his. This is that Piece which *Lanfrank* and *Guitmond* refuse. In a Word, he persisted in the Defence of his Error, and fled out into a Passion against Pope *Leo*, and the Holy See. Pope *Alexander II.* who succeeded *Nicholas*, being inform'd thereof, wrote him a Letter, wherein he exhorts him absolutely to renounce his Error, and to be no longer a Scandal to the Church. But instead of obeying the Pope, he had the Confidence to send him Word, That he would do nothing in it, and remain'd obstinate in his Opinion.

The Council of Roan against Berenger, in 1063. *Maurilla* Arch-bishop of *Roan*, willing to put a stop to the progress of this Heresy, which visibly spread it self in *Normandy*, upon the account of that Influence which *Berenger* had over it, calls a Provincial Council of Bishops at *Roan*, in the Year, 1063. wherein he prepar'd a Profession of Faith, declaring, That the Bread and Wine, after Consecration, were chang'd into the very Substance of the Body and Blood of JESUS CHRIST; anathematizing all those who are of the contrary Opinion, or oppose this true Faith: And it was order'd, That for the future this Profession of Faith should be subscribed by the Bishops, before their Ordination.

The Council of Poitiers against Berenger. In the Year, 1075. *Geraldus* Bishop of *Angoulesme*, and Legat of the Holy See for the Provinces of *Tours*, *Bordeaux* and *Auche*, call'd a Council at *Poitiers*, wherein *Berenger* was accus'd, and like to be kill'd. But this Accident did not alter his Mind, for as soon as the Heat was over, he went from the Council as unconvinc'd of the Truth, as he came.

The Letter of Eusebius or Bruno, Bishop of Angers. It was at this time that *Eusebius* Bishop of *Angers*, who is the same with *Bruno*, wrote to *Berenger*; That he had receiv'd a Letter from him, which intimated, That *Geofrey* was a publick Abettor of *Lanfrank's* Fooleries; and that in that Letter he desir'd, that *Geofrey* might be summon'd before him, to give an Account of the Explication of a Passage of *S. Ambrose*, taken out of the Treatise concerning the Sacraments. That in Answer to his Letter he declares to him, That he knew not whether that Question had been started out of Vain-glory; but this he knew very well, that after it had been spread over a great part of the World, it had cast a great Blemish on the Reputation of the Church of *Angers*, which was expos'd to the Calumnies and Upraidings of all Men, both far and near. That for his part he had resolv'd to decline these Disputes, to keep to the Text of the Holy Scriptures, and to believe that the Bread and Wine are the real Body and Blood of JESUS CHRIST after Consecration, without concerning himself how this could be: And that if any one should ask him, What were the Thoughts of the Fathers and Doctors about it? he would refer such an Inquirer to their Writings; and advise him to put such a Construction upon what he found in them, as was most conformable to the Doctrine of the Gospel. That this was not out of any disrespect to the Writings of the Fathers, but because he thought that the principal Regard ought to be had to the Text of the Gospel, for fear it should cause a Scandal in the Church of God, if the Opinions of the Fathers should not be well understood, or the Passages taken out of them should be corrupted. That it was after this manner that the disturbance which happen'd at *Tours* in the Presence of *Gerald*, and in the same City in the presence of *Hildebrand*, was appeas'd; and that this Plague, which began to spread it self afresh, had been stop'd by the Command of the Prince, and by the Authority of the Archbishop of *Besancon*. That thereupon he had taken up a Resolution to hold no more Conferences, nor to enter into any Dispute upon that Subject, and that he would never give his Consent for the holding of any Assembly upon that Affair: That if any such should be holden, he would not be at it. That he would not give Audience to the Disputants, and would exclude such as continu'd obstinate from the Communion, because this Business had been determin'd thrice in the Province, and four times by the Sentence of the Holy See.

The Council of Rome in 1078. under Gregory vii. against Berenger. At last *Gregory VII.* willing to put an end to what he had begun whilst Legat, cited *Berenger* to a Council, held at *Rome* in *December*, 1078. and gave him time to consider what he had to do till the next Council, which was held the next Year in *February*. *Berenger* did still adhere to his Opinion, and maintain'd it very vigorously: *Bruno*, afterwards Bishop of *Signi* and Abbot *Wolphelmus*, oppos'd him. The Question was debated between them for three Days; and, at last, *Berenger* was forc'd to make his Recantation, drawn up in these Terms: "I *Berenger*, believe in my Heart, and confess with my Mouth, That the Bread and Wine which are upon the Altar, are substantially chang'd by the Mystery of the Priest, and by the Words of our Saviour, into the true, proper, and quickening Body and Blood of our Lord JESUS CHRIST, which came out of his Side: And not only figuratively and by virtue of the Sacrament, but truly, properly and substantially, according to the Intention of these Presents, and as I have read, and you understand it. This is my Faith, contrary to which I will not, for the future, broach any Doctrine: So help me God, and the Holy Evangelists. After this, the Pope conjur'd *Berenger*, by the Almighty God, and by the Holy Apostles *S. Peter* and *S. Paul*, never to dispute again with any Person, about the Body and Blood of JESUS CHRIST, unless to undeceive those on whom he had im-

pos'd. Upon this Declaration he granted *Berenger* a Letter, directed to the Arch-bishop of *Tours* and to the Bishop of *Angers*; wherein he declar'd to them, That he had taken *Berenger* into his Protection, and enjoind them to defend him against *Eulcus Richinus*, the Count of *Angers*, who bore him an ill Will, and against all his Enemies. He likewise granted him a Bull, which excommunicates those who should attempt any thing against his Person or Estate, or should call him Heretick. These Favours, granted by *Gregory VII.* to *Berenger*, gave an Occasion to the Bishops, who exhibited a Decree against this Pope, in a Council held at *Bressè*, in the Year, 1080. to accuse him of being a Disciple, or at least a Favourer of that Heretick. But this Charge against this Pope was groundless and unjust, since he had not entertain'd *Berenger* till after he had abjur'd his Heresy: Tho' perhaps he was too easy in giving Credit to the Words of so unconstant a Man. In Truth, it appears that *Berenger* did persist in teaching his Heresy, since he was forc'd to appear at a Council held at *Bordeaux* The Council of *Bordeaux* in the Year, 1080. by *Hugh* the Pope's Legat, at first Bishop of *Dia*, and afterwards Arch-bishop of *Lions*, and there to give an Account of his Faith, as 'tis recorded in the *Chronicon* of *S. Maixans*. This is the last Scene wherein *Berenger* appear'd. He spent the rest of his Life in the Isle of *S. Cosmus*, near the City of *Tours*; to which Place he retir'd after the Council of *Rome* and dy'd there Jan. 6. 1088. against *Berenger*.

An ancient Author to be met with in the Library of *Fleury*, *William* of *Malmesbury*, *Matthew* of *Paris*, *Vincent* of *Beauvais*, and several other more modern Authors, tell us, That *Berenger* was a real Convert, and that he died a sincere Penitent, being heartily sorry for having infected so many with his Error. *Clarius* a Monk of *Fleury*, and the Authors of the *Chronicon* of *S. Peter* the *Living* of *Sens*, and of the *Chronicon* of *S. Martin* of *Tours*, speak very much in his Praise. We have likewise two noble Epitaphs made in his Praise; the one by *Baudry* Abbot of *Burgneil*, and afterwards Bishop of *Dol*; and the other by *Hilbert* Arch-deacon of *Mans*, who was afterwards Bishop of that City, and at last Arch-bishop of *Tours*. In a Word, his Memory is still had in veneration at *Tours*, where they say that the Prebendaries of *S. Martins* have a Custom of paying him their Respects every Year. 'Tis probable that these Authors who believe the real Presence, would never have bestow'd so many Encomiums on *Berenger*, if they had not been fully convinc'd of his Conversion. And yet we find that *Lanfrank*, in his Fiftieth Letter, written since the Year, 1080. to *Reginald* Abbot of *S. Cyprian* of *Poitiers*, and the anonymous Author of a Treatise written in the Year, 1088. and publish'd by *Father Chifflet*, speak of him still as an Heretick, without mentioning his Conversion in the least. We find that after his return from *Rome*, he was oblig'd to give an Account of his Faith to the Council of *Bordeaux*. But that which raises the greatest cause of suspecting his Conversion, is, That after his second Return from *Rome* to *France*, he compos'd a Treatise in opposition to his last Profession of Faith, as *Father Mabillon*, who had seen the Manuscript, assures us: The which being joined to the Testimony of *Berthol* Priest of *Constance*, who says positively, That *Berenger* had not chang'd his Opinion, seems to destroy all that has been said about his Repentance, or at least shews that it was very late, and that he did not change his Opinion till a little before his Death.

Norwithstanding his Retractations and Repentance, several of his Followers persisted in their Error; but by degrees this Heresy was extirpated. One *Anastasius*, a Monk of *S. Sergius* of *Angers*, was forc'd to abjure it, and to deliver a Profession of his Faith to *Gerald* Abbot of *S. Aubin* of that City, related by *Father Luke Daubery*, in his Notes upon the Life of *Lanfrank*. The Fathers of the Council of *Placentia* in the Year, 1095. condemn'd the Heresy of *Berenger* afresh: And lastly, *Bruno* Arch-bishop of *Treves*, drove out of his Province the Followers of this Heretick. The Followers of *Berenger*.

Berenger was likewise suspected of several other Errors. *Guirmond*, after *Theodwin*, accuses him of believing, That Infant-Baptism was null; and of destroying lawful Marriages, by permitting Men to abuse all Women without distinction. *Lanfrank* and *William* of *Malmesbury*, accuse him of harbouring a strange Contempt for the Writings of the Fathers. Lastly, *Guirmond* and *S. Anselm* relate, as an Error which he had advanc'd, That our Saviour after his Resurrection, did not enter through the Chamber-door, where his Disciples were, before it was opened. As to this Error, 'tis a Consequence of his Opinion about the Eucharist. As for the two former, so far as they are not in the Writings of *Berenger*, and were never (as we can learn) charg'd upon him by other Authors: And since he has not been condemn'd for maintaining them, nor ever oblig'd to retract them in any Council, 'tis hard to suppose that he taught them publicly; and the rather, because they are ancient Errors condemn'd long before that in the Church. Other Errors of *Berenger*.

We have by us a Letter of *Berenger* to *Asceline*, another to *Richard* the Abbot; three Professions of Faith; a part of his Treatise in opposition to his second Profession of Faith: And *Father Mabillon* has seen a Treatise in Manuscript against the third. The Treatise which he compos'd against *Adelman*, alias *Alman*, Bishop of *Bressè*, of which *Sigibert* of *Gemblours* makes mention, and his other Pieces, are lost. He wrote in a dry and scholastick Stile. *Sigibert* has reason for what he says, when he tells us, That he abus'd the Sophisms of Logick in opposition to the Apostolical Simplicity; and that this could be no Excuse to him, nor Edification to others, because he rather rendred clear Things obscure, than obscure Things clear. The Writings and Adversaries of *Berenger*.

clear. He does not seem to have had very much Skill in the Antiquities of the Church. His Error was oppos'd by *Lanfrank*, Archbishop of *Canterbury*; by *Adelman*, Clerk of the Church of *Liege*, and afterwards Bishop of *Bresse*; by *Asceline*, Monk of *S. Evrou* in *Normandy*; by *Guy Aretine*, Abbot of *La-Croix-Saint-Leufroy*; by *Durandus*, Abbot of *Troarn*; by *Hugh*, Bishop of *Langres*; by *Alberic*, Monk of *Mount-Cassin*; by *Guitmond*, Archbishop of *Averse*; and by *Alger* Deacon of *Liege*, and afterwards Monk of *Cluny*.

CHAP. III.

Of the Writings of Lanfrank, Arch-bishop of Canterbury; of Guitmond; of Alger; and of the other Authors who have refuted the Error of Berenger.

Lanfrank, Arch-bishop of Canterbury.

LANFRANK, descended from a very honourable Family of *Pavia*; for his Father was Warden or Keeper of the publick Archives, where were repositd the Minutes of the Laws and Customs of the City. After he had went through the course of his Studies in his own Country, he went into *France*, under the Reign of King *Henry*, and came to *Auranches*, where he taught publickly for some time. In his Journey to *Roan*, he was taken by Highway-Men, who robb'd him; and having bound him, left him in a Forest near the Abby of *Bec*. On the Morrow, some Passengers finding him in that Condition, unbound him; and, upon his asking them, Whether there were not a Monastery near that Place; they directed him to the Abbey of *Bec*, which was newly founded. He retir'd thither, and took upon him the Habit at the Hands of *Herluin* chief Abbot of that Monastery. This happen'd in the Year, 1041. The Genius, the Learning, and the Virtue of *Lanfrank*, being soon discern'd, he was elected Prior of his own Monastery, and chosen by *William I.* Duke of *Normandy*, to be one of his Counsellors of State. He went to *Rome* under the Popedom of *Leo IX.* and clear'd himself, before that Pope, from the Error of *Berenger*, which was laid to his Charge. He return'd thither a second time under the Popedom of *Nicholas II.* to request a Dispensation for the Marriage of Duke *William* with the Daughter of the Count of *Flanders*, his Kinswoman; which was granted, upon Condition that the Duke and his Lady would build a Monastery. The Duke gave Orders for the building the Monastery of *S. Stephen* of *Caen*, of which *Lanfrank* was made Abbot in the Year, 1063. He was so highly in the Duke's esteem, that this Prince, after he had conquer'd *England*, could find none more proper than him to send to *Rome* to Pope *Alexander II.* to treat with him about the Reforming the Churches of that Kingdom. After the Death of *Maurillus* Arch-bishop of *Roan*, *Lanfrank* was pitch'd upon to be his Successor. But he refus'd it. And upon his Refusal, the Bishop of *Auranches* having obtain'd that Arch-bishoprick, *Lanfrank* went a fourth time to *Rome*, to get this Translation to be approv'd of, and to desire the Pall for that Arch-bishop. He obtain'd his Request from the Pope; who sent two Legats to crown *William* King of *England*, and to reform the Churches.

The Council of Windsor.

These Legats held a Council at *Windsor*, wherein they depos'd several Bishops who were convicted of Crimes, or of gross Ignorance; and among the rest, *Stigand* Arch-bishop of *Canterbury*, who had possess'd himself of that See by Intrigues and Violence. *Lanfrank* was oblig'd, against his Will, by the-express Command of Abbot *Herluin*, to take upon him this Arch-bishoprick in the Year, 1070. He govern'd that Church, for Nineteen Years together, with a great deal of Wisdom and Authority. He still kept up his Credit with King *William*, in whose Absence he was Regent of the Kingdom. He dy'd a little after that Prince, in May, 1089.

Lanfrank's Commentary on S. Paul's Epistles.

The largest Treatise of *Lanfrank*, is his Commentary upon the Epistles of *S. Paul*. He gives us the Text, with some Illustrations, in a Parenthesis; and adds to this, some Notes of Explanation taken out of *S. Augustin*, or out of the Commentary attributed to *S. Ambrose*, or such as himself compos'd. Those out of *S. Augustin* are to be met with in that Father; but a great part of those which are cited under the Name of *S. Ambrose*, are not to be met with in the Commentary which goes at present under the Name of that Saint: And there are likewise some others which are *S. Augustin's*, and are ascribed to *S. Ambrose*. These Notes are short and sententious; and the Author keeps close to the Literal Meaning and the Morality of the Epistles. *Peter Lombard* cites several Passages out of this Commentary upon *S. Paul*, which are not exactly in the same manner expressed by *Lanfrank*.

Lanfrank's Treatise of the Body and Blood of JESUS CHRIST, is a Refutation of *Lanfrank's* a Piece which *Berenger* had made against the real presence of the Body of JESUS CHRIST in the Eucharist. He tells him that he could wish that he might have a Conference with him, being persuaded that it would be very advantageous either to reclaim him from his Error, or at least to rectify his followers. But that since he took upon him to maintain it in his private Converse with ignorant Men, and at the same time to own the Orthodox Truth before the Councils, rather out of fear of Death, than for the sake of Truth, he avoided Persons of clearer Heads, who could pass a sound Judgment upon his Discourses. That if he could once Discourse with him in the presence of sensible Men, he would convince him what an ill use he made of several Passages of the Fathers, which were either false, or corrupted, or ill explain'd. That not being content to Teach his Errors with his Mouth, he likewise spread them through the World by the Writings which his Disciples publish'd. That his first Writings had been Examined and Condemn'd by Pope *Nicholas* of blessed Memory, in a Council at *Rome* of One hundred and thirteen Bishops; in which Council *Berenger* himself had thrown them into the Fire, and promis'd upon Oath, that he would never swerve from the Faith of the Fathers, nor Teach any more the Doctrine which he had advanc'd about the Body and Blood of JESUS CHRIST. That he had since that broke his Oath by Writing against that Synod, against the Catholick Faith, and the Doctrine of all the Churches. That this is the Treatise which he undertakes to refute, by repeating his own Words, and giving them an Answer afterwards.

Berenger gave out that the Confession which they had made him sign at *Rome*, under Pope *Nicholas*, was prepared contrary to the Catholick Faith by *Humbert*, whom by way of Contempt he calls the *Burgundian*. *Lanfrank* asserts, That this Confession was not *Humbert's*, but *His*, the Pope's and the Council's, who all had approv'd of it. He likewise recites *Berenger's* other Confession under Pope *Gregory VII.* and defends *Humbert*. *Berenger* said, That this Man was of the Opinion, or rather of the Fooleries of the Mob, of *Paschasius*, and of *Lanfrank*, who believe that after Consecration, the substance of the Bread and Wine were no longer upon the Altar. *Lanfrank* shews him that this was not any particular Opinion; but the Doctrine of the Church, of the Councils, and of the Popes who had condemn'd him. *Berenger* adds, That tho' *Humbert* was of this Opinion, yet he had destroy'd his own Argument before he was aware, because in saying that the Bread and Wine which are on the Altar, are either only the Sacrament of the Body and Blood of JESUS CHRIST, or are only the Body and Blood of JESUS CHRIST, he supposed that there was both Bread and Wine upon the Altar. After *Lanfrank* had taken notice that if there were any Ambiguity or Contradiction in the Words of that Confession, the Blame lay at *Berenger's* Door, since he had approv'd of, and Sworn to it, and was not allow'd to Swear that he would hold two Contraries; he observes that the two Propositions which he starts are neither the Councils, nor *Cardinal Humbert's*. That the first belongs to *Berenger* and his Followers; and that the second is maintain'd by none, for tho' the Church believes that the Bread and Wine are chang'd into the Body and Blood of our Saviour, yet it acknowledges that this Mystery is the Sacrament of the Passion of our Lord, of his Mercy, of the Concord and Union, and of the Incarnation. That besides, when the name of Bread is given to the Body of JESUS CHRIST, 'tis a figurative and mystical way of Speaking; and that 'tis so call'd, because 'tis made of Bread, and retains the Qualities of Bread; and because it nourishes the Soul after an incomprehensible manner, as the Bread nourishes the Body. 'Tis upon this Principle that he answers the logical Evasions which *Berenger* makes about these terms of Bread and Wine. He replies likewise to the Passages of the Fathers, which he alledges to prove that the Bread and Wine still remain in this Sacrament, by shewing that 'tis the external Appearance of Bread and Wine, which is the Sacrament and the Sign of the invisible Body and Blood of JESUS CHRIST. *Berenger* asks how it can be said, That the Body of JESUS CHRIST which is incorruptible, is broken and eat in this Bread. *Lanfrank* replies, That the Just who live by Faith, need not concern themselves how the Bread and Wine become the Body and Blood of JESUS CHRIST, by an essential change of its Nature: That the Belief of the Church is, That the Body of JESUS CHRIST is so Broken and Eat in the Eucharist, that it does not hinder it from being incorruptible and impassible in the Heavens: That we eat it Corporeally when we receive it from the Hand of the Priest, and that we likewise eat it Spiritually by Faith. He moreover produces the Passage out of the Council of *Ephesus*, which says that this Flesh which we Eat in the Eucharist, is the proper quickening Flesh of the Divine LOGOS. After he had thus Answer'd *Berenger*, he explains his own Sentiments in these Terms. "We believe that the terrestrial Substances which are Sanctified at the holy Table, by the divine Efficacy and Ministry of the Priest, are converted after an Ineffable, Incomprehensible, and Miraculous manner, by the Operation of the supreme Power into the essential Body of our Saviour, their Appearances remaining with their Qualities, for fear Men should be struck with Horror, if they were to Eat raw and bloody Flesh; and that they believing what they did not see, their Faith merited the greater Reward. That notwithstanding this, the Body of JESUS CHRIST remains

" still

Lanfranks " still in Heaven at the Right Hand of his Father, Immortal, Entire, without Defect, and
Treasure of " Impassible : So that we may truly say, that we do, and do not receive the same Body
the Body " which is Born of the Virgin ; because 'tis the same with respect to the Essence, Propriety,
and Blood " and Efficacy of its Nature ; And 'tis not the same, if we consider the Appearances of
of Jesus " Bread and Wine and the other Qualities : This, says he, is the Doctrine which the whole
Christ. " Catholick Church has always held, and does still hold. He recites a great many Pas-
 sages out of *S. Ambrose* and *S. Augustin* to strengthen this. He explains in what Sense it
 may be said that the Eucharist is an Appearance, a Figure, or a Sacrament : That 'tis the
 Appearance of the Bread and Wine which were there before the Consecration, and which are
 chang'd into the Body and Blood of JESUS CHRIST : That we beg of God in a
 Prayer, that we may comprehend according to the Truth and Reality of Things, that which
 we perform under Types and Figures, thereby taking the Word Truth for a clear mani-
 festation of those very Things without a Type and without a Figure. That the Eucharist
 is likewise a Sign and Sacrament of the Passion of our Lord and Saviour. That lastly 'tis
 call'd Bread and Wine, because 'tis customary to call Things by the name of those Things
 out of which they are made, and to which they are like. The *Berengerians* objected, That
 if the Bread were chang'd into the Body of JESUS CHRIST, It was necessary for this
 Change, that either the Bread should be carry'd up into Heaven, or else, that the Flesh of
 CHRIST should be brought down hither ; neither of which appear'd to be done. *Lan-*
frank answers them, that this is a Myſtery which we ought to believe, without inquiring
 into the manner of it. After *Lanfrank* had answer'd these two Objections, he then raises
 two new Arguments again^t *Berenger*. The first is, that if the Eucharist were call'd the
 Flesh of JESUS CHRIST, only because it is the Figure of it, it would from thence
 follow that the Sacraments of the old Law were more excellent than those of the New ; be-
 cause 'tis more excellent to be the Type of Things future, than to be the Figure of Things
 past : And moreover, that the Manna which fell down from Heaven, was a more noble
 Figure than a little Bit of Bread could be. The second Argument is the universal Opinion
 of the Church, and the Consent of all Nations. " If, says he to *Berenger*, that which you
 " believe and maintain be True, it follows that what the whole Church believes and teaches
 " in all the World must needs be False : For all the Christians who are in the World, are
 " Persuaded that they receive in the Sacrament the real Body and the real Blood of JESUS
 " CHRIST. Ask the *Latins*, the *Greeks*, the *Armenians*, and all the other Nations of
 " the Christian World, and they will all unanimously tell you, that this is their Faith. If
 " the Faith of the universal Church be false, you must say that there never has been a
 " Church or else that it is lost : But there is not any Catholick who dares to affirm either.
 After he had prov'd this Truth by several Passages of Scripture, he adds, (speaking still to
Berenger) " You and those whom you have deceiv'd, object against these plain Testimonies
 " of our Lord, and of the Holy Ghost, concerning the Perpetuity of the Church, that in-
 " deed the Gospel has been Preach'd to all Nations, that the World has believ'd that the
 " Church is Establish'd, that it has increas'd and improv'd ; but that it afterwards fell into
 " Error by the Ignorance of those who have put a false Gloss upon Tradition, and that 'tis
 " to be found among you alone. This is the usual Answer of Innovators, which *Lanfrank*
 refutes in a few words.

*The Rules
 of the Or-
 der of S.
 Benedict.*

The Statutes or Rules of the Order of *S. Benedict* made for the Monks of England, go
 under *Lanfrank's* Name ; but Father *Luke Dachery* observes that they are not in his Style ;
 that he is cited as a third Person in the second Section of the second Chapter, and that there
 are some Rules which appear too Remiss ; this makes him believe that 'tis a Collection of
 Rules, of which *Lanfrank* is not the Author, or which has been augmented by some other
 of a more modern Date. Let the case be how it will, it contains nothing but what re-
 lates to the Customs and Practices of Monks, therefore we shall not insist any longer upon
 it.

*Lanfrank's
 Letters.*

Lanfrank's Letters are short and few, but contain in them things very Remark-
 able.

The three first are directed to Pope *Alexander II.* In the first he earnestly intreats him
 to give him leave to lay down his Arch-bishoprick, which he had not taken upon him but
 by his Order, that he might retire into a Monastery. He likewise excuses himself for not
 being able to wait upon him at *Rome*. In the second he gives him to understand, that *Her-*
man a Bishop who had formerly quitted his Bishoprick under the Popedom of *Leo IX.* and
 embrac'd a Monastick Life, had a design to do it again, and would have done it, had not he
 hinder'd him. He assures the Pope that that Bishop was no longer in a Condition, by reason
 of his Age, to discharge his Functions, and that he is not forced to retire, but does it vo-
 luntarily to give himself wholly up to the Service of God. The *English* Historians tell us
 that this *Herman* was *Flamand*, and that he had been Bishop of *Winchester* under the Reign
 of King *Edward* ; that he afterwards left both that Bishoprick and England, and became a
 Monk of *S. Berthin* : That he return'd some time after into England to be Bishop of *Sarum*,
 and that he liv'd to the time of *William the Conqueror*, which part of his Life he spent at the
 Bishoprick of *Sarum*. 'Tis about the end of his Life that he desir'd to retire the second

time.

time. *Lanfrank* likewise consults the Pope about the Bishop of *Litchfield*. This Bishop being accus'd of Incontinence, and other Crimes before the Popes Legats in *England*, would not appear before the Synod which they held; they had Excommunicated him, and given the King liberty to put another in his place. He afterwards came to Court, and gave his Resignation to the King. *Lanfrank* was not willing to ordain another in his place, till he had receiv'd Permission from *Rome*, he therefore desires it in this Letter. The third is about the difference then on foot between the Sees of *Canterbury* and *York* about the Primacy, and about several other Churches. The Pope had refer'd the Examination of the Matter to an Assembly of Bishops, of Abbots, and of other Prelates of the Kingdom. This Assembly was held at *Winchester* by the Order of the King of *England*, and in his presence. It was there prov'd by the Ecclesiastical History of *Bede*, that from the time of *S. Augustin* the Apostle of *England*, the Church of *Canterbury* had always enjoy'd the Right of Primacy over all *England* and *Ireland*; and that the Bishops of the Places now in Question, had been ordain'd, cited to Synods, and deposed by the Arch-bishop of *Canterbury* for above 140 years together. This was likewise prov'd by the Acts of Councils, and confirm'd by the Decretals of Pope *Gregory I.* *Boniface IV.* *Honorius*, *Vitalian*, *Sergius I.* *Gregory IV.* and *Leo IX.* The Arch-bishop of *York* having nothing but weak Arguments to oppose these Authentick Testimonies, yielded the Point, and had desired the King to adjust Matters between Him and *Lanfrank*. Afterwards by a general Consent an Act was prepar'd touching the Privileges of the Church of *Canterbury*, which he sends to the Pope, and desires him to confirm. He thanks him for those Testimonies of Love which he had given him, and for granting him two *Palls*. He tells him at last that he sends him the Letter, which he had writ formerly to *Berenger*, whom he calls Schismatick.

The fourth is a Letter of Pope *Alexander*, directed to *Lanfrank*, wherein he confirms the Decrees of his Predecessors made in favour of the Monks who were in the Cathedral Churches of *England*, in opposition to those who would dispossess them, for to put secular Clerks into their Places.

The fifth is directed to *Hildebrand* Arch-deacon of *Rome*. After he had return'd him Thanks for the good Will he bore to him, he informs him that the Controversie about the Primacy of the Church of *Canterbury* was ended, and that he had sent the Act of it to *Rome*.

The sixth is *Hildebrand's*, who gives him to understand, that he had not obtain'd the *Pall* which his Legats requir'd, because they were not given at *Rome*, but to Persons there present.

The seventh is a Letter of *William* King of *England* and Duke of *Normandy*, to Pope *Gregory VII.* who acquainted him that his Legat was come to wait upon him, to demand of him the Oath of Fidelity, and the Mony which his Predecessors had always been us'd to remit to *Rome*. He answers him, That as for the Oath he would take none, because he was not allow'd to do it, and his Predecessors had never done it. As for the Mony, he says, that for these three last years which he had spent in *France*, it had been Collected very carelessly, that he would send him what was already gather'd, and the remainder he would send by *Lanfrank's* Deputies. He desir'd to be recommended to his Prayers, and assures him that he had a sincere Affection for him, and would be always submissive to him.

Lanfrank at the same time sent the Pope word that he could not as yet prevail upon the King to take the Oath which he required, and assures him that he had still the same Affection for him as formerly. This is the Eighth Letter.

The ninth is a Certificate granted to a Man of the Diocese of *Seez*, who stood Convicted of having kill'd three Persons who went to Mount *S. Michael*. The Bishop of *Seez* had injoyn'd him Pennance, and granted him Letters directed to the Bishops, that they might absolve him, or release him from part of his Pennance, when they should think it proper. This is what *Lanfrank* certifies to the Arch-bishop of *York*.

In the tenth, writ to the same Arch-bishop, he very clearly determines that it is not Lawful for a Man or a Woman who are divorc'd for Adultery, to Marry again.

The eleventh is a Letter of *Thomas* Arch-bishop of *York*, who wrote to *Lanfrank*, desiring he would send to him the Bishops of *Winchester* and *Dorchester* to assist him in Consecrating a Bishop of the Isles of the *Orcades*, protesting that hereby he did not pretend that these two Bishops were his Suffragans.

By the following Letter *Lanfrank* enjoyns them to do it.

In the thirteenth, directed to *John* Arch-bishop of *Roan*, he tells him his Opinion upon several Rites and Ceremonies which he wrote to him about. He maintains that in the Consecration of Churches the Bishop ought not to wear his **Chasuble* but a **Chappe*; and that the **Maniple* ought not to be given at the Ordination of Sub-deacons, because 'tis not a Habit peculiar to Ecclesiasticks, no more than the *Albe* and *Amict*, since in Monasteries the Laicks wear them.

The four next are likewise directed to the same Arch-bishop; in the two first he writes to him about a difference which had happen'd in the Church of *S. Owen*, which is related at large in a Passage of an History of the Church of *Roan*, mention'd by Father *Luke Dachery* in his Notes. The third is a Letter of Complement. In the last he excuses himself upon some complaints that had been made of him.

[Several Copes and Vestments wore by the Mass-Priests and other Clerks of the Church of the Rome.]

Lan-
frank's
Letters.

The Four next are written in Favour of *Baldwin* Abbot of *S. Edmond*, and the Religious of that House. The Last is Pope *Gregory* the Seventh's to *Lanfrank*; by which he orders him to prevent Bishop *Herfast* from putting that Abbot to any Trouble. And this is the Subject-Matter of the former Letter which *Lanfrank* had wrote to that Bishop.

The One and twentieth is a Letter to the same Bishop, about a Man whom he had ordain'd Deacon, without having receiv'd any Order for it; who besides, was a married Man, and would not turn off his Wife. He enjoins him to depose him from his Deaconship; to give him for the future only the four lesser Orders, and not to place him among the Deacons, unless he would live single. If he did that, then he should not confer the Order of Deacon upon him again, but only grant him a Power of discharging his Functions, by giving him the Gospels in a Synod or an Assembly of the Clergy.

The Two and twentieth is likewise an Answer directed to that Bishop, about a Man who had enter'd into Priest's Orders, without being fit for it. He orders, That he should be enjoy'd Penance, and suspended from all Ecclesiastical Functions, till such time as he thought fit to restore him.

The Three and twentieth is directed to *Herbert* Bishop of *Norwich*, his Suffragan; whom he reproves for slighting a Letter which he sent him in favour of *Berard*, a Clerk belonging to the Abbot *Baldwin*. He tells him of the Respect which is due to Metropolitans; and admonishes him to turn out Monk *Herman*, who went under a bad Name.

The Four and twentieth is directed to *Maurice* Bishop of *London* elect. He returns him this Answer, That he ought to injoin them Penance who had apprehended a Man, who dy'd under their Hands. That he could not speak any farther of his Affair to the King. That Clerk *Geofrey*, charg'd with Apostacy, ought to be turn'd out of his Church; or bring Letters demissory from his Bishop: And advises him to meet him the *Saturday* before *Letare-Sunday*, at *Chichester*; and that he would there give him Priests Orders.

The following Letters, which are very short, are upon various and particular Subjects. However, there are several Things in them concerning the Discipline of the Church, viz. In the Six and twentieth, That a Priest, who has taken upon him the Habit of a Monk, and liv'd sometime in a Monastery without having receiv'd Benediction, cannot return to the World again. In the Seven and twentieth, That Arch-deacons have a Right of distributing the Holy *Chrism*. In the Two and thirtieth, That young Women who have made a religious Profession, or who have been presented at the Altar, shall be oblig'd to continue Religious; but that such as have not made any such Profession, nor have been presented, shall have Liberty to go out, as well as those who fled for Sanctuary to Monasteries for fear of the *French*. In the Three and thirtieth he proves to the Bishops of *Ireland*, That tho' it might be proper to give the Sacrament of the Lords Supper to Infants, yet it was not absolutely necessary for Salvation. The Six, Seven and Eight and Thirtieth inform us, That the Clergy and Laity of *Dublin* elected their Bishop, and sent him to the Arch-bishop of *Canterbury* for Ordination: That there were some Irregularities in the Churches of *Ireland*; and that it was requisite to call a Council there to reform them. In the Nine and fortieth he shews, That the Apostate-Monks, who offer'd to return to their Monasteries again, ought to be pardoned, and to be treated with the same Kindness as formerly. In the Sixtieth and the Last, he proves, That a Monk who has engag'd himself to constant Residence in any Monastery, may now and then go to another Monastery, when urgent Occasion requires it. In the Fiftieth he refutes *Berenger*, who charg'd *S. Hilary* Bishop of *Poitiers* with being in an Error about the Sufferings of JESUS CHRIST, in teaching, That he had not been sensible of any Pain. *Lanfrank* explains the Passage of that Father, and tells us he spoke of the Divinity of our Saviour. In the Nine and fiftieth, he reproves a Lord for having spoke very ill Things of Pope *Gregory VII.* and for bestowing large Encomiums on *Guibert*, whom the Emperor had caus'd to be ordain'd Pope, in opposition to *Gregory*. He says that we ought to believe, That the Emperor did not undertake such a Thing but upon good Grounds; but that we should not commend any Person before his Death, nor speak ill of one's Neighbour; and that one cannot tell what Men are at present, nor how they will one Day appear to be in the Eye of God.

Lan-
frank's
Treatise of
Confession.

These Letters are follow'd by a small Tract, concerning the Secrecy of Confession. *Lanfrank* doth demonstrate, That 'tis a great Sin to reveal it, or to give any Hints whereby the Sins that have been confess'd may be discover'd. He would not have them in Confession inform themselves of the Sins of other Men, but only of those who are confess'd, nor to require them to discover their Accomplishes. He afterwards says, That the Confession of publick Sins ought to be made to the Priests, by whose Ministry the Church binds and looses that which it takes publick Cognizance of: But that one may confess private Sins to all the Ecclesiasticks, and even to Laicks; since we read that there have been Holy Fathers, who were the Guides of Souls, tho' they were not in Holy Orders. These are *Lanfrank's* own Words; who perhaps by publick Sins, understood mortal Sins; and by private, only venial Sins: Or rather, by the Confession of publick Sins, he meant a particular Confession of Sins; and by that of private Sins, a general Confession, without specifying any particular Offence, such as Laicks usually make to one another. Altho' in *Lanfrank's* time it was a common

common Custom among the Faithful, to confess their Sins to one another out of Humility, Lanfrank's and especially when they could not meet with any Priests; and 'tis to this Custom Lanfrank's *Treatise of Confession* alludes: For he adds, That if one cannot find a Person to whom one may confess one's self, we ought not to despair upon that Account, because the Fathers agree that in such a Case 'tis sufficient to make our Confession to God. Lastly, he says, That those to whom Confession is made, ought not to punish or correct publicly those who confess themselves, no not under the pretence of any other Fault. This Discourse is obscure and intricate, full of forc'd Allegories, and unjust Reasonings; which made Father *Luke Dachery* at first to question whether it were Lanfrank's or no. However, we are not sure that 'tis not his; and 'tis plain that its Author liv'd much about that time.

There is likewise a Treatise of Lanfrank in the Fourth Tome of Father *Dachery's Spice-Other writings of Laufrank*, which contains, in a few Words, the principal Duties of the Religious who wait upon the Churches. It was found in an ancient Manuscript of the Oxford Library. We have lost his Ecclesiastical History, which perhaps was the same with the Life of *William the Conqueror*; and a Commentary upon the *Psalms*, of which mention is made in the Author of his Life.

Lanfrank's Style was neither florid nor figurative, but plain and simple, and such as ought to appear in Dogmatical Treatises. His Reasonings are pretty just, and his Arguments cogent. He had thoroughly studied the ancient *Latin* Fathers, and the Canons of the Church, upon which he grounds the Doctrine which he advances, and the Judgments he makes upon the Discipline of the Church. There are but few who wrote at that time so distinctly and so exactly, or who pass'd such a just Judgment upon Things.

Father *Luke Dachery* was the first who publish'd Lanfrank's Works. They were printed at *Paris* by *Billain*, in the Year, 1648. The Edition is very correct, and in a fine Character. There are likewise very exact and curious Notes made by Father *Dachery*. At the end of Lanfrank's Works he has added several other Tracts, viz. *The Chronicon* of the Abbey of *Bec*; The Life of *S. Herluin*, first Abbot of *Bec*, wrote by *Gilbert Crispinus* Abbot of *Westminster*; and the Lives of *William, Boso, Thibold* and *Letard*, Abbots of that Abbey; the which, as well as that of Lanfrank's which is at the beginning of his Works, were wrote by *Milo Crispinus* a Monk of *Bec*, who liv'd in the Twelfth Century: The Life of *S. Augustin* the English Apostle, and two Tracts upon the Eucharist against *Berenger*; the one wrote by *Hugh* Bishop of *Langres*, and the other by *Durandus* Abbot of *Troarn*, who liv'd in the same Century.

Hugh Bishop of Langres.

THE first of these two last Authors was the Son of *Gilduin* Count of *Breteil*, near *Beau-* Hugh Bi-
vau; and Brother to *Waleran* Abbot of *S. Witon* of *Verdun*. He had been Clerk of the Church of *Chartres*, and Monk of *Cluny*. He was made Bishop of *Langres* in the Year, 1031, and was depos'd by *Leo IX.* in a Council held at *Rheims* in the Year, 1049. But following that Pope to *Rome*, and being enjoy'd Penance, he was re-establish'd, and dy'd in his return homeward about the Year, 1052. His Piece is only a Letter directed to *Berenger*, whose Opinion he declares in the following Terms. "You maintain (says he) That the Body of JESUS CHRIST is in the Sacrament in such a manner, that the Essence and Nature of the Bread and Wine are not chang'd; and you make that Body you speak of, which was Crucified, to be an Intellectual Body; which makes us think that you believe it to be Spiritual: And in this you scandalize the Catholic Church, and offend our Lord, who made it appear, That this Body which you say was Spiritual, was such as might be felt. Besides, if the Nature and Essence of the Bread and Wine do really remain after Consecration, it cannot be said that there is any real Change: And if the Body of JESUS CHRIST be therein only figuratively and virtually, one might, upon the same Grounds say, That he is likewise in Baptism, and in the other Sacraments. He afterwards proves, by several Instances, That the change of the Bread and Wine into the Body and Blood of JESUS CHRIST is real and true; and that tho' one cannot conceive how it is, yet one ought to believe it. To strengthen this, he produces several Passages out of *S. Ambrose* and *S. Augustin*. He adds, That the Body of JESUS CHRIST is given to us under the form of Bread and Wine, because if it appear'd to be Flesh and Blood, Men would be startled at it, and would not eat it. This Tract is obscure and full of Niceties and School-Terms.

Durandus Abbot of Troarn.

THE other Author is *Durandus* Abbot of *Troarn* in *Normandy*, who is not the same with *Durandus* the Bishop of *Liege* of the same Name. His Treatise is a great deal larger, and better penn'd than the former. He therein cites a great many Passages of the Fathers, against the Troarn.

Error of *Berenger*; and in the Conclusion thereof gives a particular Account of the Condemnations of *Berenger* at *Brionne*, at *Paris*, and at *Vercel*. This Author liv'd till the Year 1088. but no Body knows at what time he wrote this Treatise.

Guitmond Arch-bishop of Averse.

SOME time after *Berenger's* Recantation in the Council of *Rome*, *Guitmond* Arch-bishop of *Averse*, formerly a Monk of the Monastery of *S. Leufroy* in *Normandy*, compos'd three Books against *Berenger* in the nature of a Dialogue; wherein *Roger*, to whom these Books were dedicated, is made to propose the Objections of *Berenger* and his Followers. After he had given a Character of the Temper and the Errors of *Berenger*, and mention'd his Condemnation in the Council of *Vercel* in his first Book, he then proceeds to tell us, That all the *Berengarians* hold, that the Bread and Wine are not substantially chang'd in the Sacrament of the Eucharist; but that they do not all agree in their Sentiments. For some believe, That the Body and Blood of *JESUS CHRIST* are not at all in this Sacrament, which they pretend to be only a Sign and a Figure. Others assert, That the Body and Blood of *JESUS CHRIST* are really there, but that they are conceal'd, and that we might receive them there is made a kind of *Impanation*; the most subtil Opinion which they say *Berenger* ever found out. Others, who were not thorough-pac'd *Berengarians*, but only shock'd by the Arguments of that Heretick, imagin'd the Bread and Wine are chang'd in part, and in part remain the same. Lastly, There were others who believe that the Bread and Wine are entirely chang'd; but that when unworthy Persons approach this Sacrament, it return'd to its first Substance of Bread and Wine. *Guitmond* undertakes to refute all these Opinions; and in the first place oppugns the two former, which were properly the *Berengarian's* Opinions, by shewing that there was a real Change made of the Bread and Wine into the Body and Blood of *JESUS CHRIST*. He proves first, That it was not impossible for God to effect this Change. Secondly, That the Body of *JESUS CHRIST* might very well be touch'd, broken, bruise'd and eaten, and yet not be passible, corruptible or mortal; and that when the Host is divided into several parts, yet the Body of *JESUS CHRIST* is not divided, but remains whole and entire, and the same under each Wafer; and such as is in a thousand distinct Places in the Hands of a thousand Priests, who say Mass in different Places, and yet this very Body is still in Heaven. That we ought not to wonder that this Change is not indeed perceptible by our Senses; but that we are not always to credit their Evidence, and that Faith is enough to persuade us of this Miracle. That 'tis indeed difficult to conceive, but easy to believe it, since nothing is impossible to God, who has produced Things more wonderful. And that we see Changes altogether as surprizing, such as the Change of Nothing into this visible World, the Change of Accidents into other Accidents, the Change of Substances into other Substances, together with the Change of their Accidents: If these Changes are possible, why should the Change of one Substance into another, without the Change of the Accidents, be counted impossible?

In the Second Book, *Guitmond* answers an Objection made by *Berenger*, which *Roger* proposes to him in these Words: "*Berenger* says, The Flesh of *JESUS CHRIST* is incorruptible, but the Sacraments of the Altar are corruptible if they be kept too long. To this *Guitmond* replies, That tho' the Consecrated Bread seems to be corrupted to the Apprehension of corrupted Men, yet in reality it is not chang'd at all; and that it does not appear alter'd, unless as a Punishment of the Infidelity and Negligence of Men: That it cannot be gnawn by Mice, and other Vermine; and if at any time it appears to be so, 'tis only to punish the Negligence, or to try the Faith of Men. Nor will he admit that the Fire can consume these Mysteries; and he says, That with Veneration they commit it to this most pure Element, to be carry'd up into Heaven. Lastly he affirms, That though the Eucharist may serve for Nourishment, yet it does not turn to Excrement; and as to that Objection which might be made, That supposing a Man should eat nothing for some considerable time but consecrated Bread, he would nevertheless have occasion to go to Stool. He answers, That 'tis a Matter of Fact, that has never been experienc'd, and that it could never enter into the Heart of any Catholick to try such an Experiment: That if any of *Berenger's* Party thought fit to do it, one should not trouble one's Head much about what became of the Mass of those Infidels, which committed so great a Crime; Because, says he, we do not believe, That the Bread and Wine are necessarily chang'd into the Body and Blood of *JESUS CHRIST*, unless among those who have the Faith to believe this Mystery, and that the Words of *JESUS CHRIST* are efficacious. That Lastly, If any of them should order a Catholick Priest to consecrate one or more great Loaves to try the Experiment, it is to be believ'd that this Loaf would not be turn'd into Excrement; or rather that God would permit these Hereticks to be deceiv'd, by ordering some Angel or Spirit to convey away this consecrated Loaf, and to put an unconsecrated one in its stead. After he had thus solv'd the Objections drawn from Reason, he answers the Passages cited out of *S. Augustin*, and makes it appear in what Sense, and of what the Eucharist is a Sign.

In the last Book he produces a great many Passages of the Fathers, upon which he grounds Guitmond the Doctrin of the real change of the Bread and Wine into the Body and Blood of JESUS CHRIST, and confirms it by the Testimony of the *Romish Church*, and by the Condemnation brought against *Berenger*. To conclude, he demonstrates that 'tis much greater, and more excellent to believe that we receive the real Body of JESUS CHRIST, than to imagine that we only receive the shadow and sign of it.

Afterwards he refutes in short their Opinion, who pretended that one part of the Bread and Wine was chang'd, and that the other remain'd still the same: And the Opinion of those who believ'd that the Bread and Wine re-assum'd their former Nature, when unworthy Persons approach'd thereto. Both of these Opinions were grounded upon this, That they could not conceive how the Wicked could be partakers of the Body of JESUS CHRIST. To solve this difficulty, *Guitmond* distinguishes between two sorts of Receiving, the one Corporeal, the other Spiritual: That the Just receive the Body of JESUS CHRIST both these ways; that the Wicked receive it only in the first sense, though they do really receive it. He adds, That if only part of the Consecrated Bread were chang'd into the Body of JESUS CHRIST upon the account of those who were unworthy to receive it, then no Man could assuredly say, *This is the Body of JESUS CHRIST*, because no Man ought to affirm confidently that he is worthy to receive it. Wherefore it would be rashness in the Priest to say, *This is the Body of JESUS CHRIST*, as well as in the People to answer, *It is so*. That besides, if a vicious Priest should Consecrate an Host which he ought to receive all himself, then there would be neither Change nor Consecration; and by this means it would be true to affirm, That the Wickedness of the Priest would disannul the Efficacy of the Words of JESUS CHRIST, and that the Belief of the Church which is persuaded, that the Words of our Saviour are alike Efficacious in Good and Bad Priests, would be absolutely false. Lastly, To refute the last Opinion, he observes that 'tis contrary to sound Sense and Reason to say, That the incorruptible Body of JESUS CHRIST is chang'd in corruptible Creatures; and he concludes all by saying that, since the Sacrifice of the Eucharist, is not a bare representation of the Body of JESUS CHRIST, it does not constrain it by an *Impanation*: That the Bread and Wine are not chang'd in part only; and that being once chang'd, they cannot return again to their former substance; and that it must be affirm'd, that all the Bread and Wine are substantially and perpetually chang'd into the Body and Blood of JESUS CHRIST.

There is likewise another small Tract of *Guitmond*, which is only a plain Exposition of Faith concerning the Mysteries of the Trinity, the Incarnation, and the Eucharist: It enlarges chiefly on the former, and explains in what Sense the Son is the Wisdom, and the Holy Ghost the Love of the Father. Nor ought we to forget a Discourse belonging to the same Author, which he directs to *William the First, King of England*, by which he refuses a Bishoprick which that Prince had offer'd to him. These Tracts are to be met with in the *Bibliotheca Patrum*. *Guitmond* liv'd to about the Year 1080. The Seventy eighth Letter of *Ivo of Chartres* is directed to him, wherein that Author gives him the Character of a Religious and Learned Man. His Style is not very elegant, but pretty cogent; he argues very methodically without wandering from his Subject.

Alger Deacon of Liege and Monk of Cluny.

Alger did not write till long after *Lanfrank*, for he flourish'd in the twelfth Century. He was of *Liege*, where he studied with great success, and there spent part of his Life, first of all in the quality of a Deacon of the Church of *S. Bartholomew*. From thence he was translated to the Church of *S. Mary* and *S. Lambert*, where he liv'd Twenty years, till the Death of *Frederick* Bishop of *Liege*, after which he retir'd, and took upon him the Habit of a Monk in the Abby of *Cluny*. We make mention of this Author here, tho' he belongs to the next Century, because the principal Treatise which he wrote, was that whereby he refutes the Errors which *Lanfrank* and *Guitmond* have oppos'd. This Treatise is entitled, *A Discourse concerning the Body and Blood of JESUS CHRIST*, and divided into three Books. In the Preface he takes notice of the four Errors about the Eucharist, mention'd by *Guitmond*, and Subjoyns two more to them. The One is, That the Bread and Wine are chang'd into Flesh and Blood, but not into the Body and Blood of JESUS CHRIST: The Other, That the Eucharist is turn'd into Excrements. He afterwards proposes to refute these Errors, not by the force of humane Reason, but by the Testimonies of JESUS CHRIST and the Saints. But before he does this, he advertises the Faithful, that tho' this Mystery be incomprehensible, yet it does not from thence follow that 'tis incredible, because God has a Power sufficient to do things which we are not capable of Comprehending. After this he divides his Work into two Parts: In the former he says, He will treat of the reality of the Body of JESUS CHRIST in the Eucharist; and in the latter, concerning several Questions relating to that Sacrament.

Alger
Deacon of
Liege and
Monk of
Cluny.

In the former he proves, That the Son of God after he had taken upon him a Nature like to Ours by the Incarnation, was likewise pleas'd visibly to communicate thereof to us, by giving us his Body and his Blood, not only in a figure, but likewise in reality under the Sacrament of Bread and Wine. That there are two Things to be distinguish'd in the Eucharist; the *Sacrament*, and the *Matter* of the Sacrament. That the *Sacrament* is the Form, the Figure, and the other Qualities of the Bread and Wine; and that the *Matter* of the Sacrament is the invisible Subtance of the Body of JESUS CHRIST, which is contain'd in that Sacrament, and into which the Subtance of the Bread and Wine has been chang'd. That it cannot be said, That JESUS CHRIST is united to the Bread, as the Son of God is personally united to Man, because the Subtance of the Bread and Wine is no longer there, but chang'd into the Body and Blood of JESUS CHRIST. That tho' the Body of JESUS CHRIST in the Eucharist, is spiritual and invisible, yet 'tis really there; and that God has sometimes permitted that it should plainly and manifestly appear to be as really in the Eucharist, as it is in Heaven, at the Right hand of the Father. That 'tis the same whole and entire Body, which is distributed to all the Faithful under several consecrated Wafers. That it is not Sacrific'd nor offer'd up after the same manner, as it was upon the Cross, but that this myttical Sacrifice or Immolation is the Figure and Representation of that which was offer'd upon the Cross, tho' it be the same CHRIST, both upon the Cross and the Altar. That the invisible Body may in one sense be said to be the Figure of the visible Body, but that for all this, 'tis no less the real Body. That the Corporeal Communion is the Figure of the Spiritual Communion; but that by this Corporeal Communion, the Wicked as well as the Good, receive the Body of JESUS CHRIST Corporeally, tho' not Spiritually. These are the principal Points which Alger establishes upon the Testimonies of the Fathers in this first Book.

In the second Part he treats of other Questions relating to the Sacrament, and particularly whether the Eucharist be capable of any alteration, or subject to the same condition with other Aliments, part of which turns to Excrements? Upon this Head he sets upon the *Grecians*, who maintain'd, That by receiving the Communion, Men broke their Fasts. He owns that Men might live of Consecrated Bread and Wine, and that there are Instances of it: But he denies that any part of the Eucharist is Corrupted, or turn'd into Excrements; or if any are voided, they are produc'd by the flesh of the Man himself, or supply'd some other way. He further maintains, That tho' the Bread and Wine seem to be subject to alteration, as for Instance, to be devour'd by Animals, or consum'd by Fire; yet this is not in reality, but only in appearance, to punish the Incredulity of the Wicked, or the Carelessness of Ministers. After he had thus resolv'd that Question, he passes on to others that are less Considerable: Namely, (1.) Why God, who is invisible, would have us to offer him a visible Sacrifice? To this he answers, That 'tis to put Men in mind of what they owe him; and because Man being a Compound Creature made up of a Soul and Body, 'tis reasonable he should offer to God both Corporeal and Spiritual Sacrifices. (2.) The second Question is, Why the Sacrifice of the Church is made up of a Sacrament and the Body of JESUS CHRIST, and why 'tis not either a simple Sacrament, or the visible Body of JESUS CHRIST? This he resolves by saying, That if the Eucharist were a simple Sacrament, it would not be different from the Sacraments of the old Law; and that if the Body of JESUS CHRIST should appear therein openly, it would be subject to great Inconveniences. For (says he) it would appear either alive or dead; but it cannot appear as dead, since he is living; and if it appear'd alive, it would either be in the same State wherein it was before his Passion, or in the same State wherein it was after his Resurrection: In the first Case, it would be impossible to swallow it; and in the second, Men would not be able to endure the brightness of its Glory. That besides, it was necessary that the Body of JESUS CHRIST should be conceal'd under shadows and representations, to exercise the Faith of the One, and to prevent others from uttering Blasphemies, and from charging the Christians with eating and drinking humane Flesh and Blood. The third Question is, (3.) Why God requires so much Faith in this Sacrament? He answers, That Man being in a laps'd State, because Adam by giving too much Credit to the Words of the Devil, had eaten of the forbidden Fruit; 'tis necessary we should be sav'd by believing the Word of God, who enjoins us to eat his Body, and drink his Blood in this Sacrament. (4.) The fourth Question is, Why we make use of Bread and Wine, rather than any other Creature? For this he assigns several Reasons, Because Bread and Wine are the ordinary Nourishment of Man, which supports the corporeal Life, as the Eucharist is the Nourishment of the Soul, which supports the spiritual Life: Because as the Bread and Wine are chang'd into Flesh and Blood, so they are here chang'd into the Body and Blood of JESUS CHRIST: Because the Bread being made up of several Grains of Corn, and the Wine out of several Bunches of Grapes, is a figure of the Unity of the Church which is made up of several Persons. (5.) The fifth Question is, Why we do not immediately enjoy Life eternal, after having receiv'd the Body of JESUS CHRIST? He replies, That 'tis because we may have time to exercise our selves in Virtue. (6.) The sixth Question is, Why God bestows an eternal Recompence on temporal Merits? 'Tis, says he, Because he regards

regards not the temporal Action, but rewards or punishes the Eternal Propensity and Inclination of doing Good or Evil. (7.) The seventh Question is, Why Bread is consecrated into the Body, and Wine into the Blood of JESUS CHRIST? He replies, That 'tis not because the Body of JESUS CHRIST is without the Blood, or the Blood without the Body, since JESUS CHRIST is whole and entire under each Kind; but that we offer and communicate under these two Kinds, because of the different Mysteries which they figure out to us. (8.) The eighth Question is, Why we make use of White Bread rather than Brown, though at the same time we consecrate Wine of all sorts of Colours? He answers, That in case of Necessity, one may make use of any sort of Bread; but that 'tis proper to use the Whitest, because it is to be chang'd into the glorious Body of the spotless Lamb. (9.) The ninth and last Question is, Why we make use of Unleaven'd rather than Leaven'd Bread, although we indifferently make use of Wine that has Lees as well as of that which has none? He says, That this is a grand Dispute between the *Latins* and the *Greeks*, who treat one another as Hereticks, and call each other *Azymites* and *Fermentarians*, though one may safely use the One as well as the Other; that notwithstanding this, JESUS CHRIST made use of Unleaven'd Bread as a Figure of Purity. He likewise relates the Reasons of the *Greeks*; and after he had answer'd them, he concludes, That it was better to make use of Unleaven'd Bread, which he believ'd to have been the Custom of the *Latin Church* from its beginning.

Alger
Deacon of
Liege and
Monk of
Cluny.

In the last Book he discourses of several other Points which relate to the Ministers of the Eucharist: And in the first place he demands, Whether Hereticks and Schismatics, which are without the Pale of the Church, do consecrate the Body of JESUS CHRIST; and at first he produces the Testimonies of the Fathers, which seem to prove, That they do not consecrate according to due Form. But afterwards having laid it down as a Principle, That the Validity of the Sacraments doth not depend on the Faith or Piety of the Minister; he concludes, That as Hereticks and Schismatics may baptize, so likewise can they consecrate; and that the Ordination of Priesthood is as much among them as Baptism. This he proves from several Principles and Passages of *S. Augustin*, and replies to those Passages which he at first started against the Sacraments of Hereticks and Schismatics, which (he says) ought not to be understood of the Sacraments themselves, but of the Abuse which they make of them, since they are so far from being beneficial to them, that they render them the more Criminal. He afterwards asks, Whether the Sacraments are valid, if any Addition or Alteration be made of the Words of the Office, either by the Wickedness or Carelessness of him who officiates? He explains this Question as it relates to Baptism; and, after he had cited several Passages out of *S. Augustin* and the Popes, and among others out of Pope *Zachary*, he concludes, That provided the Essential Words be recited, tho' by carelessness it happens that needless Words be added thereto, or some Ceremony be left out, yet this does not hinder the Efficacy of the Sacrament. He does not apply this Principle to the Eucharist, but only says in general, That in the Celebration of these Holy Mysteries we ought not to introduce any Heresies or Novelties; but faithfully to observe the Institution of JESUS CHRIST, that so as those Mysteries are truly effected by his Power, and founded upon his Authority, they may be likewise profitable to us by his Grace.

The same Author has compos'd a Treatise of Mercy and Justice, without affixing his Name thereto: It is divided into three Parts. In the first he shews in what Instances we ought to extend Mercy to Criminals, and to bear with them. In the second part he shews, at what times, with what discretion, and in what manner we ought to exercise Justice upon them. In the third, he discourses of the different Errors of the Hereticks about the Sacraments, and shews wherein they differ from the Catholics, and in what Points they disagree among themselves. This is what we gather from the Preface of that Treatise; which Preface Father *Mabillon* has publish'd in the first Tome of his *Analeſti*, with the Panegyrick of a Canon of *Liege*, who was Cotemporary with *Alger*. This Preface is taken out of his two Manuscripts, where the Work is compleat, but has never yet been publish'd. We have wholly lost several Letters, and the History of the Church of *Liege*, which he wrote whilst he resided in that City, of which the Author of his Elogy makes mention. *Peter*, surnam'd the *Venerable*, prefers *Alger's* Piece upon the Eucharist, to those of *Lanfrank* and *Guirmond*. It must be confess'd, That 'tis a great deal larger, and that he cites more Passages out of the Fathers; but his way of Reasoning is not so exact, nor is his Writing so compleat as *Lanfrank's*. He has observ'd *Guirmond's* Method, and done little else besides amplifying and confirming his Principles and Arguments. This Treatise was printed at *Cologne* in the Year, 1535. At *Louvain*, together with *Lanfrank's* Treatise, in the Year, 1561. and is to be met with in the *Bibliotheca Patrum*.

S. Anselm Arch-bishop of Canterbury.

THE same Principles which are establish'd in the Tracts of *Guirmond* and *Alger*, are likewise to be met with in the two last Letters of *S. Anselm Arch-bishop of Canterbury*; *A. B.* of wherein he establishes the real Presence; and refutes those who believ'd that the Eucharist *Canterb.* was

S. Anselm was only a Type and Figure. He asserts, That the Bread and Wine are chang'd into the Arch-bishop Body and Blood of JESUS CHRIST; but withal owns, That it may be call'd *Bread*, a *Sacrament* and a *Figure*: *Bread*, because JESUS CHRIST is call'd so himself; A *Sacrament*, because under the visible Appearance of Bread and Wine, the Divine Power does therein internally present to us the Flesh of JESUS CHRIST: And a *Figure*, because we conceive and believe it to be quite another Thing than what it seems to be to our Sight and Taste. That God made Choice of Bread and Wine in this Sacrament, because of the Analogy which there is between our Spiritual and Corporeal Nourishment. That we ought not to believe that when we receive the Body, we do not receive the Blood; and that when we receive the Blood, we do not receive the Body; but that they are exhibited to us under these two different kinds, thereby to denote that we ought to be conformable to the Body and Soul of JESUS CHRIST. That Water is mix'd therewith, thereby to represent that Water which issu'd out of our Lord's Side, and which is the Figure of Baptism. That the Wicked do indeed receive the Substance, tho' not the Effects and Benefits of the Body of JESUS CHRIST. That the outward Elements of Bread and Wine, may be broken, eaten by Mice, and go into the Stomach; but that these are Accidents which only happen to the Elements which are left, but not to that which is really the Eucharist. That we ought not to ask, what becomes of the Body of JESUS CHRIST, nor how the Bread is chang'd into the Body of JESUS CHRIST, because God has wrought greater Miracles than these. Lastly, That a wicked Priest may as well Consecrate as a good Priest, because 'tis JESUS CHRIST who Consecrates, and 'tis he who Baptizes.

C H A P. IV.

An Account of the Popes and of the Church of Rome, from the time of Silvester II. to Gregory VII.

Silvester
II.

GERBERT, who goes under the Name of *Silvester II.* had the Possession of the Papal Chair only Five Years, from the Year, 999. to the Year, 1003. During this time he did not do much worth the mentioning, nor did he write so much as he had acted before. We have only Three Letters of his, written whilst he was Pope. The First is directed to *Azolin* Bishop of *Laon*, who was accus'd by King *Robert* of being disloyal to him. He had been cited before a Council held at *Compiègne*, where he had acknowledg'd his Fault, begg'd Pardon for it, given Hostages for a Security of his Allegiance, and promis'd to restore the Forts of *Laon* to the King. But afterwards he went back from his Word, would have taken the Arch-bishop of *Rheims* Prisoner, under a Pretence of restoring to him the Citadel of *Laon*; and kept those Men Prisoners who were sent to take Possession thereof. The Pope upbraids him with this Perfidiousness, and cites him to a Council to be held at *Rome* in the *Easter-week*; giving him to understand, That if he did not make his Appearance, he would pronounce Sentence against him, without admitting his Excuse of the Dangers of Travelling, since there was no more Danger in the Kingdom of *Lorraine* than in *Italy*: And whereas he might perhaps alledge Sicknes as an Excuse, the Pope adds, That if he made use of that Shift, he must send some to testify the Truth of it, and to answer to the Accusations which were prefer'd against him.

We have already mention'd his Second Letter, directed to *Arnulphus* Arch-bishop of *Rheims*, by which he confirms him in that Arch-bishoprick.

The Third is a Bull or Grant, which confirms and ratifies the Privileges of the Abbey of *Vezelai*.

We may likewise add to these Letters, his Tract against the *Simonists*, which he made in the beginning of his Poppedom. *Ademar* makes mention of one Action of *Silvester*, which, if true, is an Instance of unheard-of Severity. He says, That *Guy*, the Count of *Limoges*, having imprison'd *Grimoald* Bishop of that City, for taking Possession of the Monastery of *Brantome*, which that Bishop demanded of him; and having afterwards releas'd him upon certain Conditions, this Bishop went to *Rome*, and having complain'd of this Usage to *Silvester*, that Pope had cited *Guy* to *Rome*; where, his Cause being heard in an Assembly held on *Easter-day*, he had been condemn'd by the Pope and Senate to be ty'd by the Feet to wild Horses Tails, and to be drawn and torn to pieces: But that being committed to the Bishop's Custody, he adjusted Matters with him, and that they both fled from *Rome*, and return'd good Friends to their own Country again. 'Tis very probable that all this was done by Consent; for otherwise how can one excuse the Cruelty of this Sentence so disagreeable

agreeable to the Spirit and Character of the Church, which breaths out nothing but Gentleness and Peace, and which desires not the Death, but the Amendment of a Sinner? [Here we may see how much Dupin, though a true Romanist, abhors those bloody Principles upon which the Inquisition, and other unbear'd of severities of the Church of Rome are founded.]

The two Popes, who immediately succeeded *Silvester II.* were both *Johns*. The first of these, who according to our Account is *John XVI.* and according to others *John XVIII.* firnam'd the *Meager*, was only four Months and some Days upon the Chair: The other held it almost six Years. He sent a Legat into *Germany* to confirm the Priviledges and Prerogatives of the Church of *Magdebourg*, and to raise the Church of *Bamberg* into a Bishoprick. This was done with the consent of the Arch-bishop of *Mayence*, and other Prelates of *Germany* in a Council held at *Francfort*, which approv'd of the Pope's Bull, which advanc'd the Church of *Bamberg* to be a Bishoprick. He gave the Pall to *S. Ephege* Arch-Bishop of *Canterbury*, and sent *Bruno* his Missionary into *Poland*. He renew'd Communion with the *Greek* Church. *S. Fulbert* Bishop of *Chartres* wrote him a Letter, wherein he bestows great Commendations upon him, and prays him to be well advis'd before he granted Absolution to Count *Radulphus*.

John
XVI.
and
John
XVII.

Sergius IV. succeeded *John XVII.* and was call'd before *Os Porci*. If *Ditmar* may be credited in the Case, he chang'd his Name into that of *Sergius*, and was the first who made a Law to authorise the changing of Names; however, there are instances of this Nature more ancient, as we have already observ'd. Authors say in general a great deal in Commendation of this Pope; but they have not mention'd any one of his Actions in particular, and we have none of his Letters by us. He was not upon the Chair above two Years, eight Months, and thirteen Days, for he dy'd *May 13.* in the Year 1012.

Sergius
IV.

After his Death there was a Schism in the Church of *Rome*, between *Benedict VIII.* Son to *Gregory* the Count of *Frescati*, who was first Elected by his Father's interest; and one *Gregory*, who was Elected by some *Romans*, who outed *Benedict*. He fled to *Henry* King of *Germany*, who immediately rais'd Forces, and march'd into *Italy* to re-establish him. As soon as the King arriv'd, *Gregory* fled for it, and *Benedict* was receiv'd without any Opposition. He confer'd the imperial Crown on that Prince, and on Queen *Chunegonda* his Wife. Under his Pontificate the *Norman* Lords who had drove the *Sarazens* out of *Sicily*, drove likewise the *Greeks* out of a great many of those places which they held in *Italy*, being assisted by the Emperor *Henry*, who came thither a second time at the instance of the Pope. *Benedict* dy'd in the Year 1024. and some Authors say that after his Death, he appear'd mounted on a black Horse, and that he strew'd the place, where he had deposited a Treasure, that so it might be distributed to the Poor, and that by these Alms, and the Prayers of *S. Odilo*, he was deliver'd from the Torments of the other Life. We have only one Bull of his in Favour of the Abbey of *Cluny*.

Benedict
VIII.

This Pope held a Council at *Pavia*, in which after he had discours'd at large against the Incontinence of the Clergy, he publish'd eight Decrees. The first and second, prohibite the Clergy from having any Concubines, and from living with Women. The third and fourth import, that the Children of such Clergy-men as are Slaves of the Church, shall be Slaves to the Church for ever, tho' born of a Mother that is Free. And the three last import, that such Clergy as are Slaves to the Church, can neither purchase nor possess any thing of their own, even tho' they should be born of a Mother that is Free. These Decrees were Sign'd by the Pope, by the Arch-bishop of *Milan*, and by five Bishops, and afterwards ratified by the Emperor's Authority, who at the Pope's Request, publish'd an Edict consisting of the same Articles, to give them the force of a Law.

The Council of Pavia under
Benedict
VII.

The Count of *Frescati*, that the Popedom might be still in his Family, caus'd his other Son to be Elected in the room of *Benedict VIII.* tho' he was not then in Orders. He was ordain'd and call'd *John*, which according to us is the *Eighteenth* of that Name, but according to others the *Twentieth*. 'Tis said, that sometime after this Pope being sensible that his Election was Vicious and Simoniackal, he withdrew into a Monastery there to suffer Penance, and that he forbore performing any part of his Function, till such time as he was chosen again by the Clergy. The Emperor *Henry* dy'd at the beginning of this Popedom, and *Conrad* was Elected King of *Germany* in his place, in the Year 1024. and Crown'd Emperor three years after by this Pope. The *Greeks* having dispatch'd an Embassy to *Rome*, to get the Pope's Grant that the Church of *Constantinople* should be call'd the *Universal Church*, were oppos'd by the *French* Prelates; and *William* Abbot of *S. Benign of Dijon*, wrote a Letter to *John XVIII.* to divert him from that Design; which Letter is mentioned by *Glaber*. This Pope wrote a Letter to the Bishop of *Limoges*, by which he declares, that *S. Martial* shall have the Character of Apostle; and another Letter to *Odilo* Abbot of *Cluny*, wherein he blames him for having refus'd to accept of the Arch-bishoprick of *Lions*. He sent Letters of Absolution to the Bishop of *Auxerre*, who had sent him his Confession in Writing. *Canutus* King of *England* came to *Rome* in the Year 1031. where he was very kindly received by Pope *John* and the Emperor. He complain'd that they exacted too great Sums of his Arch-bishops for the Grant of their *Palls*, and it was order'd that for the future they should

John
XVIII.

should not be so serv'd. He likewise obtain'd, That his Subjects might have free Access to *Rome*, and that they should be exempt from Customs. This is what the King acquaints the Peers of his Kingdom in his Letter, mention'd by *William of Malmſbury*.

- Benedict IX.** *John XVIII.* dying *November 7.* in the Year, 1033. *Alberic* Count of *Frescati* caus'd his Son to be seated on *S. Peter's* Chair. He was Nephew to the two last Popes the Count's Brothers, and was not above Eighteen Years of Age at the most. He chang'd his Name of *Theophylact* into that of *Benedict IX.* *Peter Damien* speaks of him as a Man that liv'd very disorderly, and was very unworthy of that Dignity to which he had been advanc'd by the Tyranny of his Father. However, he enjoy'd the Popedom very quietly for Ten Years together; but at last the *Romans*, weary of his abominable Irregularities, outed him, and put up in his Place the Bishop of *S. Sabina*, who took upon him the Name of *Silvester III.* He enjoy'd his Dignity but three Months; for tho' *Benedict* voluntarily resign'd the Popedom, yet he return'd to *Rome*, and with the Assistance of *Frescati's* Party, drove out his Competitor, and re-assum'd the Papal Chair. But being altogether incapable of Governing it, and having nothing more in his Thoughts than the gratifying of his Brutal Appetite, he made a Bargain about the Popedom with *John Gracian* Arch-priest of the Church of *Rome*, and made it over to him for a Sum of Mony, reserving to himself the Revenues due from *England* to the Holy See. This *Gracian* took upon him the Name of *Gregory VI.* In the mean time King *Henry*, who had succeeded his Father *Conrad* in the Year, 1039. being incens'd against *Benedict*, who had sent the Imperial Crown to the King of *Hungary*, after he had defeated that Prince, resolv'd to march into *Italy*, to put an end to that Schism. After he came thither, he caus'd these three Popes to be depos'd in several Synods, as Usurpers, Simonists and Criminals. *Benedict* fled for it; *Gregory VI.* was apprehended and afterwards banish'd; and *Silvester III.* was sent back to his Bishoprick of *S. Sabina*. He caus'd *Suidger* Bishop of *Bamberg* to be Elected in their stead, who took upon him the Name of *Clement II.* and was acknowledg'd as lawful Pope by all the World. He crown'd *Henry* Emperor; and as he was waiting upon him home to *Germany*, he dy'd beyond the *Alps*, *Octob. 7.* in the Year, 1047. Nine Months after his Election. Immediately upon this *Benedict IX.* returns to *Rome*, and a third time remounts the Papal Chair; which he held for Eight Months, notwithstanding the Emperor had sent from *Germany*, *Poppo* Bishop of *Bresse*, who was consecrated Pope under the Title of *Damasus II.* but he did not long enjoy that Dignity, for he dy'd of Poyſon, as 'tis suppos'd, at *Palestrina*, Three and twenty Days after his Consecration.
- Silvester III.**
- Gregory VI.**
- Clement II.**
- Damasus II.**

It is no Wonder that these Popes have not left us the least Monument of their Pastoral Vigilance, either in Councils or by Letters, since all their Care and Aim was how to gratify their Ambition and the rest of their Passions, without watching over the Flock of JESUS CHRIST. *Clement II.* must be excepted out of that Number; for though he had been Pope but a very short time, yet the first thing he did after his Advancement, was to hold a Council at *Rome* against the *Simoniackal*, in which he endeavour'd to put a stop to the further progress of Simony, which was then so common at *Rome*, that almost all the Ecclesiasticks were guilty of it. He wrote likewise a Letter to *John*, Arch-bishop of *Salerno* Elect, by which he approves of his Translation, after he had examin'd whether it had been done by Intrigue or Simony; and being satisfied that it was only for the Benefit and Good of the Church, and that the Clergy and Laity of *Salerno* had elected him freely, he granted him the *Pall*, confirm'd him in the Arch-bishoprick, and gave him a Power to ordain and consecrate the Bishops of seven Diocesses mention'd in that Letter.

- Leo IX.** In the mean time, *Benedict* being still in Possession of the Church of *Rome*, was guilty of strange Exorbitances there, which oblig'd the *Romans* to send fresh Deputies to the Emperor *Henry*, desiring he would grant them a Man fit to be advanc'd to *S. Peter's* Chair. He made choice of one *Bruno* Bishop of *Toul*, whom he sent to *Rome* with the Pontifical Purple Habit upon him. 'Tis reported, That in going through *France*, at *Cluny* he met with *Hildebrand* Clerk of the Church of *Rome*, who having been carried away with *Gregory VI.* stay'd in *France* after his Death, and withdrew to *Cluny*, where he was Prior. This *Hildebrand* attended *Bruno* to *Rome*, and perswaded him to lay aside his Purple Robes, and to leave the *Romans* to a free Liberty of Election; assuring him, That this would promote and further his Design. He attain'd his End, according as he had promis'd him, *Bruno* was very kindly receiv'd by the *Romans*, elected Pope unanimously, and ordain'd *February 13.* in the Year, 1049. under the Name of *Leo IX.* *Benedict* was likewise oblig'd to submit, and by *Hildebrand's* Persuasion he acknowledg'd *Leo* as Pope, and ingratiated himself to him. *Leo* having settled the Affairs of *Rome* and *Italy*, cross'd the Mountains twice and went into *Germany*. The second time he went to beg the Emperor's Assistance against the *Normans* of *Pozzuolo*, with whom he was then at War. Having obtain'd his Desire he return'd into *Italy*, and march'd against them. They surpriz'd his Forces, defeated them, and took him Prisoner. However, they us'd him very kindly; and having treated him with a great deal of Respect, conducted him to *Benevento*. He liv'd there a Year, from whence they dismissed him, without exacting any thing for his Ransom, attended with a great Train of Coaches, which conducted him to *Rome*, where he dy'd within a short time after. *Peter Damien* very vehemently

tmently upbraids this Pope for having wag'd this War, born Arms, and appear'd in Person at Leo IX. the Head of his Forces. Benno assures us, That he undertook this War by the Advice and Intigation of *Benedict* and *Hildebrand*, and that they were the Persons who betray'd him to the *Normans*. However it was, *Leo IX.* in the rest of his Actions, shew'd a great deal of Prudence and Piety; and his Letters are an eternal Monument of his Learning, and of the Love he bore to Religion and Church-Discipline.

The First is directed to *Leo* Arch-bishop of *Acride*, and to the Patriarch of *Constantinople*, who had condemn'd the Custom of the *Latin* Church about Unleavened Bread, which it made use of in the Holy Mysteries. He therein raises the Dignity of the Church of *Rome*, founded by *S. Peter*. He says, That 'tis this Church which has refused, convinc'd and condemn'd all Heresies, and which has confirm'd other Churches in the Faith of *S. Peter*, which has and will always remain in the Church of *Rome*. He reckons up Four-score and ten Heresies sprung up in the *Greek* Church, among which he places the Presumption of *John the Faster*, who took upon him the Quality and Title of Universal Patriarch: He not only defends the Spiritual Authority of the Popes, but likewise their Temporal Sovereignty, which he founds upon a supposititious Donation of the Emperor *Constantine*. He upbraids the *Greeks* with the *Constantinopolitan* Council under *Constantine Capronymus*, and with the Affair of *Photius*. He adds, That in Contempt of the Canons of the *Nicene* Council, they had advanc'd Eunuchs to the Patriarchal See of *Constantinople*. Afterwards, comparing the Church of *Rome* with that of *Constantinople*, he says, That the former is as ancient as Christianity it self, and that it has undergone all manner of Persecutions; whereas the latter is wholly New, and sprung up in Pleasures: That the one is the Mother, the other the Daughter: That upon this Account the Latter ought to pay a due Respect to the Former, and not to be so ungrateful, as it is to that Church, from which it deriv'd its first Birth. He reproves, in particular, *Leo of Acride*, and the Patriarch, for having shut up all the *Latin* Churches, and taken away the Monasteries from the Monks and Abbots, till such time as they should conform themselves to the *Greek* Customs. "The Church of *Rome* (says he) acts with a great deal more Moderation and Prudence. Fortho' there are several *Greek* Monasteries and Churches both within and out of *Rome*, yet they have no Disturbance, but are permitted to live according to the Custom of their Ancestors, and are not constrain'd to relinquish their Customs. On the contrary, they are admonish'd and advis'd to observe them. To conclude, he enlarges very much on the Presumption of the Patriarchs of *Constantinople*, and on the Dignity of the Church of *Rome*.

Leo's second Letter is directed to the Bishops of the Provinces of *Venice* and *Istria*, whom he gives to understand, That *Dominick* Patriarch of *Grado* or *Aquileia Nova*, came to a Council held at *Rome* in the Year, 1053. wherein he had been ordain'd: That the Town of *Grado* should always be esteem'd the Metropolis of *Venice* and *Istria*, and that the Bishop of *Foro-Julio* or old *Aquileia*, should have no Power or Jurisdiction out of *Lombardy*, according to the Grant of *Gregory II.* and the Restriction of *Gregory III.* He thereupon orders these Bishops to submit to the Patriarch of *Grado*, as to their Metropolitan.

The Third is an Answer directed to *Thomas* a Bishop in *Africa*, who had ask'd the Pope's Advice about the Dignity of the Church of *Carthage*. He at first lets him know how deeply he is concern'd to understand, by his Letter, that the Church of *Africa*, where there were formerly so many Bishops, that in the Canons we read of Two hundred and five who were present at a Council held at *Carthage*, was now reduc'd to the Government of only five Bishops, and that even they could not live friendly together. Afterwards he congratulates him for having apply'd himself to the Church of *Rome* for the Resolution of his Doubts. Lastly, he declares to him, That the Bishop of *Carthage* is Primate and Metropolitan of all *Africa*; and that the Bishop about whom he wrote (whoever he were) ought not to consecrate Bishops, nor to depose them, nor to call a Provincial Council, nor to do any Thing, unless what concerns his own Diocess, without the Consent and Permission of the Arch-bishop of *Carthage*. He adds, by way of Advice, That they could not call a General Council, nor determine any thing about Bishops, without the Authority of the Holy See.

The Fourth Letter is directed to two other Bishops of *Africa*, call'd *Peter* and *John*. After a Preamble, very much like that of the former Letter, he gave them the same Answer concerning the Arch-bishop of *Carthage*, and the determining of Matters relating to Bishops; and thereto adds several Extracts out of the false Decretals, concerning the Institution of Metropolitans.

In the Fifth, he congratulates *Peter* Bishop of *Antioch* his Advancement to that Dignity, speaks of the Prerogatives of the Church of *Rome*, exhorts him to maintain the third Rank among the Patriarchs, approves of the Form of Faith which he had sent him, and makes another like it, declaring, That he wish'd, that the *Latin* and *Greek* Churches were happily united, and it was no Fault of his that they were not.

The Sixth is directed to *Michael* Patriarch of *Constantinople*. He declares to him the Inclination he had for Peace, and was glad to find the Patriarch of the same Mind too. However he reproves him, (1.) Because he being a Novice, had all of a sudden been made Patriarch. (2.) Because he was minded to make the Patriarchs of *Alexandria* and *Antioch*

Leo IX. submit to his Jurisdiction. (3.) Because he took upon him the Title of Universal Patriarch, which the Popes of *Rome* had never allow'd of, and says, That *S. Peter* was never stild *Universal Apostle*, tho' he had been made the Prince of the *Apottles*; and that the Council of *Calcedon* had granted that Title to *S. Leo* and his Successors. (4.) Because he calumniated the *Latin Church*, and anathematiz'd and persecuted all those who made use of *Unleaven'd Bread* in the *Eucharist*. In the close of this Letter, he exhorts him to put an end to this Schism. This Letter bears date *January*, *Indictio septima*, which is the Year 1054.

The Seventh is writ to the Emperor *Constantine Monomachus*, on whom he bestows great Commendations for his being so desirous of Peace and Union between the two Churches. He exhorts him to imitate the Piety of *Constantine the Great*, and the respect he bore to the Holy See, and to grant him his Protection. He complains to him that Patriarch *Michael* had done many unjust things, even whilst he pretended to be desirous of a Peace.

The Eighth is directed to all the Bishops of *Italy*, and contains an Injunction which he made to put a stop to the Avarice of Abbots and Monks, who converted all the Pious Donations to the use of their own Monasteries, without allowing any share thereof to the Churches. He enjoins that all those who should hereafter grant such Donations, shall leave the one Moyery of what they give to the Church where they live, and the other to the Monastery.

The Ninth, directed to the Bishops of *France*, has relation to the Council of *Rheims*, to which it is refer'd.

The Tenth is against those who rifle Bishops Houses after their Decease.

In the Eleventh he confirms the Right of Metropolitan to the Arch-bishop of *Salerno*.

In the Twelfth directed to the Princes of *Bretagne*, he Excommunicates the Bishops of that Province, because they would not submit themselves to the Arch-bishop of *Tours*, and because they were Guilty of Simony. However, he gave them leave to come and clear themselves if they could at the Council of *Venceil*. He pronounces the same Sentence against those who had ordain'd them.

One may likewise reckon among the Letters of Pope *Leo*, the Bulls which he has granted upon several Occasions, viz. The Bull by which he grants to the *Vatican Church* the Tenth of the Offerings: That by which he declares that the Body of *S. Dennis* is at *Ratisbonne*, and not at *S. Dennis* in *France*, where there are only the Bodies of *S. Rusticus* and *S. Eleutherus*; (but 'tis a question whether this Bull be genuine or no): That which relates to the Bishop of *Porto*: The Bulls confirming the Privileges of the Abbies of *Cluny*, of *S. Sophia* at *Benevento*, and of the Monastery of *Peter Damien*, to whom he wrote likewise a Letter, wherein he approves of one of his Works.

There is no question to be made, but that this Pope made several Laws in several Councils, tho' we have not an entire one left us. Authors make mention only of a Council of *Rome* held in the Year 1049. wherein he confirm'd the Decree of his Predecessor *Clement II.* concerning those who were Guilty of Simony: Of another Council held the same year at *Pavia*: Of a Council held at *Rheims*, wherein *Hugh* of *Langres* was depos'd, the Acts of which we have by us: Of a Council held the next year at *Mayence*, against a Bishop charg'd with Adultery: Of another Council held the same year at *Rome* against *Berenger*: Of another held at *Sipontia* against two Simoniack Arch-bishops: Of a third Council held at *Rome* after *Easter* in the Year 1051. wherein *Gregory* Bishop of *Venceil* was depos'd for Adultery, and wherein several Laws were made against Simoniack and Incontinent Clerks: Of another Council begun the year following at *Mantua*, which was disturb'd by a Sedition of the People; without making any mention of that which was held at *Rome* in the Year 1054. about the Contest which happen'd between the Arch-bishops of *Grado* and *Aquileia*. This Pope dy'd *April 15.* in the Year 1054. after he had presid'd over the Church of *Rome* for five Years and some Months.

Victor II. After his Death *Benedict* endeavour'd again to seize upon the Papal Chair; but the *Romans* sent *Hildebrand* to the Emperor, to desire a Pope of him. He nominated to them *Gebehard* Bishop of *Eichstat*, who was Elect'd and Consecrated in the Year 1055, under the Name of *Victor II.* 'Tis said that he met with some disturbance in the beginning of his Pontificate, and that a Sub-deacon would have Poison'd him, by mixing Poison with the Wine in the Chalice; which was discover'd by a Miracle: For after it was Consecrated, he could not lift up the Chalice, and the Sub-deacon who had done this wicked Thing, was immediately possess'd by an evil Spirit. He call'd a Council at *Florence*, in which he depos'd several Bishops convicted of Simony; and order'd Laws to be made to prohibit the Alienating of the Revenues of the Church. He sent *Hildebrand* his Legat into *France*, who held there several Councils; among the rest one at *Lions*, in which a Bishop convicted by a Miracle, of Simony, was depos'd: And that at *Tours* against *Berenger*. In the Year 1056. *Victor* went to *Germany*, being call'd thither by the Emperor *Henry III.* whom he found at the Point of Death. This Prince before his Death, caus'd his Son *Henry* to be Elect'd King, who was scarce five Years old, and recommended him at his Death to the Pope and the Church of *Rome*. *Victor* did not long survive the Emperor, for being return'd into *Italy*, after he

had held a Council at *Rome*, he dy'd at *Florence*, July 28. in the Year 1057. We have V. for II. only one Letter of this Popes, by which in favour of Cardinal *Humbert*, he confirms and augments the Privileges granted to the Church of *Blanchefevre*.

After *Victor's* Death, *Frederic* Abbot of *Mount Cassin* was advanced to the Holy See. He descended from a noble Family of *Lo-rain*, and had been Chancellor and Arch-deacon of the Church of *Rome*. Pope *Leo* had sent him on an Embassy to *Constantinople*. At his Return he became one of the Religious of *Mount Cassin* under his Brother *Richeus*, who was Abbot of the Place; and after his Death Cardinal *Humbert* got him to be Elected Abbot of that Monastery in the Year 1057. having constrain'd the Person, whom the Monks had Elected without the Knowledge and Consent of the Holy See, to lay down that Preference. Some time after, *Victor* created him Cardinal under the Name of *S. Chrysogone*; and that Pope dying, he was Elected in his place, and Consecrated on *S. Stephen's* day, in the Year 1057. from whence he took upon him the Name of *Stephen IX*. He immediately set upon reforming the Clergy of the Church of *Rome*, and made several Statutes against the Clerks who kept Concubines. He brought the Church of *Milan* to submit to that of *Rome*, after it had for several years withdrawn from its Jurisdiction; and sent an Embassy into the *East*, to re-unite the two Churches. He went to *Florence* in the beginning of the Year 1058. where he dy'd on the 29th of *March*. We have one Letter of his left us, directed to the Arch-bishop of *Rheims*, by which after he had Complimented him for the submission he express'd towards the Holy See, he inform'd him of the Council which was to be held at *Rheims*, that he wonder'd he had not sent him word whether the King had consented to it or no. He wrote to him about the Arch-bishop of *Bourges*, that nothing could be determin'd upon his business in the absence of *Hildebrand*; that he would come with him, and that they would settle this and other Affairs together. He exhorts him vigorously to defend the Interests of the Holy See and the Church; and order'd him to be at a Council which was to be held at *Rome*, a Fortnight after *Easter*. There is likewise another Letter writ by this Pope to *Pandolphus* Bishop of *Marsi*, by which he re-unites that Bishoprick, which had been divided into two.

Stephen IX.

The News of the Pope's Death being brought to *Rome*, the Count of *Frescati* and the *Roman* Lords plac'd by force on the Papal Chair *Mincius* Bishop of *Velitra*, to whom they gave the Name of *Benedict X*. *Peter Damien* and the other Cardinals who had no hand in this Election, withdrew from *Rome* after they had protested against it: And being met at *Sieme*, they Elected for their Pope *Gerard* Arch-bishop of *Florence*, a *Burgundian* by Nation. They immediately sent Embassadors to the Empress *Agnes*, to prevail upon King *Henry* to confirm this Election. They had their request granted, and the Empress order'd *Godfrey* Marquis of *Tuscany* to place *Gerard* in Possession of the Holy See, and to turn out *Benedict*. In the mean time *Gerard* held a Council at *Sutri* to depose *Benedict*; but he perceiving his Interest to decline, thought fit to retire to his own House, and relinquish the Chair. *Gerard* being inform'd of this, came to *Rome* with the Bishops and Cardinals, was there acknowledg'd as lawful Pope, and ordain'd in the beginning of *January* 1059. by the Name of *Nicholas II*. Within a few days after, *Mincius* waited upon him to ask him Pardon, and having solemnly declar'd that he had been basely us'd, and own'd himself Guilty of Perjury, for being put in Possession of the Holy See before the return of *Hildebrand*, contrary to the Oath which he had taken to him, he was for ever suspended from all his Ecclesiastical Functions: And to prevent such disturbances for the future, which might happen upon the Election of Popes; it was Enacted in a Synod of an Hundred and thirteen Bishops, held at *Rome* in the Year 1059. That the Cardinals should have the greatest share in the Election of a Pope, and that if any one should intrude into the Papal Chair without being Unanimously and Canonically Elected by the Cardinals, and with the consent of the other Orders, both of Clergy and Laity, he should not be look'd upon as an Apostolick Pope, but as an Apostate. This is the First Act of that Council. The Second imports, That at the Death of a Pope, or any other Bishop, no Body should make a seizure on their Estates, but they should be reserv'd to their Successors. The Third is, That no Person shall be present at the Mass of a Priest, whom he knows keeps a Concubine. The Fourth imports, That the Canons or Prebendaries shall hold all things in Common. The Fifth, That the Tenth and other Offerings shall be at the disposal of the Bishop. The Sixth, That no Person shall be entitled to any Church at the Presentation of Laicks. The Seventh, That no Person shall take upon him the Habit of a Monk, upon the promise or hopes of being made Abbot. The Eighth, That no Priest shall hold two Churches at once. The Ninth, That Laicks shall not be the Judges of the Clergy. The Tenth, That no Person shall be ordain'd by Simony. The Eleventh, That no Person shall Marry his Relation, to the seventh Generation, or so long as the Kindred may be known. The Twelfth, That a Laick who has a Wife, and keeps a Concubine shall be Excommunicated. The Thirteenth, That Laicks shall not be advanc'd all of the sudden to Ecclesiastical Degrees, but shall be try'd for some considerable time, after they have lay'd aside their secular Habit. These Acts are follow'd by a Decree against those who are guilty of Simony, by which it is order'd, That those who have been formerly ordain'd by Persons guilty of Simony, without having given Money for their Ordination, may continue in those Ecclesiastical

Nicholas II.

The Council held under Nicholas II. in the Year 1059.

The Council held under Nicholas II in the Year 1059.

istical Degrees to which they have been advanc'd; but that for the future, those who shall be ordain'd by Persons whom they know to be guilty of Simony, shall be depos'd. With reference to Popes 'tis added, That those who shall take Possession of the Papal Chair, either by Bribery, or by Intrigue, or by Force, without being Unanimously and Canonically Elect-ed by the Cardinal-bishops, and the rest of the Clergy, shall be look'd upon not as Apostolick Popes, but as Apostates: And that it shall be lawful for the Cardinal-bishops, and any other Persons of known Piety, whether Clerks or Laicks, to turn out such an one, who shall thus seize upon the Holy See, by Excommunicating him, and by calling in to their Assistance the secular Power. And that if they cannot do this in *Rome*, they shall meet together out of that City, in what place they please, to Choose one whom they shall judge more worthy to fill the Chair: And that the Person whom they shall Choose, shall be look'd upon as Lawful Pope; *Salvo omnino Imperatoris Privilegio*, as 'tis worded in that very Decree concerning the Election of a Pope. It was in this Council that *Berenger* retracted his Error, as we have said before.

The other Councils under Nicholas II.

This same Pope being reconcil'd to the Normans of *Pozzuolo*, held a Council at *Amalfi*, where he depos'd the Bishop of *Trani*; and another Council at *Benevento*, wherein he adjusted a difference concerning an Hospital depending upon the Monastery of *S. Vincent* of *Volaterra*, upon which one *Albert* a Monk had seiz'd.

The Letters of Nicholas II.

The Letters of this Pope do almost all of them relate to the Affairs of *France*.

The Four first are directed to *Gervais* Arch-bishop of *Rheims*. In the First he gives that Bishop to understand, that there was a flying Report of his being a favourer of his Adversary: That however, he was willing to believe the contrary upon the Testimony which he had receiv'd of him by a very creditable Person. He exhorts him to maintain the Rights of the Church, and to admonish the King of *France* nor to hearken to the evil Counsels which were given him, nor to oppose the Holy See, particularly with relation to the Person whom he would have to be ordain'd Bishop of *Mascon*. He assures him that he has a particular Respect and Kindness for that Prince; and let him do as he pleas'd, yet he would always Pray for him and his Army. In the Second, He enjoyns that Arch-bishop to interdict the Bishops of *Beauvais* and *Senlis*, in case it appear'd that they had been ordain'd by Simony, as he was assur'd. In the Third, He orders that Arch-bishop to give Satisfaction to the Church of *Verdun* for the Injuries he had done it, and to release the Prebendaries whom he had caus'd to be apprehended. In the Fourth, He lets him know how well satisfied he was with those signs of Submission which he had express'd to him; that he granted him what he desir'd for the Bishop of *Senlis*, because it was nothing but what was reasonnable; and that he could not tell whether he should come to *France* or no.

The Letter of Gervais Arch-bishop of Rheims, to Pope Nicholas II.

We have likewise a Letter of *Gervais*, directed to this Pope, in which he thanks him for the kind Entertainment he gave to his Deputies, and for the Charity he shew'd to one of them who dy'd at *Rome*. He acquaints him of the Death of King *Henry*, tells him how earnestly he wish'd to see him in *France*; and assures him in very express Terms of the Submission and Respect which he bore to the Holy See. This doubtless is the Letter which *Nicholas* answer'd by the foregoing.

The Fifth Letter of this Pope is a Privilege, granted to the Monastery of the Religious of *S. Felicity* near *Florence*.

The Sixth, directed to *Edward* King of *England*, is a confirmation of the Privileges granted to the Church of *Westminster*.

The Seventh, directed to *Ann* Queen of *France*, is a Tract of *Peter Damien's*, which was among his Letters.

The Eighth is directed to the Bishops of *France*, *Aquitain*, and *Gascogne*. He informs them of the Decrees made in the Council of *Rome*, against the Clerks and Monks who kept Concubines, or were Apostates; against those who abuse Ecclesiasticks, or seize upon the Revenues of the Church; and concerning the Compass of the Courts and Church-Yards.

In the Ninth, directed to the Count of *Rouergue*, he exhorts him to take the Churches and Poor under his Protection; and in particular, to restore to the Monastery of *S. Peter* of *Verdun*, the Lands and Revenues which he had in his Country, threatening to Excommunicate him, if he detain'd them any longer. This Pope dy'd at *Florence*, July 3. in the Year 1061.

Alexander II.

After his Death there were great Contentions about the Popedom, occasion'd by the two powerful Factions which were then in *Rome*: Namely, the Faction of *Hildebrand*, and that of the Counts of *Frescati* and *Galera*, and of other Lords of *Rome*. Both Factions sent Deputies to King *Henry's* Court, to obtain his Vote in favour of some one of their own Party. *Gerard* Count of *Galera* deputed by the Lord's Faction, having presented King *Henry* with a Crown of Gold, and offer'd him the Title of a *Roman* Peer, insinuated so far into his favour, that *Stephen* a Cardinal-Priest deputed by *Hildebrand* and the other Cardinals, could not so much as get Audience, but return'd without doing any thing. After his return the Cardinals in October, Elect'd for their Pope one *Anselm* a Native of *Milan*, and Bishop of *Lucca*, who took upon him the Name of *Alexander* II. They believ'd he would prove agreeable enough to the

the Court. But King *Henry* looking upon this Election as a breach of his Prerogative, *Alexander* caus'd *Cadalous* Bishop of *Parma* to be Elected Pope, who was acknowledg'd as such by the Bishops and Princes on the other side the *Alpes*. He intending to take Possession of the the Papal Chair by Force, sat down with an Army before *Rome*; but was beaten off by the Forces of *Godfrey* Marquis of *Tuscany*, and of *Matilda* his Wife, who had enter'd into the Interests of *Alexander*. This first attempt proving very unsuccessful, he return'd a second time with greater strength, and became Master of the Town *Leonina*, and of the Church of *S. Peter*; but he was oured thence also, and his Forces put into such a Consternation, that he himself had like to have been taken, and was forced to throw himself into a Castle, from whence he very narrowly made his Escape, by giving Money to those who Besieg'd him. Some time after *Anno* Arch-bishop of *Cologne*, who had the greatest hand in the Administration of the Affairs of *Germany*, ever since the Empress *Agnes* was remov'd, being come into *Italy*, and alledging that the Election of Pope *Alexander* was invalid, because it was carry'd on without the Emperor's Approbation, and because he lay under a suspicion of having given Money for to be Elected: It was agreed upon to call a Council at *Mantua*, to adjust this difference. *Alexander* and *Cadalous* met there, with *Peter Damien*, *Hildebrand*, and several other Bishops of *Italy*, *Lombardy* and *Spain*. *Alexander* did there very stoutly defend his Election; *Cadalous* had not the face to maintain his pretended Right, and so withdrew. The former likewise clear'd himself by Oath of the Accusation of Simony, which was lay'd to his Charge; so that *Anno* and the Bishops of *Lombardy* acknowledg'd him alone to be Lawful Pope. But the Emperor's Prerogative was preserv'd for the future, and *Alexander* was oblig'd to Pardon *Cadalous*, and to make *Guitbert* Grand Signior of *Parma*, Chancellor to King *Henry*, and formerly the Popes greatest Enemy, Arch-bishop of *Ravenna*. This Council was held in the Year 1064. and put an end to a Schism which would have been the Cause of very great disturbances in the Church of *Rome*, if it had continued as it had begun.

The year before, *Alexander* had held a Council at *Rome*, consisting of above One hundred Bishops, wherein he had reviv'd the Decrees of his Predecessors, *Leo IX.* and *Nicholas II.* against those who were guilty of Simony, against those who kept Concubines, against such of the Laity who seiz'd on the Revenues of the Church, against those who Marry'd their Kindred till after the seventh Degree, and against the Apostate Clergy and Monks. This is only a renewal of the Council held under *Nicholas II.* The Councils under Alexander II.

In two other Councils held at *Rome* the year following, *Alexander* Condemn'd those who maintain'd, that the Degrees of Consanguinity ought to reach no farther than to Cousin-Germans, which he calls the Heresy of the *Nicolaitans*. He likewise Condemn'd those who had maintain'd, that one may without being guilty of Simony, give Money to Princes to be instituted into the Revenues of the Church. He makes use of *Peter Damien* to confute these Errors; and sent him to *Milan* to reform the Clergy of that City; into *France*, to relieve the Monks of *Cluny*; and to *Florence*, to put an end to the Schism of the Church, belonging to that City.

Whilst *Peter Damien* was employ'd in Reforming the Church, *Hildebrand* Arch-deacon of *Rome*, who had the sole Administration of Affairs relating to the Holy See, made use of his utmost endeavours to advance the temporal Power thereof. With the Assistance of *Godfrey* Marquis of *Tuscany*, and the Princess *Matilda*, he repuls'd the Normans of *Pozzuolo*, and oblig'd them to surrender several places. He engag'd several Lords of *Burgundy* and *France* to bind themselves by Oath to defend the Church of *Rome*. He exhorted *William* Duke of *Normandy* to take upon him the Kingdom of *England*, vacant by the Death of King *Edward*. Lastly, From the Pontificate of *Alexander* he began the Contest with King *Henry* about the Right of Investitures, and caus'd him to be cited to *Rome* upon that Subject. We attribute all this to *Hildebrand*, because 'tis evident that it was he who Govern'd under the Name of *Alexander II.* who led a reserv'd and a retir'd Life, and spent more of his time at *Lucca* and Mount *Cassin* than at *Rome*. However he dy'd in that City, April 22. in the Year 1073.

Since this Pope was eleven Years and some Months on the Chair, we may very well expect a great many Letters written in his Name. We have Five and Forty of them compleat, and the Fragments of several Acts related by *Ives* of *Chartres* and by *Gratian*. The Letters of Alexander II.

His First Letter is directed to the Clergy and Laity of *Milan*, whom he exhorts to lead a Christian Life.

The Second is directed to *Harold* King of *Norway*, whom he exhorts to own the Arch-bishop of *Breme* as Vicar of the Holy See, and to submit to him as such. He reproves him for that the Bishops of his Kingdom, were either not Consecrated, or else had given Money to be Consecrated.

By the Third, directed to the King of *Denmark*, he demands of that Prince the payment of what was due from that Kingdom to the Holy See.

By the Fourth, directed to the Arch-bishop of *Dalmatia* and *Sclavonia*, he sends him the Pall, and gives him some Instructions concerning his Office.

The

The Letters of
Alexander
11.

The Fifth is the Decree of the Council of *Rome*, of which we have already spoken.

In the Sixth, directed to *Gervais* Arch-bishop of *Rheims*, he writes to him against *Cadalous*, congratulates him of the endeavours he us'd for the extirpation of Simony; and intrusts him and the Arch-bishop of *Sens* with the Tryal of the Bishop of *Orleans*, who was Charg'd with Simony, and orders him to turn out the Abbot of *S. Medard* of *Soissons*, Excommunicated long before, and to Elect another in his Place.

This Letter is follow'd by a Decree made at *Milan* by two Cardinal Legats of the Holy See, against the Clergy who were either guilty of Simony, or kept Concubines.

The Seventh Letter is directed to the Bishops of *Denmark*, whom he enjoyns to be present at the Synod held by the Bishop of *Hamburg*.

In the Eighth he exhorts *William* King of *England* to pay him the *Peter-pence* which were due to him.

In the Ninth he grants to *Anno* Arch-bishop of *Cologne*, a Privilege which he had beg'd of him in the behalf of a Monastery.

The Tenth is directed to *William* King of *England*: He exhorts him to take into his Protection the Ecclesiasticks of his Kingdom; and advises him to follow *Lanfrank's* directions, to whom he committed the Determination of the Bishop of *Chester's* Cause, and of the Dispute on foot between the Arch bishop of *York*, and the Bishop of *Dorchester*.

In the Eleventh, directed to *Landulphus*, he determines that the Man who had Vow'd to take upon him the Monastick life and had forc'd his Wife to consent to it, ought not to be made a Monk, till she should give her voluntary consent thereto.

The Twelfth is directed to *Gervais* Arch-bishop of *Rheims*: He assures him that he was deeply concern'd for what had befalln him, and invites him to come to a Synod held at *Rome*.

In the Thirteenth, directed to the same Arch-bishop, he admonishes him to put an end to the difference on foot between Him and two Clerks of his own Church, and that in the presence of the Legats of the Holy See, and of the Bishop of *Laon*, whom he had Committed for that purpose: And he lets him know that he has written to the Lords who molested him, either to do him Justice in the presence of his Legats, or else to appear before his Synod.

In the Fourteenth, he admonishes him again to put an end to the Affair of those two Clerks, about whom he had already written.

In the Fifteenth, he enjoyns him to Excommunicate those who had unlawfully seiz'd upon the Revenues belonging to a Monastery.

In the Sixteenth, he gives the same Arch-bishop to understand how deeply he was concern'd for the Afflictions which the Church of *Rheims* labour'd under, and promises to send him a Legat to his Assistance.

In the Seventeenth, he exhorts him to assist the Bishop of *Laon*, in doing Justice to an Abbeys, who was turn'd out of her Monastery of *S. John* of *Laon*.

In the Eighteenth, he forbids him to Ordain *Josselin* Bishop of *Soissons*, who was manifestly guilty of Simony; and orders him to punish the Bishop of *Beauvais* for the outrages he had committed, and to oblige the Bishop of *Amiens*, to let the Abbot of *Corby* live in quiet.

In the Nineteenth, he informs him, That he had confirm'd the Privilege of the Abbey of *Corbey*, and adjust'd the difference which was between the Abbot, and the Bishop of *Amiens*, who had given him satisfaction in the Synod. He refers to him the other Contestts which might be between them, and orders him to give the Holy Chrism and other Rites to the Monastery of *Corby*, if that Bishop refus'd to give it them.

In the Twentieth, he lets him know, that he has confirm'd the Privileges of the Abbey of *S. Dennis* of *France*, and put an end to the difference between the Abbot and the Bishop of *Paris*, after he had heard both Parties at *Rome*.

The One and twentieth directed to the Arch-bishops of *France*, is the Letter of Legation which he grants to *Peter Damien*, when he sent him into *France*.

In the Two and twentieth directed to *Gervais* Arch-bishop of *Rheims*, he confirms the Excommunication made by that Arch-bishop and by *Peter Damien* against the Abbot of *S. Medard*, and orders him to turn him out.

In the Three and twentieth, he thanks that Arch-bishop and the King of *France*, for having turn'd out the Arch-bishop of *Chartres*, who was Convicted of Simony; and he desires that they would do the same with respect to the Bishop of *Orleans*.

In the Four and twentieth, he refers the Tryal of the Divorce between Count *Radulphus* and his Wife, to the Arch-bishops of *Rheims* and of *Sens*, and to their Suffragans.

In the Five and twentieth, he orders the Arch-bishop of *Rheims* to cause the Bishop of *Chalons* to restore to the Church of *S. Menne* the Body of that Saint, which he had by force taken away.

In the Six and twentieth, directed to the Arch-bishop of *Treves*, and the Bishop of *Verdun*, *The Letter* he orders, that a Priest who in his Sickness had vow'd to turn Monk, and was of another *pers* of mind after his Recovery, should be restor'd to the Benefices which he held be- Alexander fore. 11.

In the Seven and twentieth written to the Clergy of *Naples*, he determines that the Degrees of Kindred ought to be reckon'd according to the Number of the Generations.

In the Eight and twentieth, that he who Marries a Relation of his Concubine, who is promis'd in Marriage to another, ought to restore her to him.

In the Nine and twentieth, he enjoyns a Priest, who had kill'd another Priest, four years Penance, and suspends him for ever.

In the Thirtieth he imposes ten years Penance on a Laick who had kill'd a Priest, tho' the Priest had been the first Aggressor.

In the One and thirtieth he moderates the Penance impos'd by the Bishop of *Constance* upon an Abbot, who had given his Servant a blow with a Stick, of which he dy'd within six Months after.

In the Two and thirtieth, he determines, that a Man who was ordain'd Deacon and Priest, without having been made Sub-deacon, shall forbear performing his Ministerial Functions, till such time as he had been ordain'd Sub-deacon.

In the Three and thirtieth, he moderates the Penance impos'd on a Man who had been the occasion of Homicide, tho' he had not been an Instrument thereof.

In the Four and thirtieth, directed to the Bishops of *Spain*, he declares that they ought not to put the *Jews* to death for their Religion.

In the Five and thirtieth, he orders the Clergy and Laity of *Lucca*, not to sell the Offices belonging to the Church.

In the Six and thirtieth, he adjuges that a Priest, who is subject to the Falling Sicknes, ought to abstain from Celebrating Mass.

By the Seven and thirtieth, he declares that he had impos'd seven years Penance on a Man who had kill'd his own Son involuntarily.

In the Eight and thirtieth he explains the manner of reckoning the Degrees of Consanguinity.

In the Nine and thirtieth, which is among *Lanfrank's* Letters, he confirms the Privilege of the *English* Monks, to officiate in Cathedral Churches.

The Fortieth is the Privilege granted to the Abbey of *Vendem*.

The One and Fortieth is the Privilege granted to the Monastery of *Peter Damien*.

In the Two and fortieth, he enjoyns the Bishop of *Amiens* to forbear disturbing the Monks of *Corby*; otherwise he would Suspend and Excommunicate him, till such time as he should give them satisfaction in the presence of the Arch-Bishop of *Rheims*.

The Three and fortieth, directed to the Monks of *Cluny*, is a Privilege which he grants to them, that they should not be Excommunicated or Interdicted, but by the Sentence of the Holy See.

By the Four and fortieth he permits *Gebehard* Arch-bishop of *Salzbourg*, to erect a Bishoprick in his Diocess.

By the Five and fortieth he confirms the Establishment made by the Bishop of *Passaw*, that the Regular Canons should hold all things in Common.

The greatest part of the Fragments of his other Letters, are his Judgments preferr'd against the Clerks who were guilty of Simony and Fornication; or else his Determinations upon several Points of Discipline, particularly concerning the Degrees of Consanguinity. We likewise gather from them, that an Excommunicated Person cannot Excommunicate another: That a Priest ought to Celebrate but one Mass a day; tho' some say one for the day, and another for a deceased Person, when 'tis necessary: That those who offer any Violence to Bishops, shall be Excommunicated; and that those who offer any to Priests, or to any other Clergy-men, shall be enjoyn'd Penance.

C H A P. V.

An Account of the Church of Rome under Gregory VII. of the Differences between this Pope, and the Emperor Henry, and other Princes of Europe; With an Abstract of his Letters.

Gregory
VII.

THERE happen'd no disturbance among the People upon the Death of Pope *Alexander*: For *Hildebrand*, who had the whole Power in his own Hands, gave such good Orders, that all was still and quiet. He order'd a Fast to be kept, and Prayers to be made for three Days together, before they consulted about the Election of another Pope. But at the very time of Interring the Corps of the deceased in the Church of *S. Saviour*, April 22 in the Year, 1073. being the very Day of his Death; the People being mov'd thereto, proclaim'd *Hildebrand* Pope, and put him into the Possession of the Holy See. The same Day he acquainted the Prince of *Salerno* of his Election, and pray'd him to come to *Rome* to defend him. This is what he says himself about the manner of his Election: But he withal declares that it was much against his Will, and that he was very Angry at it. His Adversaries tell us quite another Story, and say, That they were his Soldiers and other of his Creatures, who made this tumultuary Proclamation: That neither the Cardinals, nor the Clergy, nor the most considerable among the People had any Hand in it. However, there is an Act of Election in the Name of the Cardinals and the Clergy of *Rome*, made in the presence of the Bishops and Laity, which bears date the very Day of his Election. However the Case was, it must be own'd that this Election was very Precipitate; and that *Didier* Abbot of Mount *Cassin* and Cardinal, had a great deal of reason for the Reply he made to *Hildebrand*, who check'd him for coming too late, when he told him, that it was himself who was too hasty, since he took possession of the Holy See, before the Pope his Predecessor was lay'd in his Grave: And *Hildebrand* himself has acknowledg'd the Fault of this Election, which he casts upon the People, and maintains that he had no Hand in it. He was of *Tuscany*, of the Borough of *Soana*, the Son of a mean Artificer, if most Historians may be credited. He spent the first Years of his Life in *Rome*, where he had for his Master, *Laurence* Arch-bishop of *Meipha*, and was extremely in the favour of *Benedict IX.* and *Gregory VI.* He attended the latter in his Banishment to *Germany*, and after his Death retir'd into the Abby of *Cluny*, where he abode till such time as *Bruno* Bishop of *Toul*, who was nominated for Pope by the Emperor *Henry*, going through *France* took him along with him to *Rome*, not questioning but by the Acquaintance and Interest which he had in that City, he might be very serviceable to him. He was no sooner return'd but he renew'd his Familiarity with *Theophylact* or *Benedict IX.* and grew within a while so Rich and Powerful, that he became Lord and Master of all Affairs, and the Popes were in a manner his Dependents. It was he who negotiated the Election of *Victor II.* between the Emperor and the *Romans*; and under *Victor's* Pontificate he was sent Legat into *France*. He turn'd out *Benedict IX.* and caus'd *Nicholas II.* to be Elected in his stead, who made him Arch-deacon. In a Word it was by his means that *Cadalous* was turn'd out, and *Anselm* Bishop of *Lucca* ordain'd Pope under the Name of *Alexander II.* It was he who supported that Popes Interest, and having taken upon him the Character of Chancellor of the Holy See, had the absolute Administration of all Affairs both Ecclesiastical and Civil, as well as the entire disposal of the Revenues of the Church of *Rome* during his Papedom.

Hildebrand foreseeing that his Election might be molested, because it had been carry'd on so precipitately, and without the Consent of *Henry* King of *Germany*; he forthwith wrote to him about it, and requested by his Deputies that he would be pleas'd to confirm it, assuring him that he had been elected against his Will, and that he put off his Ordination till such time as he was inform'd of his Will and Pleasure. King *Henry* took some time to consider on it, and sent Count *Eberhard* to *Rome*, to learn after what manner that Election had been carry'd on. *Hildebrand* shew'd so many Civilities to this Count, that he wrote to the King in his behalf: And *Henry* perceiving that it signified nothing to oppose his Election, because he was more powerful in *Rome* than himself, gave his Consent to it. By this means *Hildebrand* was ordain'd Priest, and afterwards Bishop of *Rome*, in June, Anno Dom. 1073. At his Ordination he took upon him the Name of *Gregory VII.* in honor to the Memory of *John Gratian* his old Patron, who had assum'd the Name of *Gregory VI.* when he was seated upon the Papal Chair.

No sooner was this Man made Pope, but he form'd a design of becoming Lord Spiritual and Temporal over the whole Earth; the supreme Judge and Determiner of all Affairs both Ecclesiastical and Civil; the Distributer of all manner of Graces of what kind soever; the Disposer not only of Arch-bishopricks, Bishopricks, and other Ecclesiastical Benefices; but also of Kingdoms, States, and the Revenues of particular Persons. To bring about this Resolution he made use of the Ecclesiastical Authority, and the Spiritual Sword which God had put into his Hand, not only to maintain the Faith and Discipline of the Church, to reform Abuses, and to punish those who were guilty of Spiritual Offences; but he likewise made use of it to deprive Kings of their Kingdoms, Princes and Lords of their Estates and Revenues; to render them his Tributaries, to dispose at his pleasure all that belong'd to them, and to force them to do whatsoever he desir'd; to engage Arch-bishops and Bishops to pay him a blind Obedience, and to do nothing in their own Diocesses without his Order. He liv'd in times very lucky for him, and very proper to establish his Pretensions; the Empire of Germany was weak; France govern'd by an Infant King, who did not much mind the Affairs of State; England newly Conquer'd by the Normans; Spain in part under the Government of the Moors; the Kingdoms of the North newly Converted; Italy in the Hands of a great many petty Princes; all Europe divided by several Factions, so that it was easy for him in such a juncture to establish his Authority. But this undertaking created a World of Business to him, and engag'd him in Contests with a great many European Princes. The most considerable was that which he had with Henry King of Germany, which lasted all his Popedom, and was of very pernicious Consequence, both to the Church and the Empire: The account of which is as follows.

Henry, the Fourth King of the Germans of that Name, since Henry the Falconer, succeeded (as we hinted before) his Father Henry, in the Year, 1056. being then about five Years old. His Father at his Death recommended him to Pope Victor II. and threw him under the protection of the Holy See. He was at first under the Government and Tuition of the Empress Agnes his Mother, who had the administration of the Empire in her Hands. But the Princes and Grandees of Germany, being weary of the Government of this Woman, took Henry away from her, and committed the Charge of his Royal Person to Anno Arch-bishop of Cologne, who had likewise the greatest share in the Government. These Lords, to retain their Authority the longer, left Henry to his liberty of doing what he pleas'd, and to live in the Debaucheries common to Youth; and in the mean time Govern'd Absolutely under his Name, and dispos'd as they saw fit of the Offices, Revenues, and Affairs of the Empire. Henry was in this kind of dependency upon them till he came to be Eighteen or Twenty years old: At which time he began to take Cognizance of the Affairs of his Estate, and to Govern them himself: It was then that he began to be sensible that a great many things had been done contrary to Justice, and that the Grandees abusing the Confidence which he had repos'd in them, were advanc'd by indirect means, and regarded more their own private Interests, than those of the State: It was then, he revok'd part of what they had caus'd to have been done, prohibited the Exactions and Outrages which they had been guilty of, re-establish'd the Course of Justice and the Force of the Laws, and punish'd the Offenders. The measures which he took, made several of his Lords to become Malecontents; for they being us'd to do what they pleas'd themselves without fearing to be check'd for it, could not be easie under this new Yoke. Thereupon they conceiv'd an Aversion to King Henry, which they continued for ever after, and they took up a Resolution either to Kill him, or to Out him of the Empire. The Saxons were the first who openly Rebell'd against him; they set upon him with such an Advantage, and with so great Numbers, that he was forc'd to fly for it. He return'd with an Army, and the Saxons were twice defeated, but still kept to their Resolution. They enter'd into a Confederacy with several Lords of Lombardy, France, Bavaria and Suabia; and finding themselves not strong enough to make open War against him, they charg'd him with several Crimes before Pope Gregory, and intreated that Pope to turn him out of his Throne, and to put up another King in his place, whose Conduct and Wisdom should be answerable to his Dignity.

Gregory VII. had formerly begun under the Popedom of Alexander II. to form a Process against King Henry, and had caus'd him to be cited to Rome upon the account of Simony, and other Crimes lay'd to his charge. But after Alexander's Death, he thought it would redound to his Interest to manage him, that he might be the more inclinable to confirm his Election. Some Authors say, That he secretly threaten'd that Prince to Prosecute him, in case he would not approve of his Election; but this Matter of Fact is not prov'd by any Authentick Testimony. What is more certain, is; That before his Ordination, Gregory sent word to Beatrice and Matilda, That he had a design of sending some pious Persons to King Henry, to give him some wholesome Advice about his Conduct, and to persuade him to return to that Obedience which he ow'd to the Church of Rome. At the same time he advises these Princeesses not to communicate with the Bishops of Lombardy, who were either guilty of Simony, or favour'd those who were so. This Letter of Gregory, which is the Eleventh of his first Book, bears date May 25, 1073.

A New Ecclesiastical History

The Persons guilty of Simony, of whom he speaks in this Letter, are the Bishops of *Lombardy*, and particularly *Godfrey* Arch-bishop of *Milan*, who was (as *Gregory* says) advanc'd to that Dignity by Simony; and even whilst *Guy* Arch-bishop of that City was Living. He and his Adherents had been Excommunicated for this by the Pope in a Council of *Rome*, but this Excommunication had no other Effect upon him than to Incense him; and entering into a League with all the Bishops of *Lombardy*, they conspir'd together against the Holy See. *Gregory* VII. being advanc'd to the Papal Chair, had nothing more in his Thoughts, than to bring them to submit, and to cause the Excommunication issued out against them to be put in Execution; as appears by the Letter which he sent on that Subject to all the Faithful of *Lombardy*, bearing date *July* 1, 1073. which is the Fifteenth of the first Book. King *Henry* on the other hand protected the Arch-bishop of *Milan*, and the Bishops of *Lombardy*, and continued in Communion with them; and this gave the first Rise to the Contest betwixt him and Pope *Gregory*.

The first of *September* in the same year the Pope advis'd *Anselm*, Bishop of *Lucca* Elect, not to receive the Investiture of his Bishoprick from King *Henry*, till such time as he had given Satisfaction for his holding Communion with Excommunicated Persons, and till he was reconcil'd to the Holy See, which he hop'd would be effected by the Mediation of the Empress *Agnes*; of *Beatrice* and *Matilda* Countesses of *Tuscany*; and by *Radulphus* Duke of *Suabia*, who had undertaken the Accommodation. The same day *Gregory* wrote to that Duke, telling him, That he had no particular ill Will to King *Henry*; but on the contrary, wish'd him well, as he was oblig'd to do, because he had acknowledg'd him for King; because he had receiv'd several signal Favours from his Father *Henry*; and because that Prince upon his Death, had recommended him to Pope *Victor* II. But for as much as this Concord between the Empire and the Church, ought to be pure and sincere, it was requisite in the first place that he should manage the Affair with him, with the Empress *Agnes*, with the Countess *Beatrice*, and with *Reginald* Bishop of *Cuma*; that for this purpose he desir'd a Conference with him, and pray'd him to come to *Rome*. He wrote likewise at the same time to this Bishop of *Cuma*, telling him, That he wish'd with all his Heart, that the King were Master of all that Religion and Piety which he ought to be Matter of; and that he were in Union and Amity with the Holy See; and to bring this about, he pray'd him to be ready to come to *Rome* with the Empress, *Radulphus*, and the Countess *Beatrice*, that so all things might be adjust'd: That he might hold Conferences with the Bishops of *Lombardy*, but that he ought not to Communicate with them. These three Letters are the Nineteenth, Twentieth and the One and twentieth of the first Book. In the Four and twentieth written to *Bruno* Bishop of *Verona*, bearing date *September* the 24th, he declares that he retains the same Love and Tenderness for King *Henry* as ever he did. This Prince replies to the Pope's Civilities in a very submissive Letter, wherein he declares, That for as much as it was requisite that the Empire and the Papacy should be mutually assisting to each other, it were to be wish'd that they were united together: That he own'd he had not as yet paid all that Respect to the Papacy which he ought, nor punish'd the Guilty with sufficient Severity: That he confess'd his Fault, in order to obtain Pardon for it: That he acknowledg'd that the Levity of his Youth, or his being Jealous of his Authority, or Lastly, his being led by evil Councillors, was the cause of his Sinning against Heaven and the Pope, not only by unlawful seizing upon the Revenues of the Church, but also by communicating with unworthy Persons, and such as were guilty of Simony, and by selling of Churches, instead of protecting them as he ought: That he desired he would for the future assist him with his Authority; and that he implor'd his Aid and his Advice for the Reformation of the Churches, and particularly that of *Milan*; assuring him that he would assist him as far as possible, and hop'd he was of the same mind with respect to him. The Pope seem'd satisfied with this Letter, as he declares in the Five and twentieth Letter of the first Book, directed to *Herlembold*, whom he had made Arch-bishop of *Milan* after the Excommunication of *Godfrey*, wherein he does not stick to tell him, That King *Henry* had sent him such a submissive Letter, as was never in his Memory sent by that Prince, or any of his Predecessors to the Popes of *Rome*. This Letter bears date *September* the 28th, so that King *Henry's* Letter, which is not related till after the Nine and twentieth of *Gregory*, is written some time before. The Six and twentieth Letter bearing date *October* the 9th, is likewise directed to *Herlembold*, whom he advises to use his utmost endeavours to reclaim the Bishops of *Lombardy*, and among the rest, the Bishop of *Vercell*, by treating them with meekness; and to grant Absolution to those who had communicated with excommunicate Persons, whenever they would repent. In the Seven and eight and twentieth, he exhorts the Bishops of *Aix* and *Pavia* to assist *Herlembold*, and to shun Excommunicated Persons; these Letters bear date the 13th, of the same Month. However, he would not have the *Germans* to rise up in Arms against *Henry*, he desires that both Parties would refer themselves to his Judgment, as he sent word to the Arch-bishop of *Magdebourg* by the Nine and thirtieth Letter of the same Book, which bears date *December* the 20th, in the same Year.

By the Two and three and fortieth Letters, dated *January 25, and 26, 1074.* he summoned the Arch-bishops of *Aquileia* and *Milan* with their Suffragans, to a Synod which was to be held at *Rome* in the beginning of Lent. This Synod being met, the Pope order'd that all those who had been promoted to Ecclesiastical Dignities, or had obtain'd any Benefices by Simony, should be suspended and depriv'd of them: That it should no longer be lawful for Clerks guilty of Fornication to celebrate Mass, nor to wait at the Altar; and that the People should not assist at the Mass, or any other Office of such Priests or Clerks who kept Concubines. In this Council he gave Absolution to *Ganier* Bishop of *Straßbourg*, who had been Excommunicated by *Alexander*. This Bishop was the only Person of the *German* Bishops who were guilty of Simony, who came to *Rome* to beg Pardon for his Fault; so that the Pope thought this Submission deserv'd an absolute Pardon: But as for the Bishops of *Placentia*, and the other Bishops of *Lombardy*, who were likewise come to *Rome*, he only granted them the Power of Confirming Infants, in case of Necessity. This is what he gives an Account of to the Princesses *Beatrice* and *Matilda* in the Seventy seventh Letter of the first Book, dated *April* the 15th, 1074. A proposal was likewise made in this Synod to ordain *Anselm* Bishop of *Lucca*, and *Hugh* Bishop of *Dia*; but a Remonstrance was made in behalf of King *Henry*, that the Pope ought not to Consecrate them, till they had receiv'd Investiture. However, the Pope did not stick to ordain the Bishop of *Dia*; but put off for some time the Ordination of the Bishop of *Lucca*. Notwithstanding a little time after he ordain'd him; the People of *Lucca* would not acknowledge him, but turn'd him out in spite of all the intreaties the Pope us'd for his Reception. Some Authors say that *Gregory* in this Council, made a Decree against the Investitures of Benefices by Laicks. It appears by the Letter written by this Pope to *Beatrice* and *Matilda*, the Sixteenth of *November* the same year, that *Robert Guiscard* Duke of *Pozzuolo* was already Excommunicated, and 'tis probable that this was done in this Council.

Some time after the Pope sent to King *Henry* the Bishops of *Ostia*, *Palestrina* and *Cuma*, as his Legats, with order to call a Council of Bishops in *Germany*, to reform the Abuses; to communicate to that Council the Decrees of the Council of *Rome* against such Clerks as were guilty of Simony, or kept Concubines; and to oblige King *Henry* to abandon the Interests of the Bishops of *Lombardy*, and to put himself upon the zealous Reformation of the Church. These Legats attended with the Empress *Agnes*, waited upon *Henry* about *Easter* at *Nuremberg*. He receiv'd them very obligingly; regulated several Abuses, promis'd them to extirpate Simony wholly out of his Dominions, and to submit to the Holy Sec. But he would not separate himself from the Communion of the Arch-bishop of *Milan*, and return'd this Answer upon that Subject, That he hop'd that when the Pope should be fully inform'd of the matter, he would revoke what he had done against that Arch-bishop, and the Bishop of *Lombardy*. Nor would he promise the Legats to call a Council, under a pretence that it did not belong to them, but to the Arch-bishop of *Mayence* to act in *Germany* as Vicar of the Holy Sec, since he had receiv'd that Privilege from the Predecessors of *Gregory*. It was *Liemar* Arch-bishop of *Breme* who furnish'd King *Henry* with this reply. The Legats insisted and remonstrated that the Power which had been granted to the Arch-bishop of *Mayence*, ended at the Death of that Pope who had given him the Grant; that besides they had a Commission or Power which that Arch-bishop had not; but they were not harken'd to, and were oblig'd to return, after they had suspended the Arch-bishop of *Breme*, and cited him to a Council to be held at *Rome* about the Feast of *S. Andrew*.

The Legats having brought this Answer back to *Gregory*, he wrote word to *Henry*, That tho' he had not satisfied him in the business relating to the Arch-bishop of *Milan*, yet he was very well pleas'd with his Submission, and with the Civilities he shew'd to his Legats: That he was willing to have another hearing of that Affair, to see whether any alteration ought to be made in the Judgment that had been pronounc'd against that Arch-bishop. By this very Letter, he gives him to understand, that he had cited to the Synod to be held at *Rome* the beginning of the next Lent, *Sigefroy* Arch-bishop of *Mayence*, and the Bishops of *Bamberg*, *Straßbourg* and *Spire*; to give an account of their advancement to the Episcopacy, and of their Morals: He desires that he would oblige them to come, and send Deputies along with them, who should give in their Testimony of their Lives and Conversations. This Letter is dated *December 7th 1074*. There is likewise another Letter of the same date directed likewise to *Henry*, wherein he expresses a great deal of Affection to him, and prays him not to hearken to their Counsels, who were willing to sow Dissensions between them. He tells him of the Afflictions which the *Eastern* Christians labour'd under, and assures him that he had provided several *Italian* Lords to go to their Assistance, and that he had already Fifty thousand Men who were ready to follow him, if he would Head them, and March as far as our *Saviours Sepulcher*. That he is the more inclin'd to undertake this, because it would be a means of reuniting the *Greek* Church to the *Latin*, and of reducing the *Armenians* and all the other Orientals into the Bosom of the Church. But forasmuch as it was a business of great Consequence, he ask'd his Advice and Assistance, and declares that

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if he should go, he would leave him Protector of the Church of *Rome*. These two Letters are the Thirtieth, and one and Thirtieth of the Second Book.

Some Days before this, the Pope had summon'd to the Synod of *Rome*, by the Twenty eighth, and Twenty ninth Letters of the Second Book, *Liemar* Arch-bishop of *Breme*, *Sigefroy* Arch-bishop of *Mayence*, *Orbo* Bishop of *Constance*, *Garnier* of *Strasbourg*, *Henry* of *Spire*, *Herman* of *Bamberg*, *Imbric* of *Augsburg*, and *Adelbert* of *Wirtzburg*.

The Pope's Decree against those who were guilty of Simony, and against the Clerks, who either kept Concubines or were Marry'd, remov'd in *Germany*, *Italy*, and *France* a great many Ecclesiasticks out of their Places, who were found guilty of Simony, or of having unlawful converse with Women. These Men not only complain'd of this Yoke which the Pope would impose upon them, but they likewise inveigh'd against him, and accused him of advancing an insupportable Error and such as is contrary to the Words of our Saviour, who says that all Men are not able to live continently; and contrary to the Words of the Apostle, who enjoins those who cannot live continently, to Marry. They added, that this Law he would impose on them, which oblig'd them to live like Angels by offering force to the ordinary course of Nature, would be the Cause of great Disorders: That moreover if the Pope persisted in his Resolution, they had rather renounce the Priesthood than Marriage, and let him see if he could get Angels to take care of their Flocks, since he would not make use of Men. This was the Language of these corrupted Ecclesiasticks, according to the account of an Historian of that time. But the Pope for his part press'd the Execution of his Decree, and wrote very warm Letters to the Bishops to oblige them to take strict care of it. The Arch-bishop of *Mayence* doing his utmost therein, found how difficult it was to root out an Abuse so inveterate and so general as this was; and before he proceeded against the Refractory, he gave them six Months time to reclaim. Lastly, having call'd a Synod at *Erford* in *October*, he told them in express Terms that he was oblig'd to put the Pope's Decree into Execution, and that they were oblig'd either to renounce their pretended Marriages, or else their Attendance on the Altar. When they found they could not by their Prayers prevail upon him to alter his Resolution, they withdrew from the Council in a great Rage, threatening the Arch-bishop either to turn him out, or to kill him. The Arch-bishop to pacify them, order'd them to be call'd back again; and promis'd, when an Opportunity should offer, he would send to *Rome* and endeavour to work the Pope over to another Mind. The next Day he propos'd to them the Question about the Tenth.

The Decree of *Gregory* met with no less opposition in *France*, *Flanders*, *England* and *Lombardy*, than it did in *Germany*, as we are inform'd by several Letters sent by this Pope to the Princes and Bishops of these Countries; and this opposition rose so high at *Cambray*, that they caus'd a Man to be Burnt who had asserted that those who were guilty of Simony, and the Marry'd Priests ought not to celebrate Mass or any Divine Office; and that no Man ought to assist them therein. This we find related in the Twentieth Letter of the Fourth Book.

This Opposition did not discourage *Gregory* VII. in the least; on the contrary he wrote several Letters to the Bishops and Princes, whereby he enjoins them to put his Decree in Execution, and not to tolerate Clerks guilty of Simony, nor such as were Marry'd or kept Concubines. Upon this Head, we may consult the Thirtieth Letter of the First Book directed to the Arch-bishop of *Salzburg*, dated *November* 15, 1073. the Five and fortieth of the Second Book directed to *Radulphus* Duke of *Sabia*, and to *Berthold* Duke of *Carinthia* dated *January* 11, 1075. the Sixty first directed to *Dietwin* or *Theodwin* Bishop of *Liege*, whom he charges with Simony: The Sixty second directed to *Sicard* Bishop of *Aquila* dated *March* 23. The Sixty sixth to *Burchard* Bishop of *Halberstat*, of the same Month: The Sixty seventh to *Anno* Arch-bishop of *Cologne*: The Sixty eighth to the Archbishop of *Magdebourg* bearing the same date: The Tenth and Eleventh of the Fourth Book directed to the Count and Countess of *Flanders* dated *November* 2, 1076. the Twentieth of the same Book: Lastly, he order'd an Apology of his Decree to be issued out in the nature of a Manifesto, wherein he very much exalts the Authority of the Holy See, and the Decretals of his Predecessors.

The Council of
Rome in
the Year
1075.

The Synod call'd at *Rome* by the Pope the Year before, was held there about the end of *February* this Year. He therein Excommunicated Five Persons belonging to King *Henry's* Court, who were the Instruments of that Prince in selling of Benefices: He suspended from their Episcopal Functions *Liemar* Arch-bishop of *Breme*, *Garnier* Bishop of *Strasbourg*, *Henry* of *Spire*, and *Herman* of *Bamberg*. He likewise therein suspended *William* Bishop of *Pavia*, and *Cunibert* Bishop of *Turin*, and depos'd *Dennis* of *Placentia*, without any hopes of being reestablish'd. Some of these Bishops went to *Rome* for Absolution: The Bishop of *Bamberg* was likewise in the way thither, and sent Deputies beforehand by Presents to corrupt the Bishops who were his Judges; but seeing he had no hopes left, he return'd again, after promise made of retiring into a Monastery. Upon his return, instead of performing his promise, he enter'd again into the possession of his Church, and committed there new irregularities. This oblig'd the Pope to renew his sentence of Condemnation issu'd out against him, and withall to excommunicate him. This is what *Gregory* wrote to the Clergy and Laity

of Bamberg, to Sigefroy of Mayence, and to King Henry by Three Letters of the Third Book Gregory VII. dated July 20, 1075. In the last he commends that Prince for opposing those who were guilty of Simony, and for using his utmost endeavours to oblige the Clergy to live in Celibacy.

King Henry willing to hold a fair Correspondence with the Pope, whom he thought fit to keep his Friend, as long as the War between him and the Saxons lasted, sent two Embassadors to him before August. By them he sent him Word, that since all the Princes of his Dominions wish'd more to see them at variance than in Peace, he sent him these two Persons privately, to manage the Peace between them. That he would not have any one know any thing of it, but his Aunt Beatrice and Matilda. That when he return'd from his Expedition against the Saxons he would send other Embassadors to him to acquaint him of his Mind, and to testify to him the respect he bore to the Holy See. The Pope having receiv'd this Letter, return'd him this Answer, That he was heartily glad to find he had trust'd this Negotiation to Persons of Piety, and that he was ready to receive him into the Bosom of the Church, without exacting any thing else from him, but that he would follow the wholesome Counsels which he had to give him. At the close of his Letter he exhorts him to use the Saxons with Clemency, to turn the Bishop of Bamberg out of his Bishoprick, and to put another in his Place. This Letter which has no date, is the Seventh of the Third Book.

When Henry had Conquer'd the Saxons, he began to put a Slight on the Pope's Favour; and instead of sending a private Embassy to him according to his promise, he resolv'd to make it publick. This gave the Pope to understand, that he did not care how the Affair was Canvass'd, as he sent word to Beatrice and Matilda by the Fifth Letter of the Third Book, which bears date September 11, 1075.

Much about the same time he who was in possession of the Arch-bishoprick of Milan against the Pope's Will, dy'd, and Henry put up in his place a Clerk of the Church of Milan nam'd Tedald, without taking any notice of the Person whom Gregory pre ended to be the lawful Arch-bishop of the place. Immediately upon this the Pope wrote to Tedald and to the Suffragans of the Arch-bishoprick of Milan, to prevent his Ordination; and cited him to the Synod which was to be held at Rome. These Letters are the Eighth and Ninth of the Third Book dated September 7th, and October 10th, 1075. That very Day he wrote a long Letter to King Henry, by which he exhorts him to separate himself from the Communion of those who were Excommunicated by the Holy See, and to receive immediate Absolution from some Bishop who had receiv'd Commission from him to grant it to that Prince. He tells him, that he is surpriz'd to see, that tho' in his Letters he expresses all manner of respect and submission to the Holy See, yet he opposes the Canonical and Apostolick Institutions thereof; and particularly that he had not kept to the promises which he made to him by the Princess his Mother, and by his Legats concerning the Church of Milan; and that on the contrary he had bestow'd the Bishopricks of Spoleto and Fermo to the prejudice of what had been injoyn'd by the Holy See: He exhorts him to a sincere submission to the Sanctions of the Holy See, and to put them in Execution: And he promises him however that if he could shew him by Persons of Prudence and Piety, how an Accomodation might be found out, he would very readily lay hold on it for his Satisfaction.

About the end of this Year, the Pope fell out with Cincius, Son of Alberic, the Prefect of Rome; and after he had Excommunicated him, he cast him into Prison, if Benno may be credited in the Case. Cincius having made his Escape, conspir'd against the Pope; and having rais'd a Troop of Soldiers, set upon him unawares on Christmast Day, whilst he was celebrating Mass in his Pontifical Robes, seiz'd upon his Person, drew him by Violence out of Church, and shut him up in a strong House. No sooner was this News spread about Rome, but the People flock'd in great Multitudes to the House of Cincius to storm it, and to oblige him to release the Pope. Cincius finding that he was constrain'd to do it, made the Pope to promise him, before he set him at liberty, that he would not do any thing to him, or his Accomplices. But the People being inrag'd burnt and pillag'd the Revenues belonging to Cincius both within and without the City. Cincius for his part burnt and demolish'd all that belong'd to the Church of Rome. This Contest held for some Days, being fomented by Guilbert Archbishop of Ravenna, who had excited Cincius to this undertaking. But at last Cincius was constrain'd to leave off, and to depart from Rome to go to the Emperor. Guilbert likewise retir'd, pretending to be reconcil'd to the Pope, tho' his design was to create him new troubles. This he did by joyning himself with Tedald Arch-bishop of Milan, the Bishop of Lombardy, Cardinal Hugh, and several others of the Clergy of Rome.

King Henry being very much dissatisfied with the Pope, who had treated his Embassadors unkindly, and had sent him a Nuncio who had discours'd with him in an haughty and threatening Air, was easily persuaded by Cardinal Hugh, and the other Bishops and Lords, the profess'd Enemies of Gregory, to abandon the Interests of a Man who treated him with an intolerable severity. To bring this about, he wrote a circular Letter to the Bishops and Princes of the Empire, by which he implores their Assistance in the urgent necessity he lay under, and in that oppression under which both the Empire and Church labour'd through

The Pope is
Arrested by
Cincius

King Henry's
Letter

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The Letter of Thierry Bishop of Verdun. The Letter of Engelbert Arch-bishop of Treves. The Assembly of Worms against Gregory VII. held in the Year, 1076.

the Tyranny of *Hildebrand*, who design'd to take upon himself alone the Regal and Sacerdotal Authority contrary to divine Institution, which has committed the One to Princes, and the Other to Bishops: To the prejudice of which Institution he design'd to deprive him of the Kingdom and his Life, after he had depriv'd the Bishops of their Priesthood. That in this publick Grievance both of Church and State, he invites them to meet at *Worms* about *Septuagesima*, to take such measures as might conduce to the good of the Church, and the honour of the State. *Thierry* Bishop of *Verdun*, wrote likewise a circular Letter in his own Name to all the Prelates and Princes of the Empire, which was full of Investives against *Gregory VII.* in which he declares that they ought to proceed to the Election of a new Pope. *Engelbert* nominated to the Arch-bishoprick of *Treves*, wrote likewise another Letter no less abusive than the former. Lastly, all the Bishops of *Germany* were so dissatisfied with *Gregory VII.* because he had declar'd publickly that there was not one single Man among them who was a lawful Bishop, and that he would oblige all of them to resign their Bishopricks to him, and to hold them from him, as he had already serv'd several of them; that they all declar'd openly against him. They thereupon met together in great Numbers at *Worms* on the day appointed, where Cardinal *Hugh*, (whom the Pope had Depos'd and Excommunicated a few days before) with *Guilbert* of *Ravenna* met, and preferr'd several things against the Life, Conduct, Election, and Constitutions of *Gregory*. Upon this Charge, the Assembly declar'd that *Hildebrand* could no longer be look'd upon as lawful Pope, and all the Bishops Subscrib'd to his Condemnation. *Herman* of *Metz*, and *Adelbert* Bishop of *Wirtzbourg*, were the only Persons who made any scruple: But *William* Bishop of *Utrecht*, who very warmly maintain'd the Interest of the King, oblig'd them to Subscribe, by saying, That they must either do that, or renounce the Allegiance which they ow'd to their Prince. Afterwards they wrote a Letter to *Gregory*, in the Name of the Arch-bishops of *Mayence* and *Treves*, and of Four and forty Bishops of *Germany*, by which they declar'd to him, That tho' they knew he had been advanc'd to the Papal Chair contrary to all manner of Right, yet they had thought fit to tolerate his Intrusion, in hopes that he would have made amends for these criminal Beginnings, by his Probity, and the good Services he would do the Church: But that the miserable Estate of the Universal Church, was a sufficient demonstration that the sequel of his Actions was answerable to these unhappy Beginnings. That tho' our Saviour had recommended Peace and Charity as the principal Character of Christians, yet he on the contrary, sow'd Divisions in the Church by his Novelties, and tore it in pieces by his proud Cruelty, or rather by his cruel Pride. That he was the Head of the Schism, and that he had created Confusion and Trouble to the Members of the Church, who before his Time liv'd in Union and Peace, by blowing up the Flames of Discord in all the Churches of *Italy*, *Germany*, *France* and *Spain*. That he was desirous to strip the Bishops of that Power which they receiv'd in their Ordination from the Holy Ghost; and had deliver'd them up to the fury of the People, who could not endure any Bishops or Priests, but those who had by an unworthy Complaisance beg'd their Power and their Priesthood from his Pride. That he had been the cause of great Confusions between the Members of JESUS CHRIST; subverted the Subordination which was requisite to be observ'd among them; and destroy'd the Rights and Privileges of all other Bishops, by asserting that as soon as ever he should have notice of the Offence of any one of their Diocessans, the Bishops should have no farther any Power of binding or loosing them. That since they could not find in their Consciences to leave the Church in the danger to which it was expos'd by his continued Outrages, they thought it proper to acquaint him with that, which they were hitherto willing to pass by in silence, viz. That he had never been capable of being lawfully seated upon the Holy and Apostolick See, because he had taken an Oath in the Life time of the Emperor *Henry* of blessed Memory, that he would never be Pope, nor suffer any other to be advanc'd to that Dignity without the consent of that Emperor, or his Son after him. That he had formally renounc'd the Popedom, in order to bring over the other Cardinals to do the like. That in the time of Pope *Nicholas II.* he himself had been the Author of a Decree made in a Council of One hundred and fifteen Bishops, importing that no Pope should be made but who was Elect'd by the Cardinals, acknowledg'd by the People, and approv'd of by the King. That he had transgress'd all these Promises and all these Sanctions: That moreover he gave a great scandal to the Church, by holding too great a familiarity with a Woman (meaning *Matilda*) and that it became a general complaint, that all the Affairs of the Church were manag'd by the Counsels of Women. That one cannot complain too much of the unworthy Treatment he shews to Bishops. Therefore for as much as 'tis evident, that by Perjury he entred upon the Papacy; that he has disturb'd the Church by his dangerous Novelties; and scandaliz'd it by the irregularity of his Life, they renounce that Obedience which they never promis'd him, and would no longer esteem him as an Apostolick Pope, since hitherto he has not esteem'd them as Bishops. *Rowland* a Clerk of the Church of *Parma* was fixt upon to carry this Letter to *Rome*; to declare to *Gregory* that he should renounce the Popedom; and to protest that all he should do or injoin for the future should be Null. This Clerk attended by the Envoys of King

Henry,

Henry, came to Rome the day before the Pope held his Synod which was immediately before the first Week in Lent. He deliver'd the Letter of the Assembly of Worms to Gregory, and made those Declarations and Protestations, which he had been order'd.

Gregory without being startled at it held his Council on the Morrow, and caus'd the Letter which had been brought him, to be read in the presence of those who assisted therein. Rowland did there renew the Denunciation he had made, threatening that if he would not obey and relinquish the Holy See, the King should be at Rome before Whitsontide, and turn him out by force, because he was a Wolf and not a lawful Shepherd. King Henry's Envoys made the same protestations. But for all this, the Courage of Gregory VII. was not abated; on the contrary, fir'd by this Affront, he began by excommunicating Sigefroy Archbishop of Mayence, and by suspending the other Bishops of Germany, who had any hand in this undertaking; he pronounc'd likewise a Sentence of Excommunication against the Bishops of Lombardy, and against several Bishops beyond the Mountains, who were charg'd with Simony or other Crimes; and lastly, he declar'd King Henry to have forfeited the Kingdoms of Germany and Italy, and his Subjects absolv'd from the Oath of Allegiance, and thundred out a Bull of Excommunication against that Prince.

The Pope immediately publish'd this Sentence, and directed it to all the Faithful, with a very warm Letter against the Proceedings of the Bishops and King of Germany. This is the Sixth Letter of the third Book, where 'tis misplac'd among the Letters of the Year, 1075. whereas it was not written till after the Council held the first Week in Lent, in the Year, 1076.

This Excommunication made an Impression on a great many Peoples Minds. The Enemies of King Henry made use of it to promote their Designs, and it serv'd as an Umbrage to the League which the Princes and Lords of Germany renew'd against him. It likewise shock'd some of those who assisted at the Assembly of Worms; and amongst others, Udo Arch-bishop of Treves, who went express to Rome, to procure his Absolution, and be reconcil'd to Gregory; and being return'd to Germany, he was one of the first who maintain'd, That they ought not to communicate with the King, till such time as he should be reconcil'd to the Pope. The Archbishop of Mayence and a great many more became of the same Mind, and there were but a very few of the Prelates who would venture to stand to what they had done. The Pope for his part, made sure of the Forces and Places belonging to Matilda, the Widow of Godfrey Duke of Lorrain, who dy'd this year in his Duchy, being parted from his Wife a long time before. This Princess was Daughter to Beatrice the Sister of the Emperor Henry III. and to Boniface Lord of Lucca. She was possess'd of a very considerable Estate in Italy, having the Sovereignities of Lucca, Parma, Reggio, Mantua, and a part of Tuscany under her. She has wholly wedded to the Interests of Gregory VII. who likewise espous'd her Interests with all the warmth imaginable.

Whilst Affairs stood in this posture, Gregory thought that before he broke out into an open War, it was advisable to use his fresh endeavours to bring over King Henry to submit to what he was minded to require of him. To forward this design he directed a Letter to all the Bishops, Abbots, Priests, Dukes, Princes, Knights, and in general, to all the Faithful of the Roman Empire, wherein after he had declar'd what he had done in favour of Henry, and the base returns he had receiv'd for it; he exhorts them to prevail upon this Prince to do Penance, that so he might be reconcil'd to the Church, declaring that if he would not hearken to their Counsels, they ought to convene together to consult the Wellfare of the Universal Church. He puts them in mind of holding no Correspondence with those who were not separated from Communion with Henry. To conclude, he calls God to witness, that he had no temporal Advantage in his eye, but the Wellfare of the Church was the only Motive of what he did. This Letter which is the First of the fourth Book, bears date July 25, in the Year, 1076.

Within a while after Herman Bishop of Metz, who kept Neuter in this Affair, wrote to Gregory, to ask him whether the Bishops who communicated with Henry were excommunicated, and at the same time he takes notice to him that there were some Persons who maintain'd, that a King could not be excommunicated. Gregory answer'd him by the Second Letter of the same Book written at Tivoli, August 25. That there was no question to be made but that all those who communicated with King Henry (if it be lawful to call him King) were excommunicated: And that with respect to those who say that a King ought not to be excommunicated, there was no need to return them an Answer, since their Opinion was so Ridiculous. However, he did not stick to prove that Kings might be excommunicated from the example of Pope Zachary, by whom he says the King of France had been depos'd, and his Subjects absolv'd from their Oath of Allegiance to him: From several Privileges which are among the Letters of S. Gregory, wherein he declares the Kings and Princes excommunicated, and depriv'd of their Dignity who shall infringe them. He subjoyns the instance of Theodosius; and lastly he alledges as a convincing Argument, that when JESUS CHRIST gave S. Peter the Power of feeding his Sheep, and the Power of Binding and Loosing, he excepted no Person from it. Afterwards he gives Herman to understand

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stand, That he had granted some Bishops a Power of Absolving the Bishops and Grandees who would separate themselves from communion with King Henry; but that he had forbidden them to grant Absolution to that Prince till such time as he was assur'd by good credible Witnesses of his Repentance, and the satisfaction he would make, since he knew very well that there were Bishops enow who would not scruple to absolve him, if he had not forbidden it.

'Tis much in the same Air he wrote Eight Days after a Second Letter to the Prelates and Grandees of Germany, wherein after protestation made that it was neither Pride nor Interest which mov'd him to excommunicate King Henry, but only for the welfare of the Church, he prays them to be tender of him, if he did sincerely Repent: Upon condition however that he would turn out of his Council those excommunicated Persons who were guilty of Simony, and for the future follow the Advice of those who value the welfare of the Church above their own Interests: That he would look upon the Church as his Mistress, and use her no longer as a *Servant*: That he would no longer defend such Customs as were contrary to the Liberties of the Church; but follow the Doctrine of the Holy Fathers: That if he gave them an assurance of performing these and other things which with Reason might be required of him, they shall give him notice thereof by their Deputies, that so they might consult together what is best to be done on that occasion; but that he absolutely forbids them to absolve him from his Excommunication, till they had receiv'd an Approbation in writing from the Holy See for it. That if he would not repent, they ought to proceed to the election of a Prince, who would discharge the Duties aforementioned, and that they ought to inform him of the Conversation and Manners of the Person they shall elect, that so he might confirm their Election: That with regard to the Oath which they had taken to the Empress Agnes, in case her Son should dye before her, they ought not to be concern'd about it, because they might very well perceive that she had no longer a Right thereto, whether she oppos'd or consented to his being Deposed: That upon the whole, they should let him know who the Person was whom they design'd for Emperor, after they should have resolv'd to Oath Henry. This is the Third Letter of the Fourth Book. It was no sooner receiv'd in Germany, but the Princes and Grandees of the Empire resolv'd to meet at Tribur or Oppenheim, to consult of the measures they ought to take. Radulphus Duke of Suabia, and the Dukes of Bavaria and Carinthia, with the Bishops of Wirtzburg and Wormes, having held a Conference at Uima, appointed this Convention to be on the Twenty sixth of October, and acquainted therewith all the Princes of the Empire, and the Pope, who sent thither two Legats, to wit Sigehard Patriarch of Aquileia, and Alman Bishop of Passaw. These Legats declaim'd against the Conduct of Henry, and desir'd that they would elect another King in his stead. Henry for his part sent every Day his Deputies to promise the Legats, that he would correct what he had hitherto done amiss, and that he would make reparation for it by consulting the Welfare of the Church for the future: That if they mistrusted his Promise, he was ready to confirm it by his Oath, and to give Hostages for a security thereof. They return'd him this Answer, That they could not tell how to rely on his Words, since he had falsify'd them so often already. That nothing but the very utmost extremity could have brought the Holy See to use such methods, after it had try'd all other: That it had waited his leisure as long as possible; but that at present it could not forbear laying hold of an Opportunity which offer'd it self of placing on the Throne a Person worthy to fill it. After several Conferences of this Nature, both Parties were ready to Engage, for the two Armies were over against each other, on either side of the Rhine, when the Lords of Suabia and Saxony sent their Deputies to the King with this Declaration, That tho' he had behav'd himself very ill towards them, and tho' the Crimes laid to his Charge were evident, yet they were willing to submit the Determination thereof to the Holy See. That they would prevail upon his Holiness to come to Augsburg about the Feast of the Purification, to determine this Affair in a general Assembly of the Princes of the Empire: That if he could not get his Absolution in a Year's time, he should be depriv'd of his Right for ever: That in the mean time he should disband his Army, and withdraw to Spire with the Bishop of Ferdin, and several other Ministers, who were not excommunicated; that he would lay aside all his ensigns of Royalty; and forbear going to Church; that he should restore the Church of Wormes to its Bishop; and that he should order the Garrison which he had thrown into that City to march out. The King finding his Forces to be in a bad Condition, esteem'd it a happiness to extricate himself out of these Difficulties, tho' upon such dishonourable Terms. He therupon promis'd to gratify them in their demands, took his leave immediately of the Archbishop of Cologne, and of the Bishops of Bamberg, Stratzbourg, Basil, Spire, Namburg, Osnabruck, and others who were excommunicated; caus'd the Garrison of Wormes to march out, disbanded his Forces, and withdrew to Spire. The Princes of Suabia and Saxony being satisfied with his Submission, sent the Pope word of all that happen'd in their Convention, and pray'd him to come to Augsburg to put an end to this Affair. The King whose Interest it was to be beforehand with the Pope, and to get his Absolution as soon as possible, set forward on his Journey to the Pope about the end of the Year; and understanding that his Enemies had seiz'd upon the Passes which open'd into Italy, to apprehend him,

The Con-
vention at
Oppen-
heim.

King Hen-
ry's Jour-
ney into
Italy.

him, he went through *Burgundy* and *Savoy*, and with much ado enter'd *Italy*. He was Gregory VII. there receiv'd very honorably by a great many, who promis'd him all manner of Assistance. In the mean time the Pope upon the intelligence he had receiv'd from the Princes of *Germany* set forward on his Journey, and came as far as *Vercell*, where having understood that King *Henry* was come into *Italy*, and had rais'd some Forces, he withdrew to the Castle of *Canossa* in the Diocese of *Reggio*, which belong'd to the Princess *Matilda*. Whilst he was there, a great many Bishops and several Lords of *Germany* waited upon him, to receive their Absolution at his Hands. He enjoyn'd them to Fast for some time in Cells, and afterwards gave them Absolution according to their request, upon condition that they should hold no Correspondence with *Henry*, till such time as he was reconcil'd to the Holy See. In the mean time the King carry'd on his Reconciliation by the Mediation of *Matilda*, the Abbot of *Cluny* and several other Lords, and very earnestly requested that he would take off the Excommunication issu'd out against him, promising that he would always be ready to answer the Accusations of his Enemies, and to refer all to the Pope's Determination. At last *Gregory* consented to grant him Absolution, provided he would come in Person, and humbly sue for it. This Prince resolv'd to submit to it, rather than be entirely dispossest of the Empire by the Princes of *Germany*. He thereupon came to *Canossa*, and entred the Outworks of that place bare-footed, without any ensign of Regal Dignity. He waited three Days together at the Castle Gate, without receiving any Answer from the Pope. On the fourth Day, after several Conferences, the Pope granted him Absolution, upon condition that he would appear at the time and place which he should appoint, to answer to the Accusations brought against him by the Princes of *Germany*, whereof the Pope shall be Judge; and that he shall either leave or keep his Kingdom, according to the Sentence he shall pronounce: That till that time, he shall not assume to himself any Character of the Royal Dignity; nor perform any Act of Sovereignty, unless receiving of such Revenues as were necessary for his Subsistence: That all his Subjects should be absolv'd from their Allegiance both before God and Men: That he should remove *Robert* Bishop of *Bamberg*, and *Ulrick* Bishop of *Costheim* from his Person; and that if he faild in the Observation of any one of these Articles, the Absolution which he receiv'd should be Null and Void: That from thenceforth he should acknowledge himself to be Guilty, and should not require any longer to be heard in his own Defence: Lastly, He bound himself by Oath to submit to the Judgment which the Pope should make, or come to the Agreement which he desir'd; and if the Pope should cross the Mountains, he should give him free Liberty of coming and going, without offering him any Molestation. These Articles were Sign'd and Sworn to by *Henry*, January the 28th, in the Year, 1077. and as Gurantees of his Word, he offer'd the Princess *Matilda*, *Hugh* Abbot of *Cluny*, the Bishops of *Vercell*, *Naumburg*, and several Lords. Afterwards the Pope celebrated Mass, and having taken a Consecrated Host in his Hands, and directing his Discourse to King *Henry*, he told him, That for a proof of his being Innocent of the Crimes laid to his Charge, he would take the Sacrament upon it; and if his Majesty were as Innocent of the Crimes laid to his Charge, he conjur'd him to do the like. This proposal somewhat puzzled the King, who perhaps was not very much dispos'd to communicate. Some Historians relate that he shifted it off by saying, That this proof of his Innocence would not perhaps be satisfactory to the *German* Princes, who were not there present: Others say, That he did receive the Communion from the Hands of the Pope. Let the Case be how it will, 'tis certain that after Mass, he was treated very nobly, and sent away with manifest tokens of Friendship and Reconciliation. These Matters of Fact are apparent from the Relation of cotemporary Authors, and from the Letter which *Gregory* wrote immediately after to the Princes of *Germany*, which is the Twelfth of the fourth Book.

Henry repented of this Action as soon as he had done it; for the *Italians* of *Lombardy* perceiving how disadvantageous the Agreement would be to them, ridicul'd him for what he had done, and cast reproaches upon him for it, telling him, That for their parts, they did not value the Excommunication of a Man, who had himself been very justly Excommunicated by the Bishops of *Italy*; who was possess'd of the Holy See by Simony; who had stain'd it by several Murders, and polluted it by his Adulteries: That his Majesty had receiv'd a Treatment unworthy of himself, and cast such a Blot upon his Honour, as could never be wip'd off, by submitting to an Heretick, and to an infamous Person: That they were very unfortunate in having made choice of one for the Protector of the Justice and Laws of the Church, who had by this dishonorable Submission betray'd the Catholick Faith, the Authority of the Church, and the Dignity of the State. These and such like were the common Discourses of the Princes and Grandees of *Italy*, and which they ventur'd to speak publicly. This render'd *Henry* so odious, that they propos'd to make his Son their King, and to carry him to *Rome* with an Army, there to have him Crown'd by a Pope of their own choosing. *Henry* to clear himself, represented to them that he was necessitated to do what he did; that he had not done it but only for the good of the Publick, and because he could not otherwise satisfy the Pope, and the *German* Lords, who had declar'd against him: That at present being in a place of safety, he would make use of all his strength to revenge the Affront which had been offer'd him. He had much ado after all to pacifie them, and perceiv'd himself

The Complaints which the Lombards made of Henry's Conduct.

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The Con-
vention at
Forcheim,
where Ra-
dulphus
is Elected
King.

himself abandon'd by many, and despis'd by others. This put him upon resolving to break entirely with the Pope, by not observing the Articles agreed upon betwixt them. He recall'd the Excommunicated Bishops, and declar'd publicly that *Gregory* had betray'd him, and that he would be reveng'd of the Affront which had been offer'd him.

On the other side the Arch-bishop of *Mayence*, and the Bishops of *Wirtzburg* and *Mets*, the Duke *Radulphus*, and a great many other Princes and Grandees of *Germany*, appointed a Convention to be held at *Forcheim* the 13th of *March*, and invited the Pope thither, who was still at *Canossa*, where he was detain'd three Months by the Princess *Matilda*. Having receiv'd this Intelligence, he sent Cardinal *Gregory* to King *Henry*, to give him notice that the time was come for the performing of what he had promis'd: That the *German* Princes were to meet *March* the 13th at *Forcheim*, to regulate the Affairs of the Empire: That he ought to be there, to clear himself of the Accusations prefer'd against him. The King return'd him this answer, That since this was the first time of his coming to *Italy*, he had too much business upon his hands to think of returning so suddenly and in so short a time. The Pope having receiv'd this Answer, immediately dispatch'd away his Legats to *Forcheim*, to declare to the Convention, that he could not safely go into *Germany*, or return back to *Rome*, because *Henry* had caus'd all the Passes to be block'd up: And that therefore they should in his Absence consult the Necessities both of Church and State, and do what they thought most proper for the welfare of both.

This Convention was held at the place and time appointed. *Radulphus* Duke of *Suabia* caus'd himself to be Elected King, and was Consecrated by *Sigefroy* at *Mayence*. He immediately sent one to the Pope to acquaint him of his Election, and to assure him of his obedience. *Henry* for his part, pray'd the Pope to assist him against *Radulphus*, to declare his Election Null, and to Excommunicate him. Some Authors report that *Gregory* approv'd of the Election of *Radulphus*, and acknowledg'd him for King: But he himself assures us of the contrary in the Eight and twentieth Letter of the ninth Book, where he calls God to witness that this Election was carry'd on without his Consent and Knowledge; and that the Answer which he had return'd to *Henry*, was to this effect, That he would do him Justice, after he had heard the Arguments on both sides, to know which had the most Right on his side. Upon this he resolv'd to go to *Germany*, and for this end wrote the last of *May*, in the Year, 1077. two Letters, the one directed to the Legats which he had in that Country, and the other to the Princes of *Germany*, wherein he acquaints them of his Intention of coming to *Germany* to decide the difference. That they ought to take all necessary security of the two contending Parties, for his free passage thither; and that if either of the two Parties should oppose his coming, they should esteem him as an excommunicated Person, and acknowledge him as lawful King, who should submit to the Holy See, and was willing to refer himself to its determination. These two Letters are the Three and Four and twentieth of the fourth Book.

Henry foreseeing that if the Pope went into *Germany*, he would not fail of passing a Sentence contrary to his Interests, resolv'd to stop his Journey, and to engage in a War against *Radulphus*, and the other Rebels. The Pope having caus'd several Bishops of King *Henry's* Party to be apprehended, that Prince by way of reprisal, order'd Cardinal *Gerard* Bishop of *Ostia*, who was Legat in *Lombardy*, and *Bernard* Abbot of *Marseilles*, one of the Pope's Legats in *Germany* to be apprehended. *Gregory* being concern'd that the Affairs of *Germany* did not go according to his desires, complain'd of it to *Udo* Arch-bishop of *Treves*, and his Suffragans, and exhorts them to do all they could to divert the Storm which was coming upon *Germany*. The Letter which he wrote to them upon this Subject, bears date the last of *September*, in the Year, 1077. and is the Seventh of the fifth Book.

The Coun-
cil of
Rome in
the Year,
1078.

The beginning of the next Year, the Pope cited *Guilbert* Arch-bishop of *Ravenna* and his Suffragans, with the Bishops and Abbots of *la Marche*, *Fermo* and *Camerina* of *Pentapolis*, of *Emilia* and *Lombardy*, to the Council which was to be held at *Rome* according to Custom the first Week in *Lent*, and assures them by his Letter, (which is the Thirteenth of the fifth Book, dated *January* 28.) That he would do them no harm, and that he would be as indulgent towards them as in Conscience he could be. These Bishops did not think it proper to appear at this Synod, which consisted of almost One hundred Bishops. The Pope did therein renew his Anathema issu'd out already against *Tadald* Arch-bishop of *Milan*, and against *Guilbert* Arch-bishop of *Ravenna*, and suspended them from all Episcopal and Sacerdotal Functions. He therein depos'd (without any hopes of being re-establish'd) *Arnulphus* Bishop of *Cremona*, who was there present, and had own'd himself guilty of Simony, and excommunicated him till such time as he should do Penance. He therein likewise depos'd *Rowland* Bishop of *Trevisi*, for having acquir'd his Bishoprick by taking upon him the Deputation of the Assembly of *Worms*, which had been the cause of the Schism between the Empire and the Papacy, and excommunicated him for ever, if he did not do Penance. He serv'd after the same manner Cardinal *Hugh* of *S. Clement*, as one Condemn'd thrice by the Holy See: First, For having favour'd and supported the Schism of *Cadalous*: Secondly, For having joyn'd himself, when Legat, with Hereticks and Persons Condemn'd by the Holy See for Simony: And Thirdly, for having stir'd up Schisms and Dissentions in the Church.

He

He therein renew'd the Excommunication issu'd out by his Predecessors against the Arch-bishop of Narbonne; and after he had thus determin'd Matters with relation to Bishops, he orders with reference to the Affairs of Germany, that two Legats should be sent into that Country, to hold there an Assembly of Prelates and Grandees of the Empire, wherein they should endeavour to bring things to an Accomodation, or to pass a definitive Sentence in favour of him who had the best Title. And that no Person might disturb the Execution of this design, he excommunicates all such as shall oppose it, and shall hinder his Legats from going into Germany. He therein likewise excommunicates the Normans of Pozzuolo, and interdicts all the Bishops who did not appear at his Synod. Lastly, He prohibits under the penalty of Excommunication, the detaining of those who had been cast away at Sea, or seizing of their Effects. He therein declares the Ordinations made by excommunicated Persons to be Null, and absolves from the Oath of Allegiance all such as had taken it to excommunicated Persons, and prohibits them from paying any Obedience to them. But that the great number of Excommunications might not be the cause of the Damnation of those, who by ignorance, simplicity, fear or contrait were oblig'd to communicate with excommunicated Persons, he exempts out of the Excommunication all Women, Children, Servants, and other Subjects, who had no hand in the Crimes which the others committed, and in general all those who communicated with excommunicated Persons without knowing them to be so. He likewise gives Travellers leave, who are in the Country of excommunicated Persons, to buy what they want of them; and he does not hinder any Man from assisting or shewing any Acts of Charity towards the excommunicate. These Decrees are of the third of March, in the Year, 1078.

This Council being broke up, the Pope wrote to the Bishops, Princes, and other Lords of Germany, sending them word what had been resolv'd upon with relation to the Affairs of Germany: And after having excommunicated all those who should hinder the Execution thereof, he gave them to understand, that the Bearer of his Letter shall agree with Udo Arch-bishop of Treves, who is of King Henry's party, and with some other Bishops of the party of Radulphus, about the time and place of their Assembly, that so his Legats may be there with safety. He wrote likewise in particular to that Arch-bishop, recommending to him the making up of the Peace, and the putting in Execution what had been enjoyn'd in the Council of Rome; and that he might take such measures as were most equitable, he advises him to consult with him who should be chosen Mediator of the other party. These two Letters dated March 9. in the Year, 1078. are the Fifteenth and Sixteenth of the fifth Book.

The Pope wrote and disturb'd himself in vain about the holding of this Convention; Henry would not agree to it, and prepar'd himself for carrying on the War; and even those of the party of Radulphus suspected the Pope's Sentence. Thereupon he wrote another Letter dated the first of June into Germany, wherein after he had declar'd that all the care or pains which he had taken to procure Peace were in vain, because the Enemies of God and the publick Good, who only minded the gratifying of their Ambition, by destroying the Empire, and ruining Religion, hinder'd the holding of the Convention which was propos'd: He enjoyns all the Germans not to assist these Enemies of the publick Peace, and not to communicate with them, giving them to understand that they were excommunicated. Lastly, he assures them that he would never favour the party which was unjust, and prays them not to harbour any such thoughts of him, whatever might be said or written to them about it; for he was one who fear'd God, and who suffer'd every day for his sake. This Letter is the First of the sixth Book.

In the mean time King Henry without minding all these Excommunications, being march'd into Germany at the Head of an Army, and became Master of the Countries of Bavaria and Suabia, which Radulphus had left to retire into Saxony. Radulphus did there raise some Forces, and came before Wirtzburg, and besieg'd it. Henry being come to its Relief, gave Battle to him, which did not prove successfull to him, for several of the Horse, who pretended to be on his side, falling upon him to kill him, put his Army into confusion. The Cavalry fled, the Infantry were cut in pieces, and the Town was taken; but Henry re-took it within a short time after.

About the end of November, Gregory held a Council at Rome, wherein he excommunicat- The Council of
ed Nicophorus Botoniatus, who had seiz'd upon the Empire of the East, after he had outed Michael Ducas. The Envoys of Henry and Radulphus, took an Oath in the Name of their Masters, that they would not hinder the Legats of the Holy See from holding an Assembly in Germany, to put an end to their Conteſts. Lastly, The Pope made in this Council twelve Canons concerning Benefices, and Ecclesiastical Revenues. 1078.

In the First, he excommunicates all Laicks who were possess'd of Ecclesiastical Revenues, and in particular those who had seiz'd upon the Revenues belonging to the Monastery of Mount Cassin. This Decree was made upon the account that Jordanes Duke of Capua, had taken away from that Monastery a Sum of Mony which had been deposited there by the Bishop of Roscella.

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The Second imports, That having understood that several Laicks granted in several places the Investitures of Churches, contrary to the Constitutions of the Holy Fathers, and that this was the cause of great Disturbances, he orders that no Ecclesiasticks shall receive Investiture of any Bishoprick, Abby or Church, from the hands of an Emperor or a King, or any other Laick whatever, and declares that if any shall receive it, his Investiture shall be Null and Void, and he shall be excommunicated, till such time as he has given satisfaction for his offence.

The Third imports, That if any one sell any Prebends, Arch-deaconries, Provostships, or any other Ecclesiastical Benefices, or disposes of them otherwise than the Holy Canons direct, he shall be suspended from his Functions, because 'tis requisite that he who receives the Dignity of a Bishop *gratis*, should likewise dispense the things which belong to it *gratis*.

The Fourth declares those Ordinations to be Null, which are made for Money, or at the Solicitation of any one, or in consideration of any Service done for that purpose; and all such as are not made by the joynt consent both of Clergy and Laity, or such as are not approved of by those to whom the Consecration of elected Persons does belong.

The Fifth imports, That such Pennances as are not proportion'd to the Quality of the Crimes committed are insignificant; and that they who cannot bear Arms, or exercise a Trade without falling into Sin, ought to quit their Profession or Trade: And that those who bear any Malice to, or detain any Goods of their Neighbour, shall be reconcil'd and make full restitution to him, before they shall be admitted to Communion.

The Sixth, prohibits Laicks from possessing Tenthis, what Title soever they may have thereunto.

The Seventh, enjoyns abstinence from Meats every *Saturday*, unless some solemn Festival fall thereon.

The Eighth imports, That no Abbot shall be possess'd of the Tenthis, or other Ecclesiastical Revenues which of Right belong to the Bishop, unless by the Authority of the Pope, or by the License of the Bishop of the place.

The Ninth, That Bishops shall not impose any new Burden on the Abbots or Clergy.

The Tenth, That all those who are possess'd of any Revenues belonging to the Holy Sec, or know of any who do possess them, shall be bound to discover it, under the Penalty of paying Fourfold.

The Eleventh, That the Bishops who shall permit the Priests, Deacons, or Sub-deacons of their Diocess to live Marry'd, shall be suspended of their Functions.

The Twelfth, That all Christians shall endeavour to offer something at the Celebration of the Mass.

The Council of
Rome, in
the Year
1079.

The next Year Gregory held another Council the beginning of Lent, in which *Berenger* abjur'd his Error. After this the Envoys of *Radulphus* complain'd to the Council, That King *Henry* offer'd great Violences to the Ecclesiasticks of *Germany*. Several Bishops of the Council propos'd to excommunicate him; but the Pope thought it more advisable to put it off, and contented himself with taking an Oath from his Envoys, who swore that their Master should send Persons with Pass-ports for the Pope's Legats to go safely into *Germany*, and should submit to their Judgment. The Envoys of *Radulphus* took likewise an Oath, That their Master should either come, or send Deputies to the Assembly, which the Pope or his Legats should appoint, and that he should submit to the Judgment of the Holy Sec. The Arch-bishop of *Aquileia* likewise promis'd to be faithful for the future to Pope Gregory, and his Successors; to make no attempt on their Persons or Estates; and to be in all things submissive to them. In this Synod were excommunicated and depos'd, without any hopes of being re-establish'd, *Tedald* Arch-bishop of *Milan*, the Arch-bishop of *Narbonne*, *Sigefroy* Bishop of *Boulogne*, *Rowland* Bishop of *Trevisi*, and the Bishops of *Fermo* and *Camerine*. Lastly, The Bishop of *Reggio* promis'd on the Holy Evangelists to quit forthwith his Bishoprick, if the Pope or his Legat should order him to do it.

Gregory upon the Oath taken by the Envoys of the two Competitors, sent away his Legats, as he hints in a Letter written to the Princess *Matilda*, March 3. in the Year, 1079. But King *Henry* finding he had the better of his Enemy, whom he defeated in a Battle near *Fladesheim*, would not permit any Assembly to be held, wherein his Right might be call'd in question; and the Pope's Legats perceiving the success of his Arms, not only abstain'd from acting any thing against him, but likewise seem'd to favour him. Those who were of *Radulphus's* Party preferring their complaints to the Pope about it, and taking notice that it was suspected that he had alter'd his mind, he return'd them this Answer, That tho' all the *Latins* who were of King *Henry's* Party accus'd him of too much severity us'd towards that Prince, he had always objected to them, and declar'd that he would be of no Party, but of that which had Justice on its side; that if his Legats had done any thing contrary to the orders which he had given them, he was very sorry for it, and that he understood that they were constrain'd to do it, either by Fraud or by Force; that he had only given them orders to appoint the time and place, that so he might send his Legats to determine this great Affair; to re-establish the Bishops, and to forbid them

them communicating with excommunicated Persons. This Letter dated October 1. in the Gregory Year, 1079. is the Third of the seventh Book.

Lastly, Gregory in the Council held the beginning of Lent in the Year 1080. after he had renew'd the prohibition of receiving Investitures of Benefices from Laicks; anathematiz'd those who granted them; reiterated the Excommunications issu'd out against Tedald Arch-bishop of Milan, Guilbert of Ravenna, Peter of Narbonne, Rowland Bishop of Trevisi and others; prohibited the Normans of Pozzuolo from invading the Revenues belonging to the Church of Rome; repeated and enlarg'd the Decrees made in the Council of the foregoing year, concerning Pennances proportion'd to the greatness of the Crimes, and the Elections of Bishops: He thunder'd out a terrible Excommunication against King Henry, wherein he anathematiz'd Him and all his Adherents; declar'd him to have forfeited the Kingdoms of Germany and Italy, and all Regal Dignity; forbad all Christians to obey him; and bestow'd the Kingdom of Germany on Radulphus, Elected by the Princes of Germany: And Lastly, Exhorts all of them to take up Arms against Henry, to divest him of his Dominions.

When the News of Henry's Excommunication was brought to Germany, it incens'd those of his Party against the Pope, who meeting at Mayence about Whitsontide, resolv'd to endure him no longer on the Papal Chair. But that his Deposition might be the more solemn, they appointed a Council to be held at Bresse, which was made up of Thirty Bishops, Bresse and a great many Princes of Germany and Italy. They there unanimously depos'd Hildebrand, because, say they, it is manifest that it was not God who Elected him, but that he caus'd himself to be Elected by Fraud and for Money; because he overthrew the Order of the Church; disturb'd the Empire; threatned Death to a Catholick King, and a lover of Peace; defended a perjurd King; sow'd discord among those who were at Peace, and scandaliz'd the Church. They likewise cast Reflections upon him, calling him Obstinate, Perverse; a Preacher up of Sacrileges and Combuitions; a Protector of perjurd Persons and Homicides; a Disciple of Berenger, who call'd in question the reality of the Body and Blood of JESUS CHRIST in the Eucharist; a Sorcerer; a Necromancer possess'd by an evil Spirit; an Heretick; an Infidel. For these Reasons they thought that he ought to be depos'd and turn'd out of the Chair, and that if he did not recede of his own accord, he ought to lye under a perpetual Condemnation. They Elected in his stead Guilbert Arch-bishop of Ravenna, one of the principal Actors in this Tragedy, who took upon him the Name of Clement III. All this was done June 25, in the Year, 1080.

After the Assembly, Henry wrote a Letter to Hildebrand (for so he calls Gregory) in these Terms: " Henry by Divine Providence, and not by Usurpation, King, to Hildebrand who is no longer Pope, but a Wicked Monk. You very justly deserve this Title, having been the cause of that Confusion, which the Church at present labours under, and which is so great that there is scarce a Man but has had his share in your Curses. For without making much mention of other Things, you have lay'd under your feet Arch-bishops, Bishops, Priests, and others of the Lord's Anointed, to get the Applause of the People, and to make them believe that you know every thing, but that they know nothing. WE have born with you as long as WE thought WE might with safety do it without prejudice to the Holy See; but you fancy'd that WE did that out of fear, which Humility put US upon doing. You have advanc'd your self against the Regal Power; you have dar'd to threaten to divest US thereof, as if it were you who had bestow'd it on US, and as if WE had not receiv'd it from God, who has call'd US to the Empire, but not you to the Papacy; for you were advanc'd thereto by Craft and Fraud, and by your Money gain'd the favour you had. This favour you thus gain'd has put you upon making use of the Sword to ascend the Throne of Peace, and being mounted thereon, you have disturb'd the Peace, by Arming the Subjects against those whom they ought to obey, by bringing a contempt on those Bishops whom God hath call'd, even you who who had no call. You your self have assaulted OUR Royal Person, though an Anointed King, and one who could not be call'd to Account but by God alone, nor be depos'd for any other Crime but that of Apostatizing from the Faith. For as much therefore as you are Anathematiz'd and Condemn'd by OUR Sentence, and by the Sentence of OUR Bishops, quire the Holy Apostolick See which you have unjustly usurp'd, and let another take your Office, who exercises no Violence under the Umbrage of Religion; but who Teaches the pure Doctrin of S. Peter. WE Henry by the Grace of God King, with all our Bishops, enjoyn you to descend from the Papal Chair.

Henry at the same time wrote likewise to the Laity and Clergy of Rome, that Hildebrand being depos'd, he order'd them to turn him out of the Holy See, and to receive him in who had been Elected in his place. He sent likewise Embassadors to the Christian Kings and Princes, to prevail upon them to Recognize Clement, and to withdraw their Obedience from Gregory.

From Words they came at last on both sides to Blows. The Pope, to make his party good against Henry, reconcil'd himself with Robert Guiscard Duke of Pozzuolo, who promis'd him all manner of Assistance and Obedience; and by way of Reraltion receiv'd the Investiture of the Countries which he possess'd, with a permission of enjoying (*durante beneplacito*) the preparations of War between Henry and Gregory.

The Council of Rome in the Year 1080. wherein Henry is excommunicated and depos'd by the Pope.

The Council of Bresse against Gregory VII.

Clement III. the Anti-Pope.

The Letter of Henry to Gregory VII.

The preparations of War between Henry and Gregory.

Gregory VII. *Salerno, Melpha, and part of the March of Fermo, which he had invaded. This Accommodation gave the Pope a Right of imploring his Aid by the Letter, which is the Fifth of the eighth Book, dated July 21. Afterwards, to fall particularly on Guilbert, he nominates another Arch-bishop of Ravenna, declares he would come with the assistance of the Normans of Pozzuolo to turn out Guilbert, and exhorts those of Ravenna, Fermo, and Spoleto to abandon him, and to place him whom he had nominated, into Possession of that Arch-bishoprick. These are the Seventh, Twelfth, Thirteenth, and Fourteenth Letters of the eighth Book. He wrote likewise to the German Rebels, by the Ninth Letter of the same Book, dated September 22. by which he exhorts them to behave themselves like Men, and vindicate the Honor of the Church of Rome.*

**Henry de-
feats Ra-
dulphus.** *Henry for his part, prosecuted his design against the Saxons, with whom he had hitherto engag'd without Fortune's declaring her self absolutely on either side. But at last Octob. 15. in the same Year, there was a bloody Engagement between Henry and Radulphus. The Engagement was very sharp on both sides, and Radulphus seem'd to have the better of it, till such time as being hot in the Engagement, he receiv'd a Wound in his Arm. This oblig'd him to retreat, and leave the Field to his Enemy: He was carry'd to Mersburg, where he dy'd within a short time after, shewing a great deal of concern for having swerv'd from his Allegiance to his King. Henry entred Saxony, and made there great Havock, and upon his return re-took all Suabia.*

Gregory was the more concern'd for the Death of Radulphus, because it expos'd him to the Mercy of Henry, who prepar'd to fall down into Italy. He had the Princess Matilda at his Devotion; but the Forces which she had, were weak in comparison of Henry's. A great many advis'd him to adjust Matters with that Prince: But being resolv'd to try his utmost before he came to that, he wrote to the Bishop of Passaw, and to the Abbot of Richenou, who still held out against Henry; to learn of them, whether they were in a capacity of giving him any Assistance, and exhorted them to choose instead of Radulphus, a King entirely devoted to the Interests of the Holy See, sending them likewise the form of an Oath which he would have him take. He wrote likewise at the same time to the Abbot of Mount Cassin, to desire Assistance from Robert Guiscard, and he himself desir'd the same of that Prince, as appears by the Eleventh and Seventeenth Letters of the same Book.

**Henry's
Expedition
into Italy,
and the
Siege of
Rome.** *In the mean time Henry after he had given necessary Orders for the Affairs of Germany, march'd into Italy in the Year, 1081, at the Head of an Army. He march'd directly to Rome without meeting any opposition, only when he came near that place he engag'd with the Forces of Matilda, which he quickly defeated. But the City of Rome shutting the Gates against him, he ravag'd and laid waste all the adjacent Countries as he retreated to Lombardy. The next year he return'd and laid Siege to that City, which he vigorously assaulted during all Lent: But Easter coming on, and the Heat being insupportable, he quarter'd his Forces round about Rome, and return'd to Lombardy, leaving Guilbert at Tivoli to Command the Blockades. The next Campaign he return'd, and took the Town Leonina, where he caus'd Guilbert to be ordain'd, some say by the Bishops of Modena and Rimini; others by the Bishops of Bologna, Vincenza, and Cervia. Afterwards he carry'd on a vigorous Assault against the City. At this time the Romans being weary of so long a Siege, advis'd Gregory to call a Council to put an end to these disasters. Henry consented to it, and promis'd to grant a free Pass-port to all the Prelates, who should come to that Synod. But he Arrested by the way the Deputies of the German Rebels, and Otho Cardinal Bishop of Ostia who came along with them. Notwithstanding this, the Pope held that Council in November; and tho' his Affairs were so desperate, yet they had much ado to prevent him from pronouncing a new Sentence of Excommunication against Henry, so full of Passion was he. He would not so much as hearken to an Accommodation, so that this Synod which lasted three Days, determin'd nothing, and was wholly taken up with Complaints and Invectives against Henry. In short, the Romans perceiving themselves very much incommoded by the Army of that Prince, and won over by the Money he distributed among them, surrender'd the City to him the beginning of the Year, 1084. and Gregory fled into the Castle of S. Angelo, where he was besieg'd by Henry. That Prince being Master of Rome, caus'd himself to be Crown'd Emperor by Gilbert on Easter-Day in the same Year. Gregory in this Exigency had recourse to Robert Guiscard, who return'd with all expedition from Greece, (whither he had went to Fight the Emperor Alexis) in order to set the Pope at Liberty. Henry did not stay for his coming, whether it was for fear that he was not strong enough to oppose him, or rather because the present state of his Affairs call'd him back again to Germany (for the German Rebels had Elect'd in the Year, 1082, one Herman in the place of Radulphus) he left Rome, took Gilbert along with him, and re-pass'd the Mountains, to go in all haste to Germany.*

**Henry re-
turns into
Germany.** *The Pope was still besieg'd by part of his Army, and by the Romans: But Robert Guiscard rais'd the Siege; and having entred Rome in Triumph with his Army, he laid part of the City in Ashes, and restor'd it to the Pope's Authority. Henry's Party was likewise worsted in Lombardy. In Germany that Prince laid Siege to the City of Auf-*

**Gregory
VII. is set
at liberty by
the Nor-
mans.** *burg,*

burg, which the Rebels had seiz'd upon, and re-took it from them. Afterwards he made Gregory VII. it his business to punish those who had declar'd against him, and turn'd those Bishops who had been his Adversaries, out of their Churches.

The year 1085. was more quiet, the two Parties being contented to have several Conferences, and to hold Conventions one against the other. There was one the beginning of the year at Goslat or Berchach, where *Otho* Cardinal Bishop of *Ostia* appear'd. Tho' it chiefly consisted of those of *Herman's* Faction, yet there came some of *Henry's* Deputies to maintain his Right. The Question discuss'd, was; Whether the Pope had a lawful Power to excommunicate King *Henry*, and deprive him of his Dominions. It was debated by *Gebehard* Arch-bishop of *Salzburgh* on the behalf of *Herman*, and by *Wicelin*, who had succeeded *Sigefroy* in the Arch-bishoprick of *Mayence*, on the behalf of *Henry*. The one strongly maintain'd the Negative, the other the Affirmative: But each continu'd obstinate in his Opinion; and nothing was determin'd in that Convention.

There was another held after *Easter* at *Quintilineburgh*, in the Presence, and by the Order of *Herman*, and the Cardinal of *Ostia*, compos'd of Arch-bishops, Bishops, and other Prelates and Lords of their Party, who began by determining that it was not lawful to question whether the Pope's Judgment were lawful or no, and that no body could meddle with it. *Gunibert* Clerk of *Bamberg*, being willing to argue upon this Proposition, was contradicted by the whole Assembly, and forc'd to withdraw. In this Convention, they declar'd the Ordination of *Wiceline* to the Arch-bishoprick of *Mayence*, that of *Sigefroy* to the Bishoprick of *Ausburg*, that of *Norbert* to the Bishoprick of *Chur* or *Coire*, and in general all the Ordinations and Consecrations made by excommunicated Persons, to be Null and Void. They there condemn'd *Wiceline*, as one who maintain'd, that Laicks when dispossest of their Estates, could not be subject to the Judgment of the Ecclesiasticks, nor be excommunicated; and that those who were excommunicated for their Temporal Estates, might be receiv'd into Communion, without being reconcil'd. They there prohibited the receiving such into Communion, who had been excommunicated by their Bishops, unless they had receiv'd Absolution. They there renew'd the Law which enjoin'd Celibacy to Priests, Deacons and Sub-deacons. They prohibited Laicks from meddling with the Consecrated Vessels or Coverings of the Chalice belonging to the Altar, and from possessing of Tenths. They order'd that the *Ember-Week* in the Spring should be observ'd the first Week in Lent; and That in Summer the Week after *Whitsontide*; that no Person shall eat Eggs or Cheese during Lent. They there ratified and confirm'd all that *Gebehard* Bishop of *Constance* had done as Legat of the Holy See. But there arose some difficulty about the Legality of the Marriage of King *Herman*, who they said had Marry'd his Kinswoman. He said he would refer the Determination thereof to the Synod; but that Affair could not there be try'd, because there were not any of his Accusers. Lastly, They pronounc'd an *Anathema*, by lighted Candles, against *Guilbert*, whom they call'd *Arch-Heretick* and Intruder into the Holy See; and against Cardinal *Hugh*, *John* Bishop of *Porto*, *Peter* the Chancellor, *Liemar* Arch-bishop of *Breme*, *Otho* Bishop of *Hildesheim*, *Otho* of *Constance*, *Burchard* of *Basil*, *Hufman* of *Spires*; and against *Wiceline* Arch-bishop of *Mayence*, *Sigefroy* Bishop of *Ausburg*, *Norbert* of *Coire* and their Accomplices. This Decree is Sign'd by *Herman*, by Cardinal *Otho*, by the Arch-bishops of *Salzburgh* and *Magdeburgh*, by twelve Bishops of *Germany*, who were most of them ordain'd Bishops in the room of those of King *Henry's* Party, who had been depos'd. For at that time there were several Churches which had two Bishops; the One of King *Henry's* placing, and the Other of the Pope's: And he of the two whose Party was most prevalent in the City, was in Possession.

Henry soon reveng'd himself on this Convention, for in *May* he held another more numerous Convention at *Mayence*, at which Assisted the Bishop of *Porto*, and two Priests of *Rome*, who took upon them the Character of the Legats of *Clement III.* the Arch-bishops of *Mayence*, of *Treves*, of *Cologne* and of *Breme*, twenty Bishops of *Germany*, and a great many other Bishops of *France* and *Italy*. *Hildebrand*, his Legat *Otho*, and his Adherents were there Condemn'd, together with the fourteen Prelates of the Assembly of *Quintilineburgh*, whom they depos'd, as being Guilty of Perjury, Rebellion and Homicide. They excommunicated *Herman*, *Eckbert* of *Saxony*, and the Lord *Welfo*; prohibited all Christians from holding any Correspondence with them, and plac'd other Bishops in the room of those who were of *Herman's* Party.

Whilst these things pass'd in *Germany*, *Gregory VII.* not finding himself secure enough in *Rome*, because the *Romans* look'd upon him as the cause of that Desolation which they endure'd; went to Mount *Cassin*, and from thence retir'd to *Salerno*, where he dy'd *May* 24th, of the Year, 1085. Authors do not agree about what were the last Thoughts he had concerning his Difference with *Henry*. Some say that he testified a great deal of regret for what he had done; and others on the contrary tell us, That he continued fix'd in the same Mind to his very Last; and that he said, that he dyed in Exile, because he had lov'd Justice and hated Iniquity. However, the Case stood, 'tis plain that his Death did not put an end to that notorious Quarrel which he had rais'd, and which had drawn along with it such dreadful Consequences.

Gregory VII.

The Difference between

Gregory VII. and Philip I. King of France.

quences, as were the cause of a world of Mischiefs, both to the Church and to the Empire, as we shall shew in the sequel; after we have done with that which relates to Gregory VII.

The Emperor was not the only Person with whom Gregory VII. was Engag'd: He had likewise Contest with the Kings of France and England, and his aim was to bring all the Crown'd Heads under his subjection, and to oblige them to hold their Kingdoms as Fiefs from the Holy See, and to govern them at his Discretion.

Philip I. was then King of France: And since the Death of Baldwin, who had been Regent of the Kingdom during his Minority, he took the Government into his own Hands; but he Administr'd it so remissly, that France was full of Disorders and Disturbances. The Churches, which have always greater Sufferings than other Societies, when Justice is not maintain'd in a State, were the first who were oppress'd. Gregory VII. who never slip'd an opportunity of making himself the Judge and Reformer of Princes, cast several reproaches upon him for it, and threatned to punish severely his unjust proceedings against the Churches. The King assur'd him by Alberic, that he would reform his Conduct, and govern the Churches according to such Rules as his Holiness should prescribe him. Gregory who was not satisfied with empty Words, required that he would begin to demonstrate the reality of his Promises, by permitting that the Arch-deacon of Autun, elected Bishop of Mafcon, after a long vacancy, by the Clergy and People, and even by the consent of the King, should be put into the Possession of that Church, without giving any Thing for it. To this purpose he wrote to the Bishop of Chalons upon the Seyne, and to the Arch-bishop of Lions: And at the same time acquaints them, that in case the King should refuse to do what he desir'd, and would not permit the Churches of France to be supply'd with Bishops without Simony, he should be oblig'd to excommunicate all the French Nation, if they continu'd in their Allegiance to Philip. He likewise enjoyns the Arch-bishop of Lions to ordain that Arch-deacon Bishop of Mafcon, what opposition soever he might meet with, either from the King, or the other Competitor. These two Letters are dated December 4th, 1073. and are the Thirty fifth and the Thirty sixth of the first Book. The Bishops of France would not venture to ordain the Bishop of Mafcon, whereupon the Pope ordain'd him himself, as he sent word to the Arch bishop of Lions, by the Seventy sixth Letter of the same Book, dated August the 4th, 1074. Two days before, he had written expressly to King Philip, to oblige him to make reparation for the wrong he had done to the Church of Beauvais: And had absolv'd those of that City, who had abus'd their Bishop. See the Seventy fourth and the Seventy fifth Letters of the same Book.

That same year Gregory VII. renew'd his Complaints and his Threatnings against Philip, with a great deal more Noise, by writing a large Letter to all the Bishops of France, wherein after he had given a description of the Disorders of that Kingdom, he says that the King, whom he ventures to call Tyrant, is the Author and Cause of all; because his whole Life being one continu'd Debauch, he took no care to punish the Crimes, whereof he himself gave so bad an Example. That he not only converted the Revenues of Churches to Profane and Criminal uses, but within a little while ago exacted a very considerable sum of Merchants, who were come from all parts to import their Effects into France, under the publick Faith. He likewise accuses the Bishops of contributing to these disorders, either by their Approbation or Connivance: He upbraids them for their Remissness, and exhorts them to meet, and to tell the King plainly of his Faults, that he may correct them, and regulate the Affairs of his Kingdom; and in his Name to declare, that if he does not do it, he can no longer shelter himself from the Censure of the Holy See: That afterwards they should separate themselves from Communion with that Prince, and forbear performing Divine Service in all France: That if he does still hold out notwithstanding this Punishment, he would have the whole World take notice, that he would use his utmost endeavours to deprive him of the Kingdom of France. This Letter dated September the 10th, 1074. is the Fifth of the second Book.

Some time after he wrote likewise to William Duke of Aquitain, against King Philip, and pray'd that Duke to do all he could to bring the King to change his Conduct; declaring that if he did not reform, he would excommunicate him and all the Subjects who paid him any Obedience; and that he would lay this Excommunication on S. Peter's Altar, in order to reiterate it every day. This Letter dated November the 13th, of the same year, is the Eighteenth of the second Book.

He continu'd these menaces in the Two and thirtieth Letter of that Book, dated December the 8th, directed to Manasses Arch-bishop of Rheims.

However, it does not appear that Gregory has acted any thing more against the Person of the King of France, but he took upon him the sole Jurisdiction over the Bishops and the Ecclesiastical Affairs of that Kingdom; and sent thither Hugh Bishop of Dia with other Legats, who took cognizance of the Life, Manners and Elections of the Bishops; took upon them the liberty of citing them to the Synods, which they call'd; of passing Sentence upon them; of injoining them Penance; and even of deposing them, in case they would not make their Appearance: And lastly, Of disposing absolutely the Affairs of that Kingdom, without minding whether the King concern'd himself

The Judgments pass'd by Hugh Bishop of Dia.

self with the defending of them, or with vindicating the Liberty of the Churches of France. Gregory VII. So that these Bishops were oblig'd to go to Rome to beg the Pope's Favour for their re-establishment, and upon such Terms as he saw fit; which Gregory did not scruple to grant them. There are a great many Instances of this Nature; and the Seventeenth Letter of the fifth Book furnishes us with a great many. For Hugh Bishop of Dia having cited to a Synod, which he held at Autun, the Arch-bishops of Rheims, Besançon, Sens, Bourges and Tours, and having inflicted several Penalties upon them, because they had not made their appearance; they were forc'd to wait upon the Pope, who absolutely re-establish'd the Arch-bishop of Rheims and the rest, upon condition that they would clear themselves before his Legat. This is what he orders by the foremention'd Letter, dated March the 9th, in the Year, 1078. That Legat having excommunicated the Bishops of Paris and Chavres, they went likewise to Rome, and obtain'd a favourable Sentence from the Pope. See the Fifteenth and Sixteenth Letters of the ninth Book.

But Gregory was not satisfied with taking Cognizance of the Ecclesiastical Affairs of France; he likewise endeavour'd to make them his Tributaries, as he had made England and all other Countries. 'Tis upon this Account that he wrote to the Bishop of Albania, and the Prince of Salerno, his Legats in France, that they acquaint all the French, and enjoyri them in his Name, that each House pay at least a Penny every Year to S. Peter, as an acknowledgment of his being their Father and Pastor. He pretends that Charlemagne rais'd every Year upon his Subjects a Tax of Twelve hundred Livres for the use of the Church of Rome, and that he had offer'd Saxony to the Holy See. These are two such Matters of Fact as are only groundd on the imagination of Gregory VII. This is the Three and twentieth Letter of the eighth Book.

This is what relates to the Kingdom of France; we now proceed to what concerns England, which met with a little better Treatment from Gregory; because King William took care to ingratiate himself with him by a seeming Submission and Respect. That Prince, to give him some signs thereof, took care to send him a complimentary Letter on his Advancement to the Popedom, wherein he declares to him, That tho' he was very sorry for the Death of Alexander II. yet he was as glad to see him in his Place. Gregory answers him by the Seventieth Letter of the first Book, dated April the 4th, 1074. wherein he tells him, That he is oblig'd to him for the Affection which he express'd towards him; and exhorts him to demonstrate the Submission which he bore to the Holy See by its Effects. At the same time he acquainted him of the dangers to which the Church of Rome was expos'd. He confirm'd the Privilege of the Monastery of S. Stephen, and recommended to that Prince to take care of the Revenues which the Church of Rome possess'd in England. He wrote likewise to Matilda Queen of England the Seventy first Letter, by which he exhorts her to persevere in Virtue, and to give her Husband good Counsel.

By another Letter written to the Bishops and Abbots of England, dated August the 28th, in the same year, he exhorts them to come to Rome to his Synod, and to put in Execution the Ecclesiastical Laws concerning the Marriages of Kindred. This Letter is the First of the second Book.

The King of England would not suffer the Bishops of his Kingdom to go to Rome. This very much displeas'd the Pope, who complain'd of it by the First Letter of the seventh Book, directed to Hubert his Legat, who was sent into that Kingdom to Collect the Peter-Pence. He therein presses that Legat to return with all speed, and orders him to admonish the King of England to pay, and cause to be paid the Deference which is due to the Holy See; withal threatening him, if he did not do it, he should incur his Displeasure. He orders him to prevail upon the Prelates of England and Normandy to send to Rome, to the approaching Synod, at least two Bishops out of each Arch-bishoprick. This Letter bears date September the 23d, 1079.

The Three and twentieth, and the Four and twentieth Letters of the same Book, dated April the 25th, and May the 8th, in the Year 1080. are full of Exhortations to the King of England, to bear a due Submission to the Church of Rome, and to Govern his Kingdom with Justice, and in the fear of the Lord. The Six and twentieth is a Letter of Compliment to the Queen of England; and the Seven and twentieth a Letter to Robert, the Son of the King of England, whereby he exhorts him to be subject to his Father, and to follow his Advice.

In the Fifth Letter of the ninth Book, he order'd Hugh Bishop of Dia to restore the Bishops of Normandy, which he had depos'd, for not appearing at his Synod. This he did that he might not exasperate King William, who paid greater Deference to the Holy See, than any other Prince. And he order'd him to behave himself more tenderly towards that Prince's Subjects, and to grant Absolution to the Soldiers which had kept back some Tithes.

Part of Spain being (as we said before) in the Hands of the Moors, Gregory VII. from thence took an occasion of becoming Lord of those Countries, which could be taken from these Infidels. To this purpose he pretended that the Kingdom of Spain formerly belong'd to the Holy See; and that tho' the Pagans had since seiz'd upon it, yet the Right of the Holy See was not thereby difannul'd; because no Prescription can take place to the prejudice of the Church.

The Pre-sensions of Gregory VII. upon Spain.

Gregory VII.

'Tis upon the account of this pretension, that he granted to *Abold Count of Rocy* all the Country which he could recover from the *Barbarians*, upon condition that he would hold it in Fee from the Holy See, and pay him a certain Duty. He likewise granted the same Donation to those who would assist that Count, or undertake the same Thing upon the same Conditions. And that this Agreement might be put in execution, he gave Orders to Cardinal *Hugh the White* to go into *Spain*, and wrote to the Princes of *Spain* to aid the Count of *Rocy*. This is the Subject Matter of the Sixth and Seventh Letters of the first Book, dated April the 30th, 1073.

Gregory VII. had not only a design of bringing the Provinces of *Spain*, which were newly Conquer'd, under his Subjection, but likewise sought to establish an absolute Dominion over the ancient Churches of that Kingdom. It was upon this account that he wrote the Sixty third and fourth Letters of the first Book to *Sancho King of Arragon*, and to *Alphonso King of Castile*, recommending to them the Submission which they ought to bear to the Holy See, and to order the *Roman Office* to be receiv'd in their Kingdoms. These two Letters are dated March the 19th and 20th, 1074. He wrote upon the same Subject to *Simcon a Bishop of that Kingdom*, by the Eighteenth Letter of the third Book.

In the Eight and twentieth of the fourth Book, directed to the Kings and Princes of *Spain*, he renews the Pretensions which the Holy See made to that Country, as being a Kingdom which belong'd to it before the *Sarazens* were Masters thereof; and exhorts them to pay the Tribute which he pretended was due from them to the Church of *Rome*. This Letter is dated June the 28th, 1077.

The Sixth Letter of the seventh Book, dated in October 1079, is directed to *Alphonso King of Castile*, whom he compliments for his good Intentions towards the Holy See, sending him a small Golden Key with *S. Peter's Chain* affix'd to it, by a Legat whom he recommended to him.

Some time after that Prince, harkening to the Advice of a Monk nam'd *Robert*, would no longer be so subject to the Pope as he had been, and openly took upon him to grant the Investitures of the Benefices in his Kingdom. This provok'd Gregory very much: He excommunicated *Robert*, and order'd him to be confin'd in the Monastery of *Cluny*. He wrote to *Alphonso*, willing him, To harken no longer to his Counsels; to make reparation for the ill he had done; to part from the Relation of his Wife, whom he had Marry'd, and to do what *Richard* his Legat should advise him. See the Second, Third, and Fourth Letters of the eighth Book, which are dated in the Year, 1080.

That Prince very probably submitted to the Counsels of Gregory: For by the Second Letter of the ninth Book, the Pope wrote to him, as to a Prince entirely devoted to the Holy See; who had introduc'd the Service of the Church of *Rome* into his Dominions; who refer'd the choice of the Arch-bishops of his Kingdom to the Pope; and who ask'd his advice upon some Cases of Conscience, and upon what concern'd the Churches of *Spain*. Gregory by this Letter admonishes him, not to tolerate the *Jews* to have *Christian Slaves*, and grants Absolution to him and his Adherents of all their Sins, and wishes them an absolute Victory over all their Enemies.

The Pretensions of Gregory to the Kingdoms newly converted.

The Pretensions of Gregory to Hungary.

Spain was not the only Kingdom of *Europe* which Gregory VII. pretended did formerly belong to the Holy See; he maintain'd the same Pretension with respect to most of the other Countries of *Europe*; and was of Opinion, that those who were in Possession of them, ought to hold them as Fiefs from him. He more especially carry'd this Pretension to the most remote Countries whose Kings were newly converted to the Christian Religion. This he grounded upon the account that these Princes, at the time of their Conversion, had either remitted their Crowns into the hands of the Pope to receive them again from him, or thrown their Kingdoms under the protection of the Holy See. Or Lastly, Permitted the Raising of a certain Contribution for the Church of *Rome*. He establish'd upon these demonstrations of Submission, and upon these Alms or Liberalities, a certain Tribute to be paid to the Holy See. 'Tis upon this Principle that he took it ill that *Solomon King of Hungary* had receiv'd that Kingdom from the hands of King *Henry*: Because (as he pretended) *Stephen* formerly after his Conversion had offer'd and given it to the Holy See; and the Emperor *Henry* after he had Conquer'd it, had sent to *Rome* its Lance and its Crown: From whence he concludes that he ought to receive the Scepter from his hands, and threatens him, if he did it not, he would make use of the Apostolick Authority against him. This is the Subject of the Thirteenth Letter of the second Book, directed to that Prince, dated October the 28th, 1074. Gregory wrote likewise a consolatory Letter to Queen *Judith* his Wife, who was the Daughter of the Emperor *Henry*; it is the Four and fortieth of the second Book, dated June the 10th, 1075.

Solomon had a Kinsman nam'd *Geisa*, who was at War with him. This *Geisa* sent Ambassadors to Gregory, to gain him on his side. The Pope by his Letters express'd kindness to him, and exhorts him to be entirely devoted to the Holy See; assuring him that his Kinsman [*Solomon*] had not fallen into the Misfortunes he labour'd under, if he had receiv'd the Crown from the Holy See, and not from the Hands of the King of *Germany*. He advises him to make Peace with *Solomon*; w^hal giving him some hopes that he would enter into his Interests,

so soon as he was assur'd what overtures he would make to the Holy See. You may consult the Fifty eighth Letter of the first Book, and the Sixty third and Seventieth of the second. Gregory VII.

In the Five and twentieth of the fourth Book, he exhorts the Arch-bishop of *Serigonia* to bring it about, that he who is Elected King of *Hungary*, should be made sensible of the Duty he ow'd to the Holy See. It bears date *June* the 9th, in the Year, 1077.

In the Nine and twentieth of the sixth Book, he extols the Piety of King *Ladislav*, and his Submission to the Holy See. He recommends to him several Persons who were unjustly Banish'd, and exhorts him to take the Churches into his Protection; and to send him forthwith Embassadors, if he had not already done it.

All the Kings of *Europe* receiv'd either Reprimands or Admonitions from Gregory. The King of *Denmark* had neglected to write to him in the beginning of his Pontificate; he checks him for it in the Fiftieth Letter of the second Book, and gives him some Instructions about the Government of his Kingdom. He tells him likewise, that he had sent him Legats upon the Affairs about which he had written to the Holy See, in the time of Pope *Alexander*. But that they could not get to him, because of the Wars of *Germany*. That therefore if he were deeply concern'd for any one of these Affairs, he ought to send Deputies to him with full Instructions, that so he might consult with them what ought to be done in the Case. Lastly, He prays him to send word what Assistance the Holy See could expect from him, against her Enemies; and acquaints him that there is a Province not far from *Rome*, held by Heretics, which one of his Sons, if he would come into *Italy* with a small Force, might easily Conquer. This Letter bears date *January* the 27th, in the Year, 1075. In the Seventy seventh Letter of the same Book, he offers to grant that King, all that in Justice he could, of the things which he should desire of him by his Envoys, or by the Legats which were dispatch'd to his Kingdom. This Letter is dated *April* the 17th, in the same Year. That King being dead, and his Son succeeding him, Gregory VII. continues his exhortations to him, to be submissive to the Holy See, by the Tenth Letter of the fifth Book, dated *November* the 6th, in the Year, 1077. He likewise gave the like exhortation to King *Canute*, who was in Possession of that Kingdom, by the Fifth Letter of the seventh Book, dated *October* the 15th, 1079. and by the One and twentieth of the same Book, dated *May* the 19th, 1080. The Let- ters of Gregory VII. sent to the Kings of Denmark.

The Sovereigns of *Poland* and *Russia* felt likewise the Effects of the desire which Gregory VII. had to have an hand in the Affairs of all Kingdoms. He recommended to them, as well as to others, the being devoted to the Holy See, and wedded to its Interests; gave them Instructions about the methods of administering the Government; sent them Legats to regulate the Ecclesiastical Affairs of their Countries: Enjoyns *Boleslaus* Duke of *Poland*, to restore to *Demetrius* King of *Russia*, the Money which he had taken from him; and to the Holy See, the Lands which belong'd to it; and undertook to bestow the Kingdom of *Russia*, on the Son of *Demetrius*. This is what we gather from the Seventy third and fourth Letters of the second Book, the First of which, directed to *Boleslaus*, is dated *April* the 15th, in the Year, 1075. and the Second, directed to *Demetrius*, bears date the 17th of the same Month. Gregory VII. sent to Poland and Russia.

Gregory VII. was no less careful even of *Norway*; for he wrote to *Olaus* the King of that Country, exhorting him to get himself fully instructed in the Christian Faith, and for that end to send some of his Nation to *Rome*, that he might send him back necessary Instructions, how he ought to demean himself towards the Holy See. He forbids him siding with either of the two Brothers, who pretended to the Crown of *Denmark*, and orders him to procure a Peace to be made between them. This Letter, which is the Thirteenth of the sixth Book, is dated *December* the 15th, 1079. Gregory VII. sent to Norway and Dalmatia.

He gave a King to *Dalmatia*; and a Lord of that Country intending to rise up in Arms against him, he enjoyns that Lord to acknowledge and obey him, under pain of Excommunication, by the Fourth Letter of the seventh Book, dated *October* the 4th, in the Year, 1079.

Uratisslaus Duke of *Bohemia*, was entirely in Pope Gregory the Seventh's Interest. He had admitted into his Dominions the Pope's Legats, in spite of *Jaromir* Bishop of *Prague*, as appears by the Seventeenth Letter of the first Book. In a grateful acknowledgment of this, the Pope confirm'd to him, by the Eight and thirtieth Letter of the same Book, dated *December* the 16th, 1073. all the Privileges which had been granted him by *Alexander* II. his Predecessor, and exhorts him to persevere in his Obedience; assuring him that he himself will determine such Causes, as his Legats could not pass a definitive Judgment upon. The Let- ters of Gregory concerning Bohemia.

The Bishop of *Prague*, who had been interdicted and divested of the Revenues of his Church by the Sentence of the Pope's Legats, having sent word to *Rome* that he could not come thither, because he had not wherewithal to defray the charge of his Journey; the Pope gave Orders that he should be put into Possession of his Revenues, except those to which *John* Bishop of *Moravia* laid claim: And he desires the Duke of *Bohemia*, by the Five and fortieth Letter of the first Book dated *January* the 30th in the Year, 1074. to

Gregory
VII.

cause them to be restor'd to that Bishop, and to send hith to *Rome*, with the Bishop of *Moravia* and some Embassadors, that with them he might regulate all the Ecclesiastical Affairs of his Dominions. By another Letter of the same date, which is the Four and fortieth of the Book, he acquaints the Bishop of *Prague*, that he had written to the Duke to put him in same Possession of the Revenues of his Church.

Sigefroy Arch-bishop of *Maience*, at the Instance of *Jeromir* Bishop of *Prague*, who was afraid of the Popes Judgment, was minded to take cognizance of the difference between him and the Bishop of *Moravia*. *Gregory* being advertis'd thereof, wrote forthwith to *Sigefroy*, that he should not dare to concern himself in an Affair, which was referr'd to the Holy See, and at the same time he sent word to *Uratisslaus*, that he should not be concern'd at the rash proceedings of that Arch-bishop. These two Letters dated *March* the 18th 1074. are the Sixtieth and Sixty first of the first Book.

At last the Bishop of *Prague* perceiving that he could no longer shift off the Pope's Sentence, went express to *Rome*, and when he appear'd before *Gregory*, he acknowledg'd part of what was laid to his Charge, declaring that he was ready to make Satisfaction; and justified himself with respect to other Things, particularly as to the ill usage which was said that he offer'd to the Bishop of *Moravia*, or his People. The Pope who requir'd nothing more than such a Submission, sent him back to his own Country reconcil'd and re-established, with a Recommendatory Letter to the Duke of *Bohemia*, which is the Seventy eighth of the first Book, dated *April* the 16th 1074. wherein he takes notice to him that he could not put an end to the Difference between that Bishop and the Bishop of *Moravia*, because of the absence of the latter; but that he would decide it in the first Council: That in the mean time he allow'd Provision to be made in behalf of the Bishop of *Moravia* for the Territory that was in Dispute. He advises the Duke to silence the Complaints of the Bishop of *Prague* concerning the Right which he pretended to have to a certain Castle; if not, he orders him to send his Deputies to the first Synod, to examine whether he has any Right to it, or no.

The Bishop of *Prague* being return'd to his own Country in Triumph for his Re-establishment, seiz'd upon the Lands which were in dispute between him and the Bishop of *Moravia*, being confident that the Pope had adjudg'd them to be his. *Gregory* being inform'd that he thus abus'd the Levy he had shewn him, wrote him a Letter full of Invectives about it, and enjoyns him to restore to the Bishop of *Moravia* the Castle which he had seiz'd on; and orders Duke *Uratisslaus* to cause him to restore it to the Bishop, whom he comforts in a particular Letter. These three Letters are the Sixth, Seventh, and Eighth of the second Book, dated *October* the 22d in the Year, 1074. In the second Letter he thanks the Duke of *Bohemia* for having sent him the Tribute which he paid to the Holy See. This Affair between the Bishops of *Prague* and *Moravia* was again discuss'd in the Year, 1075. and ended at *Rome* by an agreement between them, by which they agreed to divide into equal shares the Lands which were in dispute, till either of them could produce more authentick Titles; which they continu'd to do for the space of Ten Years. And this Accomodation was approv'd of by a Bull of *Gregory*, dated *March* the 2d which is the Fifty third Letter of the second Book.

The Seventy first Letter of the second Book, is written to *Uratisslaus*, in favour of his Nephew *Frederick*, for whom the Pope demands of that Prince the Lands which his Father had left him. At the same time he exhorts him to live peaceably with his Subjects. This Letter is dated *April* the 14th 1075. By the next Letter written the Day after, he exhorts all the Faithful of *Bohemia* to lead a Christian and Innocent Life.

The Pre-
tensions of
Gregory
to Italy.

Since *Gregory* VII. had pretensions to Kingdoms so remote as those we have been speaking of, it is not to be wondred that he should imagine that all *Italy*, and the Islands of *Sicily*, *Sardinia* and *Corfu* belong'd to him; that he might dispose of them as he thought fit; and that all the Lords of these Countries were oblig'd to take an Oath of Allegiance to him. It was no difficult matter for him to bring the petty Princes round about *Rome* under his Subjection; because being weak, they desir'd nothing more, than the support of the Holy See: But he had much ado to bring his design about upon the *Normans*, whose Power became formidable in *Italy*, forasmuch as they were establish'd so firmly there as we shall now relate.

The Con-
quests of
the Nor-
mans in
Italy.

Several *Norman* Lords having been invited to the Relief of the *Greeks* and *Italians* against the *Sarazens* of *Sicily*, upon Condition that they should have share in their Conquests; after they had done wonderful things against these Infidels, were dealt falsely with by the *Greeks*, who refus'd to give them what they had promis'd. But these Bravoes knew very well how to do themselves Justice, and seiz'd on *Pozzuolo* under the Conduct of *William Firebrass* their General, who in a short time after defeated the *Greeks* in a great Engagement, and weaken'd them so far, that in a small time they lost all that they had left in *Italy*. The *Normans* afterwards turn'd their Arms against the Lords of *Italy* their Neighbours, and seiz'd upon some Lands which belong'd to the Holy See. The Popes, who could not without Jealousy behold so formidable an Enemy so nigh at Hand, declar'd against them, and *Leo IX.* engag'd in a War with them: But the Forces of that Pope having been defeated,

and

and himself taken Prisoner, as we formerly said, that Respect which they shew'd him, by Gregory VII. setting him at Liberty, and reconducting him to *Rome* with all the Demonstrations of Honour and Submission, inclin'd that Pope to grant them by way of Recompence all the Lands which they had Conquer'd from the *Greeks* and *Sarazens*. *Robert Guiscard*, in league with *Onfroy*, Brother to *William Firebrass*, extended these Conquests, and having made an end of taking *Calabria*, caus'd himself to be call'd Count thereof for the space of two Years, and afterwards took upon him the Title of Duke. His Brother *Roger* undertook to Conquer *Sicily* from the *Sarazens*, and having at first taken *Panorma* and *Messina*, he open'd himself a way to become Master of the whole Island, of which he took upon him the Quality of Count.

It was very difficult for these Warriors to forbear Contesting with the Lords their Neigh- *The Differences and Agreement of Gregory VII. with the Normans.* bours; and their Forces who were used to Plunder, could not forbear seizing upon the Lands, Cattles, and Territories of private Persons; upon Churches, upon Abbies; and even upon the Holy See it self. This was the cause of the many Anathemas thunder'd out against them by *Gregory*, who from the very beginning of his Popedom excommunicated *Robert*, *Roger*, and all the *Normans* who made any attempts upon the Revenues of Churches, or of the Holy See, or upon those Lords who were under its Protection. But afterwards foreseeing that he might stand in need of their Assistance, he grew milder, and by his Letter dated *March* the 13th 1076. which is the Eleventh of the third Book, he grants the Bishop of *Cirenza* Power to absolve *Roger* and all his Soldiers, upon condition that he would promise to Obey the Holy See; do Penance for his Offences, and abstain for the future from all capital Crimes. At the same time he advis'd that Bishop, that if Count *Roger* should speak to him about his Brother Duke *Robert*, he should declare to him, that the Church of *Rome* was ready to shew Mercy to those who being affected with true Repentance, would give Satisfaction for the Scandal, which they had given: That therefore if Duke *Robert* would be obedient to the Holy See, he was ready to give him Absolution, and to receive him into the Communion of the Church: But that if he would not, *Roger* ought not to communicate with him. Lastly, he order'd that Bishop to give the Bishop of *Melfa* Absolution. In the fifteenth Letter of the same Book to *Wifroy*, Lord of the *Milanois*, he sends word that the Affairs of the *Normans* were in a hopeful way of Accommodation, and that he hoped shortly to render them faithful to the Church of *Rome*. However this Accommodation was not so soon concluded; and we see by a Letter dated *October* the 31st of the same Year, directed to the same *Wifroy* and to two other Lords of the same Country, that the *Normans* were still contesting with the Pope about the Revenues of the Church, which they had seiz'd upon; but that he hop'd to reclaim them as soon as *Henry*. This Letter is the Seventh of the fourth Book.

At last *Robert* thought fit to submit to the Pope, to take an Oath to him to be always faithful to the Holy See; to assist it in the Defence of the Pope's Person and its Revenues; to pay him an annual Rent for the Church Lands which he held; to permit the Churches of his Dominions to enjoy quietly their Revenues, and to procure a free Election of a Pope, in case *Gregory* should dy before him. This Rent amounts to twelve Pence, the Coyn of *Pavia*, payable every Year at *Easter*. In pursuance of this Treaty, the Pope invested Duke *Robert* with all the Lands which the Popes *Nicholas II.* and *Alexander II.* his Predecessors had formerly granted him: And as to others which he unjustly held; to wit, *Salerno*, *Melfa*, and part of the March of *Fermo*, he left them to him by way of Connivance. This Treaty was made *June* the 29th in the Year 1080.

In the same Year *Michael Ducas* being turn'd out of the Empire of the *East*, sent into *Italy* to beg Assistance of the Pope and Duke *Robert*. The Pope wrote to the Bishops of *Pozzuolo* and *Calabria*, by the sixth Letter of the eighth Book, desiring them to exhort the Faithful to engage in this Expedition with Duke *Robert*; and before they went away, to enjoin them Penance for their Faults, and to give them Absolution.

Gregory soon after had himself need of the Assistance of *Robert*, to protect him against *Henry*. Whereupon he wrote to the Abbot of Mount *Cassin*, to know of him whether he could bring him any Assistance about *Easter*, or send him some. This is the Subject matter of the fourth Letter of the ninth Book, which doubtless belongs to the Year, 1081.

Henry at his coming into *Italy*, wisely foreseeing that the greatest Enemy he had to fear was Duke *Robert*, propos'd to come to an Accomodation with him, upon condition that his Son should Marry that Duke's Daughter, and give him the March of *Ancona*. The Pope being inform'd of this Proposal, by the Princess *Matilda*, was very much surpriz'd at it, and forthwith wrote to *Didier* Abbot of Mount *Cassin*, to prevail upon *Robert* to keep his Word to him. This is the Subject matter of the eleventh Letter of the ninth Book.

By the Seventeenth of the same Book, written to that Duke, he exhorts him to come to the Assistance of the Church of *Rome*, which was annoy'd by King *Henry*.

In the mean time whilst *Robert* was in the *East* with all his Forces, the *Normans* of *Italy* perceiving that *Henry* was like to become Master of *Rome*, and being afraid what the Consequence would prove to them, endeavour'd to bring about the Peace between the Pope and the

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the Emperor, and sent *Didier* Abbot of Mount *Cassin*, with the Prince of *Capua*, and several Deputies to *Henry*, to treat with him. But neither the Pope nor the Emperor were inclinable to it; and the latter receiv'd some Money from the Emperor of *Constantinople* to carry on the War against *Robert*. That Duke understanding this, and being sent for by the Pope, left his Son in the *East*, and immediately return'd to *Italy* to the Pope's Assistance, whom he relieved, as we formerly have declar'd.

The Pretensions of Gregory VII. to Sardinia and Corfu.

Gregory VII. was likewise willing to make the Islands of *Corfu* and *Sardinia* his Tributaries. For part of the former having been retaken by the *Christians* from the *Sarazens*, he immediately sent a Legat thither to govern absolutely, and promis'd them Succours to Conquer the rest; upon condition that this Island should be dependent on the Holy See. This appears by the Second and fourth Letters of the fifth Book, dated *September* the 1st and 16th in the Year, 1077. He afterwards bestow'd this Legation on *Landulphus* Bishop of *Pisa*, and his Successors, with one Moyety of the Revenues of that Island, reserving the other Moyety for the Holy See, together with all the Fortresses, whose Governors however he was willing should still be dependent on that Legat, as appears by the twelfth Letter of the sixth Book, dated *November* the 30th in the Year, 1079.

With respect to *Sardinia*, he was so strongly perswaded that it belong'd to the Holy See, that writing to the Sovereign of that Island, he shew'd that Prince what a piece of service He [the Pope] had done in having refus'd to give it to the *Normans* and *Lombards*, who had demanded it of him, tho' they offer'd him the Moyety of their Conquests; till such time as he should see after what manner that Prince would receive the Pope's Legat, and how he was inclin'd to the Holy See. By this means he suppos'd, that if that Prince would not be subject to the Holy See, he was so far the Disposer of his Estates, as to give them to whom he pleas'd. This is the subject of the tenth Letter of the eighth Book, dated *October* the 5th 1080.

The Oath of Fidelity exacted by Gregory VII. from the Princes of Italy.

After all this 'tis no wonder that he should treat all the Lords near *Rome*, as his Vassals, and exact from them Oaths of Fidelity. We have one made by *Landulphus*, Duke of *Benevento*, by which he engages himself to forfeit his Duchy, if he fail'd in his Duty to the Holy See, or to Gregory and his Successors, and if he did any wrong to the Church of *Rome* or its Members. This Treaty sign'd by the Bishops of *Porto*, *Frescati*, *Palestrina*, by *Didier* and *Peter*, Cardinals of the Church of *Rome*, is in the first Book of Gregory's Letters, after the Eighteenth, and is dated *August* the 11th in the Year, 1073.

He also exacted the like Oath from *Richard* Duke of *Capua*, by which that Prince was engag'd to enter into no League against the Pope; upon all occasions to defend the Revenues and Rights of the Church of *Rome* and of his Holiness; to make no Pillage on its Territories, and to suffer no body else to do it; to pay yearly the Rent which he ow'd for the Lands which he held in *S. Peter's Patrimony*; to be faithful to King *Henry*, and his Successors; yet without prejudice to the Fidelity he owes to the Holy See: And lastly, that whenever the Pope should die, he should do his utmost to get him to be elected and ordain'd Pope, who should have the Suffrages of the major part of the Cardinals, Clergy, and Laity. This Oath dated *September* the 24th 1073. is after the One and twentieth Letter of the first Book.

There is another Oath of this Nature taken by *Bertran* Count of *Provence*, after the twelfth Letter of the ninth Book.

The Project of the CROISADE set on foot by Gregory VII.

Lastly, Gregory VII. not willing to omit any one means of aggrandizing the Church of *Rome*, had resolv'd upon a CROISADE, to go into the *East* at the head of an Army, to assist the *Christians*, and to fall upon the Infidels. Big with this Design he wrote to *William* Count of *Burgundy*, by the Six and fortieth Letter of the first Book, dated *February* the 2d in the Year, 1074. ordering him to be ready, and to give notice to his Allies, to furnish him with Forces, that so he might, after he had reduc'd the *Normans* of *Pozzuolo* to their Duty, march directly with an Army to *Constantinople*, and relieve the *Christians* of the *East*.

By the Nine and fortieth Letter of the same Book, dated *March* ensuing, he exhorts all the *Christians* of the *West* to unite together for the relief of the *Christians* of the *East* against the Infidels. He did the same thing by the Seven and thirtieth Letter of the second Book, which bears date the 16th of *December* of the same Year:

This Project of Gregory had not that success which he desir'd: But he engag'd Duke *Robert* to lead an Army into the *East*, under Colour of placing *Michael Ducas* again upon the Throne of the *Eastern* Empire. This Duke gave Battle to the Emperor *Alexis* in *Thrace*, and became Master of the Field, tho' the Enemy were much superior in Number. The Difficulties which the Pope's Affairs labour'd under, and the War with the Emperor *Henry* prevented that Duke from pursuing his Conquests in the *East*, and from extending the Limits of the *Roman* Church, and the Authority of the Holy See by his Victories: The which Gregory had attempted in vain, by the way of Accommodation, in sending to the Emperor *Michael* (who had writ to him, and made proposals on his part for the re-union of the two Churches) *Dominick* Patriarch of *Venice*, to treat with him *viva voce* concerning this Peace; and in remonstrating to that Emperor, by his Answer, that the Division which had been be-

tween the Roman and the Greek Church; had done great prejudice to the Affairs of the Holy Gregory See, and the Empire of the East. This Letter is the Eighteenth of the first Book, dated VII. June the 9th 1073.

Gregory VII. was no less Solicitous about the Churches of Africa; and having understood that the Christians of Carthage, tho' persecuted by the Sarazens, quarrell'd among themselves, and that some of them had betray'd Cyriacus their Arch-bishop into the Hands of those Infidels, who had very much abused him: He wrote a neat Letter to the Clergy and Faithful of that City, whereby he exhorts them to suffer patiently the Persecution of the Sarazens, and to live in Peace and Unity one with another; and after he had in a very lively manner represented to them the Enormity of the Offence committed in betraying Cyriacus, he exhorts them who were guilty of it, to do Penance. This Letter dated September the 15th 1073, is the Two and twentieth of the first Book.

The Letters of Gregory VII. sent into Africa.

In the next Letter of the same date, he comforts that good Bishop, extolls his Constancy, and exhorts him to rejoyce in his Sufferings, and to persevere in the Faith; assuring him that he would continually offer up his Prayers to God, that he would be pleas'd to look down with an Eye of Pity and Compassion upon the Church of Africa, which has so long groan'd under the pressures of Persecution and Distress.

Some time after the Church of Africa being reduc'd to the Government only of two Bishops, the Africans were oblig'd to send one Servandus to Rome, whom they had elected Bishop of Hippo, to be ordain'd by the Pope. Gregory ordain'd him, and sent him away with Recommendatory Letters directed to the Arch-bishop of Carthage, to the People of Hippo, and to Auxir King of Mauritania. These are the three last Letters of the third Book, and belong to the Year, 1076.

In the first Letter of the eighth Book directed to the Arch-bishop of Synnada Patriarch of the Armenians, dated June the 6th in the Year, 1080. Gregory reproves several Errors, or rather several Practices contrary to the Discipline of the Church, wherewith the Armenians were charg'd: Namely, That in their Churches they did not mix Water with the Wine in the Celebration of the Holy Sacrifice of the Mass; that they made the Holy Chrism with Butter, and not with Balsom; and that they had a regard to the memory of Dioscorus. The Deputy of the Arch-bishop of Synnada, who was come to cause an Armenian Heretick, who was fled to Italy, to be driven thence, had assur'd the Pope that all these Things were only groundless Surmises: But for his better Satisfaction Gregory desires that that Arch-bishop would inform him by Writing what were his Thoughts, and send him a profession of Faith. At the same time he advises him to leave out these Words in the TRISAGION, *who wast crucified for us*, because they were not us'd in any other Church of the East, no more than they were in the Church of the West, and because they might be perverted to an ill Sense. He commends the practice of their Churches in making use of Unleaven'd Bread, and Fortifies them against the Objections of the Greeks.

The Letters of Gregory VII. against the Errors charg'd upon the Armenians.

As to the Churches of the West, we may safely say that Pope Gregory VII. govern'd almost all of them, as if they belong'd to his own Diocess, either by sending to them his Legats a Latere; or by nominating Vicars to them; or by citing the Bishops to Rome, to give an account of their Conduct; or by confirming or approving their Elections; or by receiving the Appeals of their Decisions; or by admitting the Complaints of their Diocesans; or by appointing Judges upon the place; or by deciding several Points of Discipline: In a Word, by having an hand in the particulars of all that happen'd in the Churches of Europe.

In the first place as to Legats, 'tis certain that nothing conduc'd more to establishing the absolute Authority of the Popes, than the sending Legats a Latere to reside upon the spot. At first the Popes were satisfied with nominating the Bishops of the Country for their Vicars, or for their Legats, and granted them a Commission to call Councils, and to act in their Names: But for as much as these Prelates might have particular Interests to carry on, and were not entirely devoted to the Will and Pleasure of the Popes, the Court of Rome thought it more advisable to send upon the places Legats who were Strangers, with full Commission of calling Councils, of making Rules of Discipline, of judging Priests, and even Bishops themselves; of excommunicating those whom they thought fit, upon condition that they would return a faithful Account of all their Proceedings to the Pope; and provided that those who thought themselves injur'd by their Decisions, might come Personally to Rome, to complain to the Pope himself. By this means the Holy See judg'd the same Cause twice over, and kept all the World in Awe. For those who had been Condemn'd by the Legats, hoping to meet with kinder usage from the Pope, went to Rome in the nature of Suppliants and Penitents, and seldom fail'd of clearing themselves, or of receiving their Absolution; which on the one side, advanc'd the Authority of the Holy See, and on the other, made them its Creatures. This Custom of sending Legats a Latere into the Provinces, began to prevail in the foregoing Century, and became very common in this, especially in Italy, and France: However, it met at first with some opposition in Germany, where they maintain'd that no other Legat of the Holy See ought to be acknowledg'd beside the Arch-bishop of Mayence; but Gregory VII. play'd his part so well as to introduce it there. In the Church

Legats sent by Gregory VII. to several Parts.

Legats sent by Gregory VII. to several Parts. of France, the Arch-bishop of Rheims pretended, by virtue of his Privileges, to be exempt from the Jurisdiction of the Legats, at least of those who were not Romans, and were immediately come from Rome; and for this Reason would not appear before Hugh Bishop of *Dia* and the Abbot of *Cluny*, whom Gregory had nominated to be his Legats in France. But the Pope sent him word by the Second Letter of the sixth Book, dated August the 22d, 1078. that the Holy See had always a Liberty of sending Legats immediately from Rome, or of nominating those who liv'd upon the place, or of taking them whence it pleas'd. England maintain'd its Right much longer, and rejected Foreign Legats; for we read in the History of *Eadmerus*, that Pope Urban successor to Gregory VII. having sent in the Year, 1100. Guy Arch-bishop of Vienna as Legat of the Holy See to England, all the Kingdom was startled at this Legation, which was look'd upon as a dangerous Innovation, because it was too well known, that there could be no other Vicar of the Holy See in England, beside the Arch-bishop of *Canterbury*; that thereupon the Arch-bishop of Vienna return'd just as he came, without having been acknowledg'd by any one as Legat, and without doing any thing in that Quality.

Gregory VII. who himself had been Legat in France, had no mind to abrogate this Custom; on the contrary, the first thing he did after he was Elected Pope, was to continue the Legats sent by his Predecessors, and to send new ones into those parts, where there were none. By the Sixth Letter of the first Book, he confirms the Legation of Gerard Cardinal Bishop of *Ostia*, and of the Sub-deacon *Rainbold* Legats in France, orders them to do their utmost in making up the Breach between Hugh Abbot of *Cluny* and his Monks, and sends them Hugh the White a Cardinal, to go into Spain, if they thought fit.

In the Eighth Letter, he likewise continues the Legation of *Hubert* and *Albert*, and exhorts them to execute the Commission which his Predecessor *Alexander* had given them.

In the Sixteenth, he shews how he would have his Legats demean themselves towards him, by writing to Cardinal Gerard of *Ostia*, that he was very much surpriz'd at his not sending him word by an Express, what had been done in the Synod which he had held in Spain, because it was customary, and withal necessary that when a Legat of the Holy See held a Council in a remote Country, he should come and give an account of what he had done, or at least send one to do it for him: That tho' that Cardinal had acquainted him with part of the Proceedings, yet since there was no Person, who either saw or heard, how things went in that Synod, to inform him about it, he was very much at a stand what answer to give those, who complain'd of having been excommunicated, depos'd or interdicted unjustly; for fear he should either be deceiv'd by the intricacy of the Causes, or should not fully exercise his Authority: That however, 'tis look'd upon as a piece of Cruelty and Contempt, to defer giving these kind of Answers, because of the dangers they are in, who are under Ecclesiastical Censures: That as to the business of *William* Arch-bishop of *Auche*, whose re-establishment he desir'd him to grant; he had himself rais'd perplexities in his mind, by taking notice to him that he had been depos'd only for having voluntarily communicated with an excommunicate Person; and that yet he had not clear'd himself Canonically, but only offer'd to do it before Pope *Alexander*: That after this Affair had been debated, at last they came to this Resolution, That if the Arch-bishop of *Auche* were guilty of nothing else, but of having communicated with an excommunicate Person, he ought not to be depos'd; but that if he were charg'd with any other Crimes of which he was not clear'd, the determination thereof ought to be referr'd to the Holy See: That *Pontius* Bishop of *Beziers*, who (as he sent word) had been depos'd for the same Offence, was come to Rome to make his complaint; but that he had declin'd giving him any answer out of Respect to him: That however, since the like Sentence ought to be pass'd on Cases that are alike, if he were guilty of no other fault, he ought to re-establish him. The Arch-bishop of *Auche* was re-establish'd, and the Pope wrote in his behalf to the Bishop of *Beziers*, and to the other Suffragans, that they should acknowledge him, and shew him the Respect which they ow'd him. This is the Five and fiftieth Letter of the first Book, dated March the 16th, 1074.

The Pope's Legats did not meet with the same Reception in all places. Those whom he sent into *Bohemia*, were not much regarded, particularly by the Bishop of *Prague*, whom they had Reprimanded and Condemned as one guilty of Simony. Gregory thereupon wrote to the Duke of *Bohemia*, and thank'd him for the Respect which he shew'd to his Legats; but withal told him, That he had great Reason to complain of their being slighted in his Country, because formerly Legats were not sent so frequently; which he says happend through the remissness of his Predecessors. In particular, he accuses the Bishop of *Prague*, and threatens to confirm the Interdiction pronounc'd against him by his Legats, if he did not obey them, by doing what they requir'd of him. This Letter is the Seventeenth of the first Book, dated July the 8th, in the Year, 1073.

In the Fortieth of the second Book, Gregory VII. charges all the Faithful to Respect his Legats: And in the One and fortieth, he sends them to be present at the Election of the Bishop of *Eugubio*.

He sent his Legats even to the most remote Countries; as for instance to *Poland*, as ap- Gregory
pears by the Sixty third Letter of the second Book; to *Sclavonia*, *Russia*, *Denmark*, &c. as VII.
appears by several other Letters.

Of all the Legations, none was more considerable than that of the two *Hughs* in *France*, by Gre-
rior were there any Legats who exercis'd it with greater Authority, or dispatch'd more Af- gory VII.
fairs. The one was Bishop of *Dia*, and the other Abbot of *Cluny*. The former had been
Elected Bishop of *Dia* by the Clergy and Laity of that City, with the Approbation of
William their Count. After his Election, he had taken an Oath of Fidelity to that Count:
But not being forward to pay him the Sum of Money which was usually exacted for the
Right of Investiture, he disoblig'd him so much, that he was no sooner gone to *Rome* to be
Consecrated, but the Count seiz'd of the Revenues of his Church. The Pope having read
over the Act of *Hugh's* Election, Consecrated him, but upon condition that he would not
tolerate any Simony in his Diocess, nor Consecrate any Church that had its dependence on
any Lay Patrons. This is what he acquaints that Count with, by the Sixty ninth Letter of
of the first Book, wherein he upbraids him for having seiz'd on the Revenues of the Church
of *Dia*. This Letter bears date *March* the 16th, 1074.

By the Three and fortieth Letter of the second Book, dated *January* the 5th, 1075. he or-
ders that Bishop to accept of the Restitutions which those of his Church should make him,
and to absolve them, upon condition that they would come and appear before the Synod of
Rome.

Gregory VII. reposing a great deal of Confidence on this Bishop, made him his Legat or
Vicar in *France*; and in that quality refer'd to him a great many Affairs: Among others,
that which related to the Bishop of *Cambray*, who after he had been Elected, had receiv'd
the Investiture thereof from King *Henry*. The Pope orders his Legat by the Two and
twentieth Letter of the fourth Book, to examine this Affair in a Council, with *Hugh* Abbot
of *Cluny*, and several Bishops of *France*: And that if he who was Elected to the Bishop-
rick of *Cambray*, would swear, that when he receiv'd the Investiture from *Henry*, he did not
know that he was excommunicated, or that the Pope had prohibited such Investitures, he
should confirm his Election. By the same Letter he likewise committed to him, the taking
cognizance of the Affairs which related to the Bishop of *Chalons*, the Churches of *Chartres*,
Puy and *Clermont*, and that of the Monastery of *S. Dennis*. This Letter is dated *May* the
2d, in the Year, 1077.

This Legat in pursuance of his Commission, held several Councils in *France* in the Year, Councils
1077. Among the rest he held one at *Clermont*, wherein he depos'd the Bishop of that City, held in
and the Bishop of *Puy* in *Velay*: Another at *Dijon* against the Simoniacal: A third at *Autun*, France,
to which he cited most of the Arch-bishops of *France*, and condemn'd all those who by *Hugh*
would not appear; to wit, *Manasses* Arch-bishop of *Rheims*, accus'd of Simony by his Bishop of
Clergy; the Arch-bishop of *Sens*, because he would not acknowledge the Legat; the Arch- *Dia*, in
bishop of *Bordeaux*, because he had not appear'd at the Council of *Clermont*, and because the Year,
after he had been Suspended, he still continu'd to discharge his Functions; the Arch-bishop 1077.
of *Bourges*, for having relinquish'd his Church; the Arch-bishop of *Tours*, accus'd of being
Vexatious and Simoniacal; the Arch-bishop of *Lions*, convicted of Simony, in whose place
Gebuin Arch-deacon of *Langres*, was elected and ordain'd; the Bishops of *Senlis*, *Chartres*,
Auxerre, for having receiv'd the Investiture from the King; the Bishop of *Noyon*, who
own'd himself Guilty of Simony; and the Bishop of *Autun*, for not assisting at the Coun-
cil.

The next year *Hugh* Bishop of *Dia*, held another Council at *Poitiers*, spight of the Pro- The Coun-
hibitions of the King of *France*, who perceiving how roughly his Bishops were handled, cil of
had written to the Count of *Poitiers* and to the Bishops of his Kingdom, not to suffer the *Poitiers*,
Pope's Legat to hold such Councils, which he Nicknames *Conventicles*. The Arch-bishop in the Year,
of *Tours* and the Bishop of *Rennes* came to this Council, but it was to disturb it; for which 1078.
the Legat suspended both of them. However, they still spoke boldly against the Legat's
Proceedings, and even offer'd some Violence to him. Afterwards they withdrew with the
Suffragan Bishops of the Arch-bishoprick of *Tours*, and left him with a very small number
of Prelates. The next day he held a Council in the Church of *S. Hilary*: The Arch-bishop
of *Tours* persisted to inveigh hotly against the Legat, who suspended him; and appeal'd to
the Holy See. The Legat refer'd him to the Pope. Afterwards he depos'd the Abbot of
Bergues, as being Guilty of Simony. The Arch-bishop of *Bezançon* was suspended for not
appearing at the Synod of *Autun* and *Poitiers*. The Judgment of the Bishops of *Beauvais*
and *Noyon*, accus'd of Simony, was refer'd to the Pope. He who had intruded into the
Church of *Amiens* was likewise refer'd to the Pope, together with the Bishops of *Laon*,
Senlis and *Soissons*, who had ordain'd him. The Absolution of the Count of *Angers*, was
likewise refer'd to the Holy See. *Hugh* of *Dia* in this Council, heard the Cause between
the Bishops of *Terrouane* and *Poitiers*, and after he had discuss'd these Personal Causes, he
made ten Canons upon the Discipline of the Church.

Gregory
VII
The Can-
ons of the
Council of
Poitiers.

In the First, Ecclesiasticks are prohibited from receiving the Investiture or Collation of Benefices, from the King, or any Lay Patron. The Laicks who held any Churches in their Possession, were excommunicated, and these Churches interdicted.

In the Second, It is prohibited, to hold two Benefices in two different Churches.

The Third imports, That no Person shall pretend to hold Ecclesiastical Benefices, by right of Succession.

The Fourth imports, That Bishops shall take nothing for Ordinations, nor for Consecrating Churches.

The Fifth, That neither Abbots nor Monks shall administer the Sacrament of Penance, without the Commission of the Bishop first had.

The Sixth, That neither Abbots, Monks, nor Prebendaries shall purchase Churches, or get the Impropriation of them by any method whatsoever, unless it be with the consent of the Bishop, in whose Diocese these Churches are: That however, they shall still hold, and quietly possess the Benefices which they already have; but that the Priest who serves them, shall be answerable to the Bishop for the Charge of Souls, and for his Ministry.

The Seventh, That the Abbots, Deans, and Arch-priests who are not Priests, shall enter into Priest's Orders, or lose their Benefices: And that the Arch-deacons shall be Deacons, under the same Penalty.

The Eighth, That the Children of Priests, and Bastards, shall not be admitted into Holy Orders, unless they be Monks, or live in a regular Convent: But that they shall not hold any Ecclesiastical Preferments. That Slaves cannot be admitted into Orders, unless their Masters give them their Freedom.

The Ninth, That the Sub-deacons, Deacons, and Priests shall have no Concubines, or any other suspicious Women in their Houses; and that all those, who shall wittingly hear the Mass of a Priest who keeps a Concubine, or is Guilty of Simony, shall be excommunicated.

The Tenth, That Clerks who bear Arms, or are Usurers, shall be depos'd.

Most of the Prelates, who were Condemn'd by *Hugh Bishop of Dia*, had recourse to the Pope, who releas'd them from their Condemnnations, upon condition (as we said before) that they would clear themselves before his Legat. For this, you may consult the Letters of *Hugh of Dia* to *Gregory VII.* those of *Manasses* to the same; and the Letter of that Pope by which he re-establishes them, which is the Seventeenth of the fifth Book, dated *March the 8th, 1078.*

Of all these Prelates, *Manasses* was almost the only Person who persisted in his Resolution of not owning *Hugh of Dia* as Legat, who continued to prosecute him till he had pronounc'd a definitive Sentence against him, in the Council which he held at *Lions* in the Year, 1080. wherein he depos'd him; and his Judgment was confirm'd by *Gregory VII.* as appears by this Seventh Letter of the fifth Book.

The Councils of
Avignon
and Meaux
in the Year,
1080.
The Council of
Meaux, in
the Year,
1082.

The same year this Legat held two other Councils: The one at *Avignon*, wherein *Achard*, who had intruded into the Church of *Arles*, was turn'd out, and *Gibelin* put into his place: And the other at *Meaux*, wherein he depos'd *Ursion*, Bishop of *Soissons*, and caus'd *Annulphus*, Monk of *S. Medard*, to be elected in his room.

In the Year, 1082. he held another Council at *Meaux*, wherein he ordain'd *Robert* Abbot of *Rebais*, Bishop of that City. But because this Ordination was done without the Approbation of *Richerus* Arch-bishop of *Sens*, the Bishops of the Province would not own him; and *Richerus* ordain'd another Bishop, after he had excommunicated *Robert*.

The Pope referr'd to *Hugh of Dia*, the Absolution of *Robert* Count of *Flanders*, excommunicated by the Bishop of *Langres*, with Commission to put other Persons in his place; this appears by the Seventh Letter of the sixth Book, dated *November the 25th, 1079.*

By the Sixteenth Letter of the seventh Book, dated *March the 26th, 1080.* he orders *Hugh* Bishop of *Terrouane*, whom *Hugh of Dia* had cited twice before him, to justify himself before that Legat.

Hugh of Dia as a Recompence of the good Services he had done to the Holy See, was translated from the Bishoprick of *Dia*, to the Arch-bishoprick of *Lions*, in the Year, 1083. and became so powerful, that after the Death of *Gregory VII.* he was one of those who pretended to the Popedom; and upon that Subject, had contests with *Victor III.* who had been prefer'd before him. That Pope excommunicated him: However, in the Popedom of *Urban II.* *Hugh* was re-taken again into Favour, and continued to exercise his Legation in *France*, as we shall shew in its proper place. He dy'd in the Year, 1106. in *October*, at *Susa*, in his Journey to the Council which Pope *Paschal II.* held about the end of that year at *Guastilla*, in the Dukedom of *Mantua*.

There are a great many other Affairs relating to *France*, *Normandy*, *Flanders*, *England* and *Brittany*, which *Hugh* and his Colleagues took Cognizance of, and pass'd Sentence upon either Definitively, after it had been referr'd to them by the Pope, or else Provisionally for any to have liberty of appealing to the Holy See. We shall have opportunity of speaking more largely of these things hereafter.

Gregory VII. to add the more Strength to his Authority, thought it expedient to make Gregory choice of one of the most eminent Sees of France, on which he might confer the perpetual Vicarship or Primacy of the Holy See. The Vicarship of the Popes in France, (by virtue of which those, to whom it was granted, pretended to a Jurisdiction above Metropolitans), the Popes and the Quality of Primates, had till then pass'd from Church to Church, according as they had been more or less favour'd by the Holy See. The Church of *Arles* is the first on whom this Privilege was conferr'd by Pope *Zozimus*, in consideration of the Merits of *Patroclus*, who was Arch-bishop of that place. Pope *Symmachus* confirm'd this Privilege in favour of *Cesareus* Arch-bishop of *Arles*, as to that part of *Gaul*, which was then under the Dominion of the *Goths*: But at the same time he made *S. Remy*, Arch-bishop of *Rheims*, his Vicar in the Kingdom under *Clovis*. However, afterward the Vicarship of the Arch-bishop of *Arles* spread it self in the Kingdom under *Childebert*, and even through all France, by the favour of the Popes *Vigilius*, *Pelagius* I. Gregory the Great, and *John* VIII. But *Adrian* I. restor'd this Honour to the Arch-bishop of *Rheims*; and the Popes *Benedict* III. and *Nicholas* I. confirm'd it. Pope *Sergius* granted it to the Bishop of *Metz*, in consideration of the Person of *Dreux*, the Emperor's Uncle. But the Bishops of France would not acknowledge him, and we do not find that his Successors have pretended thereto. *Ansegisus* Arch-bishop of *Sens*, obtain'd the same Privilege from *John* VIII. and his Successors retain'd the Quality of Primates of *Gaul* and *Germany*, tho' the Bishops of France would not acknowledge it in the Council of *Pontyon*, and ever since it has been disputed with them.

At last Gregory VII. made choice of the Church of *Lions*, as the Church of most note, to Honour with this Quality, and granted it the Primacy over four Provinces of France; namely, of *Lions*, *Roan*, *Tours*, and *Sens*, by the Four and thirtieth Letter of the sixth Book, directed to *Gelwin* Arch-bishop of *Lions*; and by the Five and thirtieth Letter of the same Book, directed to the Arch-bishops of *Roan*, *Tours* and *Sens*, which are both dated April the 20th, in the Year, 1079. To establish this, he supposes that the distinction of Diocesses, Provinces, Primacies, and Metropolitanships was made by the Apostles themselves, or by the Holy Apostolick See, and that the Dignity of Primate had been granted by his Predecessors to the Arch-bishop of *Lions*. However, it would be a hard matter to prove this out of any Authentick Record. Besides, the Arch-bishops of *Sens* and *Roan*, would not acknowledge the Arch-bishop of *Lions* for Primate: Which oblig'd *Urban* II. in the Council held at *Clermont*, in the Year, 1095. to suspend *Richerus* Arch-bishop of *Sens* from the use of the Pall; to enjoin his Suffragans not to obey him; and to threaten the Arch-bishop of *Roan* with the same Punishment, if he did not within three Months acknowledge the Primacy of the Arch-bishop of *Lions*.

The Rights or Privileges annex'd to the Pope's Vicars or Primates in France, have been of a greater or less extent, according to the difference of the Times. Pope *Zozimus* granted three Things to the Arch-bishop of *Arles*, viz. (1.) That all the Bishops who were minded to come to *Rome*, shall be oblig'd to take along with them commendatory Letters from the Arch-bishop of *Arles*. (2.) That the Ordinations in the Provinces of *Vienna* and *Narbonne* shall be his Peculiar. (3.) That he shall have the same Jurisdiction over the Churches, which he has had over them for a long time, tho' they be not in his Territory. Of these three Privileges, the two last belong to the Arch-bishop of *Arles* as Metropolitan; and the first was granted him as Vicar of the Pope. *Symmachus*, besides these, granted him a Power of calling Councils of the Bishops of France and Spain: *Vigilius* added thereto the Honour of wearing the Pall; but he desires that if he should meet with any difficult Point, which could not be determin'd by the Councils, he should make his Report thereof to the Holy See. *Pelagius* granted him in general, a Power of Acting in France, with respect to every thing which concern'd the Administration of Ecclesiastical Affairs. Lastly, Pope Gregory took notice in particular, wherein this Power consisted, which is, (1.) To cause all the Canons to be Religiously observ'd, and to maintain the Faith. (2.) To call a Synod when 'tis necessary. (3.) To make his Report to the Holy See, of the Controversies of Faith, and of the most momentary and difficult Causes. The Privilege granted by the Popes to the Arch-bishops of *Rheims*, consists chiefly in being immediately subject to no other than the Holy See, and in having the Right of Ordination and Inspection in the whole compass of his Vicarship. The Bishop of *Metz* had a Commission to call general Councils; to receive the Judgments pass'd in the Provincial Synods; to hear upon the first instance, the Causes of Appealing to the Holy See; to inform himself of the Lives of the Abbots and Bishops, and to provide for the necessities of the Church. The Privileges granted to the Arch-bishop of *Sens*, are to call Councils, and to examine into all the Ecclesiastical Affairs of France and Germany; to receive and publish the Decrees of the Holy See, and to make his Report to it, of all the Affairs of Moment and Consequence.

Gregory VII. does not enter into the particulars of the Privileges of the Arch-bishop of *Lions*; but only says in general, that the Ecclesiastical Affairs of any Consequence ought to be brought before him; and that it belongs to him to confirm and disannul the Judgments of the Ordinaries, and to judge the Causes of Bishops, and the Affairs of Importance, but without prejudice to the Holy See.

Gregory
VII.
The Cause
of Ma-
nasses
Arch-bishop
of Rheims.

Before Gregory VII. was Pope, *Manasses* was Arch-bishop of *Rheims*. That Prelate being very powerful, thought that the Monks of the Abby of *S. Remy* of that City, ought to pay entire Submission to him. He was for giving them such an Abbot as he thought fit, and took part of their Revenues into his Possession. These Monks having prefer'd their Complaints to *Alexander II.* that Pope wrote to *Manasses*, and admonish'd him to put an end to these Complaints, and to give Orders that that Abbey should be provided with a regular Abbot, who should have the Administration both of Spirituals and Temporals in his own hands. *Gregory VII.* continued the same Remonstrances: But being inform'd that *Manasses*, notwithstanding all the Promises which he had made by his Deputies, to give him satisfaction, continu'd his Abuses to those Religious, and enjoy'd their Revenues, He wrote a Letter to him full of Invectives, wherein he threatens to shew him the utmost severity, if he did not immediately cause a Regular Abbot to be put into that Abbey, and if he did not give such Orders as that the Religious might have no farther Reason to complain of him: And at the same time he orders *Hugh* Abbot of *Cluny* to convey that Letter to him, and to learn his Answer. These are the Thirteenth and Fourteenth Letters of the first Book, dated *June* the 29th, 1073. and the first which *Gregory* wrote after his Ordination.

Manasses obey'd the Pope's Orders, and caus'd *William*, Abbot of *S. Arnulphus* of *Metz*, to be elected also Abbot of *S. Remy* of *Rheims*. The Pope approv'd of the Choice of the Person; but he thought it hard that one Man should have the Charge of two Abbeys. However, he permitted *William* to hold, or relinquish that of *Remy*, as he thought fit. He held it for some time; but not being able to endure the Tyranny and Oppression of *Manasses*, he resign'd that Abbey. The Pope wrote to *Manasses* to order another Abbot to be elected, and gave at the same time notice to *Herman* Bishop of *Metz*, that Abbot *William* was willing to reside in the Abbey of his Diocess. This is the Subject matter of the Fifty second and third Letters of the first Book, dated *March* the 14th, 1074.

The next year the Pope, by the Fifty sixth Letter of the second Book, dated *March* the 4th, committed to *Manasses*, the Execution of the Sentence pass'd against the Bishop of *Chalons*, who had been depos'd for not appearing before the Synod of *Rome*, to which he had been cited, upon the account of some Differences between Him and his Clergy. And by the Fifty eighth dated the 5th of the same Month, he orders him to cause the Bishop of *Noyon* to restore to the Bishop of *Utrecht*, a Church which he had unlawfully seiz'd upon.

Hugh Bishop of *Dia*, Legat of the Holy See in *France*, having cited *Manasses* to a Council, which he had call'd at *Autun*, that Arch-bishop thought it beneath him to appear there; which caus'd the Legat to Condemn him. *Manasses* went immediately to *Rome* to clear himself; and by the Pope's order waited there three Months together for *Hugh* of *Dia*. But when that Bishop came not, the Cause of *Manasses* was argu'd in a Council, between Him and the Deputies of *Hugh* of *Dia*. *Manasses* having no Body to Accuse him, did with ease justify himself; and having affirm'd that it was not in contempt of the Holy See, that he did not appear before the Council of *Autun*, the Sentence pass'd against him in that Council was declar'd invalid, upon condition that he would appear before the Pope's Legat, whenever he should be Summoned: But he declar'd that he would not admit the Bishop of *Dia* to be his Judge. The Pope ask'd him whom he was willing should be his Judge; *Manasses* reply'd, The Abbot of *CLUNY*: Whereupon the Pope deputed that Abbot to be the Judge in the Cause of *Manasses*; after he had made him promise, that if he were call'd to any Synod by the Holy See, or to any by that Legat, he would not fail to make his Appearance. *Manasses* being return'd to *France*, was Summon'd in the Name of *Hugh* of *Dia* and the Abbot of *Cluny*, to a Council to be held at *Troyes*; he went thither with part of his Clergy: But the Clerks who accus'd him not daring to come thither, he was countermanded, and the Legats of the Pope were not at that Council. *Manasses* appear'd there, notwithstanding the Orders to the contrary, and thought he had discharg'd the Promise which he had made to the Pope. He pretended likewise that according to the Promises he made, he was oblig'd to appear before none beside the Pope, or before the *Roman* Legats sent immediately from the Holy See, and not before the Bishops on the other side the Mountains. He wrote to the Pope about it, and at the same time complain'd of the Arch-bishop of *Vienna*, who had depos'd and re-establish'd several Priests of the Diocess of *Rheims*; and of the Bishops of *Laon* and *Soissons* his Suffragans, who had ordain'd a Bishop of *Amiens* without consulting him, and even whilst he was at *Rome*. *Gregory* reply'd to him by the Second Letter of the sixth Book, dated *August* the 22d, 1078. That he ought to acknowledge the Legats nam'd by the Holy See upon the place, as well as those who were sent immediately from *Rome*; and that he ought forthwith to clear himself of the Things laid to his Charge before *Hugh* of *Dia* and the Abbot of *Cluny*; and that they should do him Justice, with respect to the Complaints which he had made. This is what he acquaints the Bishop of *Dia* with, by the next Letter dated the same day.

In the mean time *Hugh* of *Dia* caus'd *Manasses* to be Summon'd twice to a Council to be held at *Lions*, to answer to the Accusations which Count *Manasses*, and several Clerks of the Church of *Rheims* prefer'd against him. The Arch-bishop of *Rheims* refus'd to come to that Council,

Council, and publish'd an Apology or *Manifesto*, wherein he alledges several Reasons for his Gregory not appearing. The first is, Because there is no mention made of the Abbot of *Cluny* in the Order, by which he was Summon'd to that Council. The Second, Because that Council was held in a City, which was not in that part of *France*, wherein he ought to be Judg'd. The Third, Because the Province which lay between that of *Rheims* and that of *Lions*, and through which he must pass, was engag'd in a War; so that he could not come without danger of being made Prisoner. The Fourth, Because he understood that that Council was to consist of the same Persons, who had already Condemn'd him rashly and unjustly. The Fifth, Because according to the Canons, it was requir'd that such a place should be made choice of to Try any one, as was near to his own Country, where one might produce Witnesses, and pass a definitive Sentence. That besides, he was reconcil'd to Count *Manasses*, and to all those who were at Difference with him, except *Bruno*, who was neither his Clerk, nor Born nor Baptiz'd in his Diocese, but a Prebendary of *S. Cunibert* of *Cologne*, for whom he was not much concern'd; and who had serv'd him basely, tho' under particular Obligations to him; and except another Clerk, nam'd *Pontius*, whom he had convicted of Falshood in the Council of *Rome*. That if he had no Accusers, he was not oblig'd to come and clear himself before the Council, by the Testimony of six Bishops of an unblameable Life: That when he would have done it, he could not, because of the shortness of the time that was allow'd him; and that it would be difficult to find in his Province six Bishops, who were not his Enemies, and without Reproach: That when he had promis'd to the Pope to appear before the Council which should be held by his Legats, he meant only such a Council as should be held in *France*, and in case he had not lawful Reasons to excuse his Non-appearance: Lastly, That for his part, he did not acknowledge *Hugh* of *Dia* to be Legat; since the Pope had granted him the favour of refusing him for his Judge: That however, to shew his Submission to the Holy See, he offer'd him to appear at a Synod which should be held in some City near to *Rheims*, either in *Lent* or at *Easter*; and that he would there receive him with all the Honour that was due to the Legats of the Pope: That he exhorted him to accept of this Offer; because it would be more advantageous to the Holy See, to attract the Respect and Submission of the *French* by Acts of Moderation, than by Acts of Severity to keep them at a distance: That if notwithstanding this Remonstrance, he still would persist in the same mind, and pronounce a Sentence of Deposition and Excommunication against him, the Popes *S. Gregory* and *S. Leo* had instructed him that he ought not to look upon such an Excommunication as issuing from the Holy See. These are the Reasons contain'd in the Apology of *Manasses*, which is a very fine Piece, and written in a very elegant Style, and publish'd by Father *Mabillon* in the first Tome of his Treasury of *Italy*.

Hugh of *Dia* had no regard to this *Manifesto*, but in the Council of *Lions* pronounc'd a Sentence of Deposition against *Manasses*, and the Pope confirm'd it in the Synod of *Rome*, held the beginning of the Year, 1080. and gave *Manasses* notice of it by the Twentieth Letter of the Seventh Book, dated *April* the 7th of the same Year; allowing him notwithstanding further time till the Feast of *S. Michael* to justify himself, either at *Rome*, or before his Legats; by producing as an Evidence of his Innocence some Bishops his Suffragans; by restoring to the two Persons who had accus'd him, the Revenues which he had taken from them; and upon Condition that he would retire to *Cluny* or some other Monastery till *Ascension-day*, and forbear till then all Episcopal Functions.

Manasses did not hearken to this Sentence, and continued in Possession of his Archbishoprick without submitting in the least to the Pope; who wrote immediately to the Clergy and Laity of *Rheims*, to the Suffragans of that Metropolitanship, to King *Philip* and to Count *Ebold*, ordering them no longer to acknowledge him for Archbishop of *Rheims*, to turn him out of that Church, and to Elect or cause to be Elected another in his stead. This is the subject Matter of the Seventeenth, Eighteenth, Nineteenth and Twentieth Letters of the Eighth Book, dated *Decemb.* 27th in the same Year.

This *Manasses* is accus'd by the Authors of that time of having attain'd to the Archbishoprick of *Rheims* by Simony, and of having exercis'd an insupportable Tyanny and Oppression over his Clergy; of having rifled Churches, plunder'd Monasteries, exacted Money from his Clergy, persecuted Men of Estates; of seizing the Revenues of the richest Abbies; of having liv'd more like a Great Lord, than a Bishop; of having greater Care of his Soldiers, than of his Clergy; of having more Concern for the Temporalities, than for the Spiritualities of his Archbishoprick; and of being so impious as to say, That the Archbishoprick of *Rheims* would be a very pretty Thing, if no singing of Mass were required. 'Tis thus that he is set out by *William* Abbot of *S. Arnulphus* of *Merz*, *Guilbert* Abbot of *Nogent*, and *Hugh* of *Flaviay*. However, *Fulcoius* Subdeacon of *Meaux*, has made his Elogy; and the Clergy of *Noyon* (in a Letter which they wrote at that very time to the Clergy of *Cambray*, to prove that the Sons of Clerks and Priests might be admitted into Priests Orders) maintain, That the Excommunication of *Manasses* had been made by a Motive of Envy; and that it was rash and unjust. This Letter is related by Father *Mabillon*, after the Apology of *Manasses*.

Gregory VII. *nasses*. All this makes it appear, That tho' *Manasses* had been as guilty as they would have him thought to be, yet he was not condemn'd in due Form.

The Cause of the Arch-bishop of Tours, and the Bishop of Dol. There had been for several Years past a Contest between the Archbishop of *Tours* and the Bishop of *Dol*, who pretended likewise to the Dignity of an Archbishop, or the Right of Metropolisian over the Bishops of *Bretagne*. The Popes always declar'd themselves in favour of the Archbishop of *Tours*. Gregory VII. seem'd at first to favour the Bishop of *Dol*; for the Clergy and Laity having sent to the Pope him whom they had elected to be Bishop, he refused to ordain him because he was too young: But having chosen *Tves* Abbot of *S. Melaine*, who was come to *Rome* with the Deputies of *Dol*, he consecrated him by their Consent, and granted him the Pall, upon Condition that he would come to *Rome* whenever he should be sent for thither, to regulate the Contest which was between the Church of *Dol* and that of *Tours* about the Right of Metropolitanship. The Archbishop of *Tours* thinking that the Pope had by this prejudiced his Right, complain'd of it; but Gregory sent him word that he had no occasion to complain, since he had taken such Measures that what he had done should be no Prejudice to him, and that he would do him Justice, when that Affair was in a Posture of being try'd. This is the Subject Matter of the Fourth, Fifth, and Thirteenth Letters of the Fourth Book, of which the two first, about the Ordination of *Tves*, are directed, the one to the People of *Dol*, and the other to the Bishops of *Bretagne*, dated September 27, in the Year, 1076. and the last to *Radulphus* Archbishop of *Tours*, dated the First of March, 1077.

The Pope was deceived in the Choice of the Man whom he had ordain'd to the Church of *Dol*. He soon receiv'd Complaints of his bad Conduct: And after he had examin'd the Accusations brought against him, he was just ready to depose him; when he received a Letter from *William* King of *England*, who interceded for him. This caus'd the Pope to supersede the Execution of that Sentence, till he should send upon the Place *Hugh* Bishop of *Dia*, and two other Legats, to inform themselves more fully about that Affair. This appears by the Seventeenth Letter of the Fourth Book, written to the King of *England*, and dated March the 2d, in the Year, 1077. He committed the Determination of that Affair to *Hugh* of *Dia*, to the Abbot of *Cluny*, and to two other Clerks, by the Two and three and twentieth Letters of the Fifth Book, dated May 22d, 1078.

At last the Contest between the Churches of *Tours* and *Dol*, for the Right of Metropolitanship, having been debated in the Council held at *Rome* the beginning of the Year, 1080. And the Archbishop of *Tours* having made it appear, by good Titles, That *Bretagne* belong'd to his Metropolitanship; whereas the Bishop of *Dol* not being able to produce such Authentick ones, was pleas'd to say, That he had forgot behind him several of his Titles: The Pope granted him a farther time, and declar'd that he would send Legats upon the Place, to determine that Affair: And that if it appear'd that the Bishop of *Dol* had sufficient Titles whereon to ground his Exception, he should still remain in Possession of it; if not, that then the Bishop of *Dol* and the other Bishops of *Bretagne* shall be subject to the Archbishop of *Tours*, as to their Metropolitanship; upon Condition however that the Bishop of *Dol* shall still enjoy the Privilege of wearing the Pall. This is what he intimates to the People of *Tours* and *Bretagne*, by the Fifteenth Letter of the Seventh Book, dated March 8th, in the Year, 1080.

The Cause of the Bishop of Toul.

The Bishop of *Toul* having refus'd to one of his Clerks a Church which he pretended to belong to his Prebendship, and having absolutely suspended him, that Clerk was incens'd against him, and accus'd him of selling Benefices and Sacred things; of holding a shameful and dishonorable Commerce with a certain Woman, and of having bought his Bishoprick. The Bishop's Friends, to avenge his Quarrel, threaten to be even with that Clerk, if ever they could catch him. Whereupon that Clerk not thinking himself secure absconded, and the Bishop immediately caus'd all that he had to be sold. That Clerk having made his Complaints thereof to *Rome*, Gregory VII. by the Tenth Letter of the second Book, dated October the 14th, 1074. Commission'd the Arch-bishop of *Treves*, and the Bishop of *Metz*, to Try this Cause. He enjoyns them in the first place to put that Clerk into the Possession of his Benefice; afterwards to make enquiry into the Life of the Bishop: If he were Innocent, to punish the Clerk who had scandaliz'd him; and if he were Guilty, to depose him.

The Cause of William Duke of Aquitain.

William Duke of *Aquitain*, and Count of *Poitiers*, having Marry'd one of his Relations, the Legat of the Holy See, and the Arch-bishop of *Bordeaux* call'd a Synod, to oblige him to part from her. *Issembert* Bishop of *Poitiers* disturb'd that Assembly, and offer'd violence to those who were there. However, the Duke of his own accord parted from his Wife. Gregory no less pleas'd with his Submission, than he was offended at the Action of the Bishop of *Poitiers*, complimented the Duke upon it by the third Letter of the second Book, and cited the Bishop to the Council of *Rome* by the second Letter of the same Book, threatening to depose and excommunicate him; and by the Fourth of the same Book advises the Arch-bishop of *Bordeaux* to come to *Rome*, or to send some body thither to accuse *Issembert*. These Three Letters are dated September the 2d, 1074. *Issembert* not appearing at the Synod, the Pope not only confirm'd the Suspension which his Legat had pronounc'd against him, but likewise excommunicated him, till such time as he should come to the Synod,

nod, to be held at *Rome* the beginning of *Lent*, as appears by the Three and Four and twentieth Letters of the same Book, dated *November* the 16th, in the same Year. Gregory VII.

The Letters of *Gregory* are full of Instances of Bishops whom he cited to *Rome*, to give an account of their Conduct, or condemn'd for not appearing; or absolv'd when they did appear; or depos'd or enjoy'd to do Penance. We may consult beside those already mention'd, the Fifty sixth Letter of the first Book, by which he Summons the Bishop of *Chalons*, to come and clear himself at *Rome*: The Fifty seventh, by which he orders the Bishop of *Pavia*, to come to him with the Marquis *Aso*, accus'd of Incest with that Bishop's Sister. This Woman's Name was *Matilda*, which gave occasion to some Authors, to think her to be the same with the Princess *Matilda*, the Wife of *Godfrey*. But she was quite another Woman; for she whom we speak of, was the Sister of *William* Bishop of *Pavia*, who had Marry'd her Kinsman *Aso*, before the Death of *Godfrey*, the Princess *Matilda*'s Husband. The Pope wrote to her by the Thirty sixth Letter of the second Book to part from *Aso*, till such time as she should prove in the Synod of *Rome*, that the Marquis was not her Kinsman. And by the Thirty fifth Letter, he likewise cited *William* Bishop of *Pavia* upon the same account. These two Letters are dated *December* the 16th, 1074. *The Causes which Gregory VII. hear'd and try'd at Rome.*

Sometimes *Gregory VII.* Commission'd Bishops upon the places to pass a definitive Sentence upon the Affairs in dispute. Thus he committed to the Arch-bishops of *Bourges* and *Tours*, the Determination of the Process between the Monastery of *Dol*, and the Abbey of *S. Sulpicius*, by the Ninth Letter of the second Book: To *Richerus* Arch-bishop of *Sens*, by the Twentieth Letter of the same Book, the correcting of *Lancelin*, who had injur'd the Arch-bishop of *Tours*. *Causes referr'd by the Pope to his Legats.*

By the Sixteenth Letter of the fourth Book, he referr'd to *Hugh* Bishop of *Dia*, the Tryal of the Difference which was between the Clergy of *Romagne*, and the Arch-bishop of *Vienne*.

In the Twentieth of the same Book, he referr'd to *Josafroy* Bishop of *Paris*, the Absolution of several Persons excommunicated by the Arch-bishop of *Rheims*, and granted him power to Absolve them, in case he found them innocent, if that Arch-bishop would not do it.

In the One and twentieth, he referr'd to *Herman* Bishop of *Metz*, the Tryal of the Process between the Bishop of *Liege*, and the Abbot of *S. Lawrence*, who having been turn'd out of his Monastery by the Bishop, had Appeal'd to the Holy See.

In the Fourth Letter of the sixth Book, he referr'd to the Arch-bishop of *Treves* and the Bishop of *Metz*, the Cause of one who complain'd that he had been unjustly excommunicated by the Bishop of *Liege*.

In the Fifth of the same Book, he advises *Herman* Bishop of *Metz*, to assist the Bishop of *Toul*, whom he had order'd to call a Council of six Bishops, to clear himself Canonically of what had been laid to his charge.

By the Thirty ninth of the same Book, he referr'd to the Bishop of *Cume*, the Tryal of the Election of the Bishop of *Pergamo*.

By the Eight and twentieth Letter of the seventh Book, he committed to the Bishop of *Benevento*, and the Abbot of *Mount Cassin*, the Tryal of an *Armenian* Heretick.

By the Nineteenth Letter of the ninth Book, he referr'd to the Arch-bishop of *Lions*, the Tryal of the Cause of an Abbot, who produc'd a Grant of *Alexander II.* which prov'd that he had been falsely accus'd.

By the Two and twentieth of the same Book, he referr'd to a Council of the Province, to be held in the presence of his Legats, the Tryal of the Count of *Angiers*, excommunicated by the Arch-bishop of *Tours*, upon the account of a Concubine which he kept.

He referr'd to the same Arch-bishop, by the Thirty second Letter of the same Book, the Cause of the Bishop of *Terrouanne*, who being favour'd by the Count of *Flanders*, had broke open the Church, and offer'd several Violences. You may consult on this Subject the Thirteenth, Two and thirtieth, Three and thirtieth, and Four and thirtieth Letters of the ninth Book, and the First of the eleventh.

By the Thirty first of the same Book, he referr'd to a Bishop the Tryal of the Difference which was between the Clergy of *Autun*, and the Monks of *Fleury*, about a Privilege which the latter pretended to.

To conclude, there were scarce any Controversies in the Diocesses between the Bishops and their Clerks, or Monks, and even Laicks themselves, which *Gregory VII.* was not minded to take Cognizance of, to try at *Rome*, and to oblige the Bishops to put his Sentence into Execution, as may be seen by a great many Letters, about several Subjects. *The Causes cited to, and Judg'd at Rome by Gregory VII.*

In the Fifty fourth of the first Book, he orders against the Bishop of *Poitiers*, that the Canons of that City shall observe their usual Custom concerning their Stations upon the Feasts of *S. Hilary*, and *All-Saints*. In the One and twentieth of the second Book, he enjoins the Abbot of *Beaulieu*, to be obedient to the Arch-bishop of *Tours*; and that if he thought he had any Reason not to be subject to him, he should come to *Rome*, and make his Pretensions good. In the Two and twentieth, he enjoins *Hugh*, Knight of *S. Maur*,

Gregory VII. to restore to the Arch-bishop of *Tours* the Revenues of his Church, which he had taken away from him: And in case that he thought that they belong'd to him, to come to *Rome* to demand Justice in the case. In the Five and twentieth, he orders the Bishop of *Cologne* to Try the Difference which was between the Bishop of *Osnabrux* and the Abbot of *Corbey* in *Saxony*, upon condition that if he could not determine it, he would send them to his Synod of *Rome*. In the Thirty third, he reproves the Bishop of *Turin* for not coming to the Synod of *Rome*, and for having offer'd an Injury to the Monastery of *S. Michael*.

By the Sixty fourth and Sixty fifth Letters of the second Book, dated *March* the 25th, in the Year, 1075. he orders that the Accusation which the Monks of *S. Dennis* in *France* had brought against their Abbot, shall be Try'd by his Legats, or in a Synod of *Rome*. He likewise call'd to *Rome* by the Sixty ninth, the Contest which was between the Bishop of *Turin*, and the Monks of the Monastery of *S. Michael*; this Letter is dated *April* the 9th, in the same year. By the Thirteenth Letter of the third Book, he determines a Difference which was between the Church of *Roscelle* and the Church of *Piombino*, in favour of the former.

The Cause of Everard Dean of Orleans There was at that time a great Contest in the Church of *Orleans*, concerning a Deanery, between the Bishop and his Prebendaries. The Cause having been brought before Pope Alexander, he had determin'd it in favour of *Josceline*, whom the Prebendaries were for, and excommunicated *Everard* whom the Bishop had favour'd. Notwithstanding this Sentence, the Bishop of *Orleans* had still supported *Everard*, and was likewise accus'd of having receiv'd Money for the Collation of a Prebendship, the Revenue whereof was appropriated to the maintenance of the Poor: Gregory VII. being inform'd of it, in the first place cited *Everard* to *Rome*, by the Fifty second Letter of the second Book, dated *March* the 1st, 1075. and afterwards having confirm'd the Sentence pass'd by his Predecessor against him, he wrote to the Bishop of *Orleans* to turn him out, to put *Josceline* into Possession of the Prebendship then in question, and to suffer the Poor to enjoy the Revenue of that Prebendship which belong'd to them; if not, he threatned to excommunicate him; and at the same time he order'd *Richerus* Arch-bishop of *Sens* to do it, if he did not submit. These two Letters are the Sixteenth and Seventeenth of the third Book, dated in *April* 1076. The Bishop of *Orleans* returning no answer to Gregory, that Pope wrote a second time to the Arch-bishop of *Sens*, ordering him to thunder out the Excommunication against that Bishop, unless he assur'd him upon Oath, that he had not come to the least knowledge of the Pope's Letter; and he order'd him to come to *Rome* along with the Parties concern'd in that Affair. He likewise by this Letter Commissions *Richerus* Arch-bishop of *Sens*, not only to take Cognizance of this, but also of several other Matters which concern'd the Churches of *France*. This is the Subject Matter of the Ninth Letter of the fourth Book, dated *November* the 2d, in the same year.

The Bishop of *Orleans* did not much regard all these Menaces of the Pope, and caus'd the Person who brought his Letters to be apprehended. Gregory enrag'd at this proceeding, wrote to the Arch bishop of *Sens* and *Bourges*, ordering them to cite him before them at a place which they should appoint him; and if he continu'd Refractory, to depose him, and put *Sanxon* in his place: He likewise advertiz'd the Bishop of *Orleans*, that he had given this Order. These are the Eighth and Ninth Letters of the fifth Book, dated *October* the 6th, 1077. This *Sanxon* was elected in pursuance of this Order, and the Pope by the Fourteenth Letter of the same Book, dated *January* the 28th, in the Year, 1078. orders the Clergy and Laity of *Orleans* to acknowledge him: However, by another Letter dated *April* the 24th, which is the Twentieth of the same Book, he writes to *Rainier*, who was the depos'd Bishop of *Orleans*, ordering him to appear at the Synod which should be appointed by *Hugh* Bishop of *Dia*, and *Hugh* Abbot of *Cluny*, in order to receive a final Sentence. Lastly, By the Three and twentieth of the sixth Book, dated *March* the 5th, 1079. he acquaints the People of *Orleans* that he approv'd of the Election of *Sanxon*, but that he could not confirm him in Form, till such time as he should send Legats upon the place.

The Cause of Robert, nominated to the Bishoprick of Chartres. Robert Abbot of *S. Euphemia* in *Calabria*, had been nominated by the King of *France* to the Bishoprick of *Chartres*. Gregory VII. who lik'd not such sort of Nominations, and look'd upon them as Simonaical, charg'd him by his Legat to quit his Bishoprick. But Robert was not very forward to obey; whereupon the Pope declar'd him to have forfeited his Title to it, order'd the People of *Chartres* to elect another Bishop, and enjoyn'd *Richerus* Arch-bishop of *Sens* and his Suffragans to see this Order put in Execution. You may consult the Fourteenth and Fifteenth Letters of the Fourth Book, dated *March* the 4th, 1077. However, by a Letter directed to *Hugh* of *Dia*, which is the Eleventh of the Fifth Book, he gave that Bishop orders to examine into that business, and to make his Report thereof to him.

The Cause of the Bishop of Annecy. Stephen Bishop of *Annecy* had the same fortune. *Hugh* of *Dia* the Pope's Legat excommunicated him, and Gregory ratified his Sentence by two Letters; the one written to the Clergy of *Annecy*, and the other to the Bishops of *France*, which are the Eighteenth and Nineteenth of the Fourth Book, dated *March* the 23d, in the Year, 1077.

The

The Arch-bishop of *Roan* being grown infirm and incapable of governing his Diocese, *Gregory VII.* sent him one *Hubert* a Subdeacon, to enquire whether things were so or no, *VII.* and to perswade him to give his Consent, that another be put in his place, if he were capable of giving such a Consent; and in case he were wholly infirm, to cause another to be elected. This is what he acquaints the King of *England* with, by the Nineteenth Letter of the fifth Book, dated *April* the 4th, 1078.

The Canons of the Castle of *S. Paul* and *S. Omer*, having sent Deputies to *Rome*, to complain of the Counts *Hubert*, *Guy* and *Hugh*, who had seiz'd upon some Revenues which belong'd to them; the Pope wrote to these Counts, ordering them to make Retitution, according as it had been enjoyn'd in a Council held at *Poitiers* by *Hugh* of *Dia*, or else to justify their Pretensions to these Revenues before that Legat within the space of forty Days. If they would not obey, he order'd the Defenders of the Church to re-enter upon the Premises, and the Canons of *Terrouanne* to see that this Sentence be put in Execution. This is the Subject Matter of the Eighth and Ninth Letters of the sixth Book, dated *November* the 25th, 1079.

The Cause of the Canons of S. Omers.

In the Seventh and Eighth Letters of the sixth Book, he approves of the Election which the Monks of *Marzeilles* had made of Cardinal *Richard* for their Abbot: He declares to them that he wish'd that that Monastery were united to the Monastery of *S. Paul*.

Cardinal Richard elected Abbot of Marzeilles. The Letters of Gregory VII. concerning Discipline.

We will conclude the Account of the Letters of *Gregory VII.* with several Points of Ecclesiastical and Monastical Discipline, which he decided, and of which we have had no opportunity of speaking.

In the Fifth Letter of the first Book, directed to *Rainier* Arch-bishop of *Florence*, he determines that a Woman who had Marry'd one of her Kinsmen, and was become a Widow, ought not to receive her Dowry from any part of her Husband's Revenue, nor to have any advantage of that Marriage, which was in its own nature Null.

In the Four and twentieth Letter of the first Book, he recommends to the Bishop of *Verona* a constant Submission to the Holy See, and promises him the *Pall*, provided he would come in his proper Person to *Rome*: Because his Predecessors had order'd that the *Pall* should be bestow'd only on Persons who were present. This Letter bears date *September* the 24th, 1073.

In the Four and thirtieth Letter of the same Book, directed to the Bishop of *Lincoln*, he determines that according to the Opinions of the Fathers, a Priest who had been guilty of Homicide, ought no longer to attend at the Service of the Altar; but he is willing that in case he be truly Penitent, a Subsistence should be allow'd him out of the Ecclesiastical Contributions. Afterwards he gives that Bishop Absolution of all his Sins.

In the Seven and fortieth of the same Book, he exhorts the Princess *Matilda* to frequent Communion, and to bear a due Respect and Devotion to the blessed Virgin.

In the Eight and fortieth, he enjoyns that a Woman accus'd by her Husband of Adultery, shall be admitted to justify her Innocence.

In the Sixty fifth, he reproves the People of *Ragusa* for having first apprehended *Vitalius* their Bishop, and then elected another in his room. He enjoyns them to set him at Liberty, and to suffer his Cause to be try'd by the Arch-bishop of *Siponto*, whom he had Commission'd for that very purpose, with a Charge that if it could not be determin'd upon the place, they should send to *Rome* their old Bishop, and him whom they had newly elected, that so he might decide the Controversy between them.

In the Seven and fortieth of the second Book, he acquaints the Lord *Rainier*, that he had order'd the Bishop of *Chiusi*, to turn out of the Provostship of a Church, a Priest who had been Condemn'd by his Predecessor *Alexander*, and whom that Bishop would re-establish in defiance to the Authority of the Holy See.

In the Eight and fortieth, he orders two of his Legats to prevent a Man who had kill'd his Brother, from Marrying till he had done Penance.

By the Fiftieth, he determines that one who is not Born in lawful Wedlock, cannot be advanc'd to the Episcopacy, because 'tis contrary to the Canons. He likewise therein declares, that he would not accept of the Resignation of the Bishop of *Arragon*, who had desir'd to relinquish his Bishoprick because of his Infirmities. He says, that he had advis'd him to make use of an Ecclesiastick to take care of the Temporalities of his Diocese, and to apply himself wholly to Spiritual Affairs with the assistance of his Neighbouring Bishops; and that if his Infirmities continu'd upon him longer than an Year, and he were no longer capable of discharging his Episcopal Functions, one might with the Consent of the Clergy of that Church accept of his Resignation, and ordain in his stead the Person who should be elected to assist him in the Government of his Diocese, if he were fit for that Dignity. This Letter is directed to *Sancho* King of *Arragon*, and bears date *January* the 25th, 1073.

In the Seventy seventh Letter of the same Book, directed to *Gebehard* Arch-bishop of *Salzburg*, he advertises that Arch-bishop, that he ought not to detain the Tenth of a certain Territory, wherein a Bishoprick had been founded in the time of *Alexander II.*

Gregory
VII.
The Let-
ters of
Gregory
VII. con-
cerning
Discipline.

In the Sixth Letter of the fourth Book, he determines that one cannot communicate with a dead Bishop who is excommunicate, nor pray for him: And he absolves him in case that he had involuntarily Subscrib'd to what the Emperor had acted against the Church. And in the Eighth Letter of the same Book, he orders Absolution to be given at the point of Death to an excommunicate Bishop, if he requir'd it, even before he had finish'd the Pen-nance assign'd him.

In the Tenth Letter of the same Book, directed to the Countess of *Flanders*, he declares that the Clerks who kept Concubines, ought not to be tolerated to say Mass, or celebrate any Divine Office. And in the Twentieth and several others he says, That the People ought not to assist them therein.

In the First Letter of the fifth Book, he reproves the Canons of *Lucca* for having bought their Benefices, and interdicts all those who had given Money for being Instituted and In-ducted into a great Church, and prohibits them from holding such Benefices.

In the Thirteenth, Fifteenth and Sixteenth of the same Book, he determines that the Elections of Bishops ought to be done by the Clergy and Laity, with an unanimous Free-dom and Consent.

In the Eleventh Letter of the sixth Book, he enjoins the Canons of *S. Martins of Lucoa* to live Regularly and in Common, or at least to allow their Bishop a Prebendship for the Neces-sities of the Church.

In the Six and thirtieth of the same Book, he threatens to excommunicate those who should buy Benefices. In the Thirty fourth, he had reckon'd up three sorts of Simony, viz. *a Manu, ab obsequio, a lingua*: The first sort is when one gives Money either in ones own Person, or by others, for the obtaining a Benefice. The second is when in hopes of a Be-nefice one does some signal Service to a Patron, who bestows it by way of Recompence for that Service. The third is when one Petitions, or causes another in ones behalf to Petition for a Benefice, and when one obtains it by Recommendation.

In the Second Letter of the seventh Book, he declares the Canons who disobey their Bi-shop, to have for ever forfeited their Benefices, and forbids both Clergy and Laity from communicating with them.

In the Tenth of the same Book, he desires that the Canonical Discipline of Pennance should be re establish'd in *England*, and sends a Legat thither for that purpose. He therein declares that that Pennance is Hypocritical, which is not attended with an amendment of Life.

In the Eleventh he would not permit Divine Service to be celebrated among the *Sclavo-nians* in their own Language.

In the Thirteenth, he orders the Bishop of *Verdun* to enjoy a Count Pennance, who had Robb'd a Bishop of *Liege* in his Journey to *Rome*, and to anathematize him, in case he would not submit to the Pennance.

In the Eighth Letter of the eighth Book, he congratulates the Bishop of *Salerno*, for having found the Relicks of *S. Matthew*, and exhorts him to shew them the Veneration which they deserve.

In the Tenth of the same Book, it is observ'd that the Legat of the Holy See in *Sar-dinia*, oblig'd a *Grecian* Arch-bishop to cut off his Beard; the which *Gregory* approv'd of.

In the Fifteenth of the same Book, he declares that he had order'd a Bishop of *Italy*, who had without just cause relinquish'd his Bishoprick, to retire to the Monastery of Mount *Cassin*, and to stay there till such time as it was determin'd what should be done with him. But that Bishop instead of obeying him, re-enter'd upon his Church without his permission: Wherefore he prohibits his Clergy from acknowledging him for their Bishop, and from obeying him.

In the Second Letter of the fourth Book, and in the One and twentieth of the eighth, he un-dertakes to prove that the Popes might excommunicate Kings and Sovereign Princes, and even absolve their Subjects from the Oath of Allegiance taken to them. But all the Authorities and Arguments which he makes use of to prove the Latter, are such as are either Suppo-sitious, or founded on false Matters of Fact, or such as conclude nothing.

In the First Letter of the ninth Book, he reproves the Arch-bishop of *Ream*, for not having sent to desire the *Pall* from the Holy See, and prohibits him from performing any Ordina-tion, or any Consecration of the Church, till such time as he should receive it from thence. This is the first Instance we meet with of the Popes obliging Arch-bishops to take the *Pall*, under the Penalty of being depos'd till they should receive them.

In the Four and twentieth of the same Book, he refus'd to ordain a Bishop of *Malta*, be-cause that Ordination belong'd to the Bishop of *Reatino*.

The Let-
ters of
Gregory
VII. con-
cerning
Monastical
Discipline.

With respect to the Monastical Discipline, *Gregory VII.* apply'd himself chiefly to preserve or increase the Exemptions and Privileges of Monasteries, or to regulate the Differences which happen'd between the Abbots, the Religious and the Bishops. We have already men-tion'd several of these kind of Causes, which he Try'd himself at *Rome*, or referr'd to his Le-gats, or to other Commissaries upon the place. We will now relate some others which we have not had occasion to speak of.

By the Two and thirtieth Letter of the first Book, dated *November* the 27th, 1073. he orders the Bishop of *Chartres* to re-establiſh *Iſimbard* Abbot of *S. Laumer*, who had quitted his Abbey to go to *Jerusalem*, in caſe he were guilty of no other Fault, and to turn out *Guy*, who had been put in his place, and who, they ſaid, had not ſo much Piety as *Iſimbard*, nor was ſo proper to govern that Monastery.

Gregory VII.
The Letters of Gregory VII. concerning Monastical Discipline.

In the Three and thirtieth, dated the next Day, he writes word to the Religious of the Monastery of *Saint Mary*, in the Diocess of *Tortone*, that he was not willing to confirm the Privilege, which being under the Name of *Alexander II.* had been preſented to him, by *Benedict* whom they had elected their Abbot in the room of *Hubert*; ſince he had diſcover'd it to be forg'd upon theſe two Accounts, firſt becauſe it had falſe Latin in it, and ſecondly becauſe it contain'd ſome thing in it contrary to the Intention of the Canons: That he did not think it adviſable to grant them a new one, till the Church of *Tortone* had a Biſhop elected according to the Canon, by whoſe conſent he might grant them a Privilege conformable to the Eccleſiaſtical Authority. With reſpect to him whom they had elected for their Abbot, he acquaints them, that he did not think him proper for that Place, by reaſon of his great Age, and his Infirmities, and that he had adviſed him to reſign it.

In the One and fiftieth Letter of the firſt Book, he reprimands the Abbot of *S. Severus*, for not appearing at the Synod of *Rome*, to anſwer the Complaints preſerr'd againſt him, concerning the Monastery of the *Holy Croſs*, from which this Abbot was minded to take a Church. He prohibits him from giving that Monastery any diſturbance, and orders him if he thought he had Reaſon for what he did, to come to the Synod held in *November* with the Abbot of the *Holy Croſs*. This Letter is dated *March* the 14th, in the Year, 1074.

By the Sixty ſixth, Sixty ſeventh, Sixty eighth, Seventy ſecond, Eighty firſt, Eighty ſecond Letters of the ſame Book; by the Fifteenth, Seventeenth, Forty ſixth, Fifty ninth, Sixtieth, and Sixty firſt of the ſecond Book; by the Twenty fourth, Twenty fifth, Thirty firſt, and Thirty third of the ſixth Book; by the Seventeenth, Eighteenth, Nineteenth, and Twenty fourth of the ſeventh Book, and by the Sixth, Seventh, and Twenty ninth of the ninth Book, he vindicates the Privilege of ſeveral Monasteries againſt the Biſhops, or any other Perſons who ſeiz'd on their Revenues, and had done any prejudice to their Rights or Immunities.

Thus have we given you a full Account of the Actions, Conduct, Life, Writings, Sentences, and Determinations of *Gregory VII.* during his Pontificate, extracted out of his Letters, wherein he has deſcrib'd his own Character, and diſcover'd what his Sentiments and Deſigns were. They are in all 359. which Compoſe a Register divided into Nine Books, containing all the Letters which he wrote from *April* 1073, to the Year, 1082. 'Tis obſerv'd that there was a Tenth Book, but 'tis loſt: That which is call'd the Eleventh, contains only one entire Letter, and the Fragment of another, which may be connected with Seven or Eight other Letters extracted out of *Lanſfrank*, and *S. Anſelm*, or other Authors.

The Judgments which have been paſſ'd on the Perſon, Conduct, Manners and Genius of *Gregory VII.* have been wholly contrary to each other. His Partifans have repreſented him to us as a Man very Religious and Pious, Juſt, Equitable, Humble, Patient, Unblameable both in his Life and Morals; a learned Canonist and a good Divine, Zealous for the Welfare of the Church, a Lover of Diſcipline, an Enemy to Vice, a Protector of the Innocent, an undaunted Defender of the Eccleſiaſtical Rights and Privileges, and a faithful Imitator of *Gregory the Great* in his *Pastoral Care*. His Enemies on the contrary have made him paſs for a cruel, ambitious, and perfidious Man, who having ſeiz'd by force on the Papal Chair, had put the whole Church into Confuſion to gratify his Ambition, and to attain to his Deſigns; who without reſpect to the Royal Maſteſty or to the Sacerdotal Dignity, had a Mind to make Kings his Slaves, and Biſhops his Creatures, by depriving the one of their States, and by unjuſtly Condemning the others, that he might afterwards give them Abſolution: Who had utterly overturn'd the Diſcipline of the Church, by being willing to eſtabliſh in his own Perſon a Monarchy, or rather Tyranny over things both Spiritual and Temporal: Who had advanc'd this unheard of Error ſo far as to maintain, that Popes might by Excommunicating Kings and Princes, diſveſt them of their States, and abſolve their Subjects from the Oath of Allegiance taken to them: Who had thunder'd out ſo many Excommunications, and extended them ſo far, that there was ſcarce a Man in his time who was ſure of not being excommunicated. I omit ſpeaking of the other groſs Enormities with which they charg'd him; ſuch as his being guilty of Sorcery, of holding a diſhoneſt Familiarity with the Princeſs *Matilda*, and of being in the ſame Error as *Berenger* was about the Eucharist. There is no doubt to be made but that the Zeal of the One, and the Paſſion of the Others, carry'd them both into Extrems. To paſs therefore a right Judgment upon him, it muſt be acknowledg'd that this Pope was a great Genius, capable of great Things, conſtant and undaunted in the execution of his Deſigns, well verſ'd in the Conſtitutions of his Predeceſſors, Zealous for the Interests of the Holy See, an Enemy to Simony and Libertiniſm, Vices which he ſtrongly oppos'd, full of Chriſtian Thoughts and Zeal for the Reformation of the Manners of the Clergy; and there is not the leaſt Colour to think that

The various Judgments paſſ'd upon Gregory VII.

Gregory
VII.

he was tainted in his own Morals. But it must likewise be confess'd, that he was advanc'd to the Papal Chair a little too Precipitately: That his Zeal to promote the Grandeur of the Holy See carry'd him to undertake such things as were unreasonable and beyond his Power: That he was the Cause of great Disturbances both in the Church and in the Empire: That he assum'd to himself a Power over Kings and their States, which he never had: And that he carry'd the Ecclesiastical Authority of the Holy See beyond its due Bounds. This is the Judgment which we suppose every one will pass upon him, who shall read over his Letters with a disinterested and unprejudic'd Mind. In short, they are penn'd with a great deal of Eloquence, full of good Matter, and embellish'd with noble and pious Thoughts: And we may boldly say, that no Pope since Gregory I. wrote such strong and fine Letters as this last Gregory did.

An Ex-
amen of the
Decree
said to be-
long to
Gregory
VII.

We find among his Letters, after the Fifty fifth of the second Book, a piece Intituled, *DICTATUS PAPÆ*. i.e. *An Edit of the Pope, or Papal Decisions*; which contains Seven and twenty Propositions, concerning the Rights of the Holy See, some Feign'd and some True. The Summary of them is as follows. (1.) That the Church of Rome owes its Foundation to none but God alone. (2.) That no other Person beside the Pope of Rome has a Right to be call'd *UNIVERSAL BISHOP*. (3.) That 'tis he alone who can depose Bishops and re-establish them. (4.) That his Legat ought in Council to preside over all Bishops, even tho' he be inferior to them in Dignity; and that he may pronounce a Sentence of Deposition against them. (5.) That the Pope may depose even absent Bishops. (6.) That no Man ought to live in the same House with them whom he has excommunicated. (7.) That 'tis Lawful for him alone to make new Laws, when Times require it, to found new Churches, to turn a Canonship into an Abbey, to divide a Rich Bishoprick into two, and to consolidate Poor ones. (8.) That 'tis he alone, who can wear the imperial Robes. (9.) That all Princes should kiss the Pope's Feet, and that 'tis to him alone they ought to pay this Honor. (10.) That his Name alone is to be repeated in the Churches. (11.) That there is no other Name but his in the World (that is, according to some, that to him alone belongs the Name of Pope; an Explication which seems to be very much strain'd. (12.) That 'tis lawful for him to depose Emperors. (13.) That he has the Power of Translating Bishops from one Bishoprick to another, when there is a necessity for it. (14.) That he can ordain a Clerk in any Church whatsoever. (15.) That a Clerk whom he has ordain'd, may enter into another Church; but that he cannot be oblig'd to serve there; and that he cannot be promoted to a superior Order by any other Bishop. (16.) That no general Council ought to be held without his Order. (17.) That no Book can be Canonical without his Authority. (18.) That his Judgment ought to be corrected by none, and that he can correct the Judgments of all other Persons. (19.) That no Person ought to Judge him. (20.) That no Person whatsoever dare to Condemn him, who appeals to the Holy See. (21.) That the Cognizance of the most material Causes of all Churches belongs to him. (22.) That the Church of Rome has always been, and will always be *Infallible*, according to the Testimony of the Scriptures. (23.) That the Pope of Rome ordain'd Canonically, becomes unquestionably HOLY by the Merits of *S. Peter*, according to the Testimony of *Ennodius* Bishop of *Pavia*, approv'd of by several Saints, and as it is recorded in the Decretals of Pope *Symmachus*. (24.) That by his permission 'tis lawful for Inferiours to accuse Superiours. (25.) That he can depose and re-establish Bishops without calling a Synod. (26.) That he who does not agree with the Church of Rome, is no true *Catholic*. (27.) That he can declare the Subjects of wicked Princes, absolv'd from the Oath of Alliance, which they have taken to them.

This Piece has no relation to the Letter which preceeds it, nor to that which follows it; and we have not the least proof that it was made in the Council of Rome in the Year, 1076. as *Baronius* pretends. Nor is it probable that it belongs to Gregory VII. For tho' there be in this Collection several Propositions which have relation to what he wrote in his Letters, yet there are a great many which he never advanc'd, nor approv'd of. There are likewise some of them that are equivocal, others express'd in odious Terms, and others Intolerable. They are almost all of them drawn up so ill, that one cannot say Gregory VII. who had a good Genius, was the Author of them. This is what inclines me to believe that 'tis the Work of one who was an Enemy to Gregory, who was minded to render his Doctrin odious, by comprehending it in these Seven and twenty Propositions drawn up at random, which bear some resemblance to the Genius and Manners of that Pope. If this Conjecture be not agreeable to some, we may say that 'tis the Work of some Roman bigotted to the Maxims of the Court of Rome, who suppos'd he might deduce these Propositions from the Letters of Gregory VII. and made this Collection of them, which has been since inserted in the Register of that Pope. Let the Case be how it will, one cannot say without injustice to Gregory, that 'tis his Piece, nor maintain all these Propositions without doing injury to the Holy See.

'Tis to be observ'd, that the Commentary upon the Seven Penitential Psalms, ascrib'd to Gregory the Great, was compos'd in the Time of Gregory VII. because the Author of this Commentary speaks in three places, viz. in *Psal.* 5. v. 9, 26. and in *Psal.* 27. against an Em-
peror

peror of his Days, whom he accuses of renewing Simony in the Church; of having disturb'd it by a dangerous Schism, of having a Mind to make it his Slave; of having seiz'd upon what belong'd to it; of making himself Master of the Church of *Rome*, and of having begun to exercise his Power against it. This has inclin'd many to believe that 'tis the Work of *Gregory VII.* which his Name made others think that it belong'd to *Gregory the Great*: But the Style of this Piece does not seem so elegant as the Style of that Pope: However perhaps he might be more remiss in a Work of this Nature. There is in *England* a Commentary upon *S. Mathew* in Manuscript, which is ascribed to *Gregory VII.* and which they say he compos'd whilst he was only a simple Religious: But it has never yet been Publish'd.

Gregory VII.
Other Writings of Gregory VII.

CHAP. VI.

An Account of the Church of Rome, and of the Popes who Succeeded Gregory VII. to the end of this Century.

AFTER the Death of *Gregory VII.* the Cardinals and the Clergy of *Rome* had their Eyes upon *Didier* Abbot of Mount *Cassin*, to advance him to the Popedom. Some Authors say that *Gregory VII.* had recommended him to them, before he Died. He was descended from a noble Family of *Benevento*, and had spent all his Life in the Monastery of Mount *Cassin*. He at first refus'd the Dignity which was offer'd him; so that the Holy See remain'd Vacant for almost a whole Year. In the mean time *Guilbert* the Antipope became Master of one part of the Churches of *Rome*, and would fain have been acknowledg'd for lawful Pope. The Cardinals and Bishops who acknowledg'd *Gregory*, to prevent *Guilbert's* design, came to *Rome* about *Easter* in the Year, 1086. with the Prince of *Salerno*, and Duke *Roger*, to proceed to the Election of a Pope. When they were there, they renew'd their Importunities to *Didier*, to engage him to accept of the Popedom; but he would never expressly consent to it. However, they Elect'd him, and having taken him by force, carry'd him to the Church of *S. Lucia* to proclaim him Pope under the Name of **VICTOR III.** But when they were about to put on him the Pontifical Robes, he made so great a Resistance, that they could not put his *Albe* on him, but only cast a red *Chappe* about his Body. Four Days after he left *Rome*, and when he came to *Terracina*, threw off all the Ensigns of the Pontificate, and retir'd to Mount *Cassin*, where he liv'd privately, and could by no means be prevail'd upon to be Ordain'd. But the Year after in a Council held at *Capua* during Lent, he yielded to the Intreaties of Duke *Roger*, of the Prince of *Capua* and of the Bishops, reassum'd the Purple and the Pontifical Cross; and after he had spent the *Easter* Holidays in his Monastery, was Conducted to *Rome* by the Princes of *Salerno* and *Capua*, who having taken the Church of *S. Peter* by force from *Guilbert*, caus'd *Victor* to be Ordain'd by the Bishops of *Ostia*, *Frescati*, *Pavia* and *Albania*, and plac'd him on the Papal Chair, May the 9th in the same Year. This Election was not only oppos'd by the Favourers of *Guilbert*, but also by *Hugh*, who from the Bishoprick of *Dia* was translated to the Arch-bishoprick of *Lions*, and pretended to the Popedom; by the Arch-bishop of *Aix* and by Cardinal *Richard* Abbot of *Marseilles*, who were underhand supported by the Cardinal Bishop of *Ostia*, who had himself likewise some Votes on his side. The Arch-bishop of *Lions* was the greatest opposer of *Victor's* Ordination, and wrote against him two Letters to the Princess *Matilda*, to hinder her from acknowledging and assisting him: Accusing him of holding correspondence with the Emperor *Henry*. But these Letters made no impression on the Mind of that Princess; on the contrary she came forthwith to *Rome* with some Forces, and retook from *Guilbert* that part of the City of *Rome* which he was possess'd of, and the Castle of *S. Angelo*. Within a while after, the Romans who favour'd that Antipope, being got together, assaulted the Church of *S. Peter* on the Vigil of that Apostle's Festival, and oblig'd those who held out for *Victor* to throw themselves into the Castle of *S. Angelo*. The two Parties continued these Acts of Hostility for several Days together. But at last *Victor* desisted, and retired to his Monastery; from whence he went out in *August*, to hold a Council at *Benevento*, compos'd of the Bishops of *Apulia* and *Calabria*; wherein he made a Speech against *Guilbert*, and issu'd out a fresh Anathema against him. He therein likewise excommunicated the Arch-bishop of *Lions*, and *Richard* Abbot of *Marseilles*; renew'd the Prohibitions against receiving Benefices from the Hands of Lay Patrons, and the Penalties inflicted on those who were guilty of Simony; **VICTOR III.** and

The Letters of Hugh Arch-bishop of Lions.

The Council of Benevento under

Victor III. and prohibits the receiving the Communion from the Hands of excommunicated and sin-
 nical Persons. *Victor* fell Sick during this Council, which oblig'd him to return immediately
 to *Mount Cassin*, where he died *September* the 16th 1087. after he had recommended *Otto*
 Bishop of *Ostia* for his Successor.

Urban II. *Otto* was a French Man of *Chatillen* upon the *Marne* in the Diocess of *Rheims*. He had
 been taken out of the Monastery of *Cluny* to be Cardinal, and had done signal Services
 for *Gregory VII.* who had sent him Legat into *Germany* against King *Henry*. He could
 not be Elected immediately after the Death of *Victor*; because the Cardinals and the Bi-
 shops were dispers'd. The Countess *Matilda* conven'd them again at *Terracina* the be-
 ginning of *Lent* in the Year ensuing, whither *John* Bishop of *Porto*, brought the Consent
 of the absent Cardinals; and *Benedict* Prefect of *Rome*, brought a Commission from the
 People of that City, to acknowledge him who should be elected Pope by the Assembly.
Otto was proclaim'd by the Cardinal Bishops of *Porto*, *Frescati*, and *Albany*, and the Choice
 confirm'd by the whole Assembly. They gave him the Name of *Urban II.* and plac'd him
 on the Papal Chair. Upon his departure from *Terracina*, he went to *Mount Cassin*, where
 they say that he was miraculously Cur'd of a Pain in his Side, by *S. Benedict* who appear'd
 to him, and who assur'd him that his Body was reposit'd in that Monastery. *Roger* and
Beaumont the Counts of *Apulia* and *Calabria*, waited upon him in that Place, and carry'd
 him along with them into *Apulia*. He was almost constantly resident on their Territories
 or in *Campania*, and went now and then to *Rome*, which sometimes favour'd *Guilbert*, and
 sometimes Him. For *Guilbert* was at first turn'd out by the *Romans*, and oblig'd to renounce
 the Popedom. Afterwards he was receiv'd there in the Year, 1091. retook the Castle of
S. Angelo, and continued Lord of that City. so long as the Emperor *Henry* had the bet-
 ter of it: But his Son *Conrad* revolting in the Year, 1093. and in League with *Welfo* Duke
 of *Italy*, whom *Urban* had got to Marry the Princess *Matilda*; *Guilbert's* Faction began to
 grow weaker, and *Conrad* whom that Pope favour'd in his Revolt, caus'd *Urban* to be ac-
 knowledg'd in *Lombardy*, and to be receiv'd in *Placenza*, where he held a famous Coun-
 cil in the Year, 1095. He went from thence into *France*, where he call'd a Council at
Clermont in *Auvergne*, wherein he gave in the Project of the grand *CROISADE*, which
 was perform'd under his Popedom in the *East*. When he return'd into *Italy*, he at last be-
 came Master of *Rome*, tho' *Guilbert* had a great many Favourers in that City. He dy'd
 there *July* the 29th in the Year, 1099.

The Register of this Pope's Letters is lost: Those that are left us are as follow.

The Letters of Urban II. *Urban's* first Letter, is a Privilege granted to the Monastery of *Bantino*, which the Pope
 had founded at the Instance of the Dukes *Roger* and *Beaumont*.

The Second and Third are directed to the Arch-bishops of *Toledo* and *Tarragon*, about
 their Primacy.

In the Fourth, he prescribes to the Arch-bishop of *Milan* the method he ought to use
 in reconciling those who had been ordain'd during the Schism: Which is to order them to
 come at the time wherein he gives the Blessing, and the Imposition of Hands, that is, at
 the time of Ordination, and to perform all the Ceremonies with relation to them, except
 the Unction.

By the Fifth, he confirms to the Arch-bishop of *Bari* or *Canosa*, the dignity of Metropo-
 litan, and grants him the *Pall*.

In the Sixth, he exhorts the Dukes *Roger* and *Beaumont* to protect the Abbot and Monks
 of *Bantino*, against the Lords who persecuted them, and seiz'd upon their Estates.

In the Seventh, he grants the Arch-bishoprick of *Tarragon* to the Bishop of *Vich*, which
Berenger Count of *Barcelona* had lately re-establish'd and Peopled with Christians.

In the Eighth, he sent word to the Clergy and People of *Chartres*, that he approv'd of
 the Choice which they had made of *Yves* for their Bishop in the place of *Geofrey* who had
 been depos'd, and that he would send him to them, after he had Consecrated him. By
 the following Letter he acquainted *Richerus* Arch-bishop of *Sens* with the same thing, who
 had refus'd to Consecrate him, and enjoyns him to receive him, and to use him kindly. This
 Letter is follow'd by a Discourse of that Pope, which contains a great many Instructions
 in a few Words, directed to *Yves* of *Chartres* after his Consecration.

The Tenth is a Privilege granted by the Pope and Duke *Roger* to the Monastery of
Cave.

The Eleventh and Twelfth contain the Confirmation of the Privileges granted to the Ca-
 nons of *S. Martin* of *Tours*.

The Thirteenth is a kind of Declaration which the Pope made to *Roger* Count of *Ca-
 labria* and *Sicily*, that he would not send any Legat into his Dominions without his Consent:
 That he and the Princes his Successors shall be the innate Legats of the Holy See in their
 own Territories: And that when the Pope shall send for any Bishops or Abbots of their
 Country, he gives them leave to send whom they pleas'd, and retain those whom they should
 think fit.

In the Fourteenth, he advertises the Count *Radulphus*, that the Clerks ought to be Subject
 to none beside their Bishops, and that secular Persons have no Jurisdiction over them.

In

In the Fifteenth he interdicts a Priest of *Salerno*, who held a Church as the Patronage of a Laick, and pronounces the same Penalty against all those who receiv'd the Investiture of Benefices from any beside their Bishops. Urban II.
The Letters of
Urban II.

By the Sixteenth he acquaints *Alexius* the Emperor of *Constantinople*, of the great number of those engag'd in the CROISADE for the Relief of the *Christians* of the *East*, and exhorts him to assist them in their Expedition.

In the Seventeenth, he replies to *Lucius* Provost of *S. Invenius* of *Pavia* upon several Questions which he had propos'd to him. In this Letter he proves that all manner of Selling Ecclesiastical Things is Simony. And as to what that Provost had demanded, whether the Ordinations and Sacraments administred by the Simoniacal, by the Adulterous, or by any other notorious Offenders, were valid: He replies, that in case they be not separated from the Church by Schism or Heresy, their Ordinations are valid, and their Sacraments Holy and Venerable: That however his Predecessors Pope *Nicholas II.* and Pope *Gregory VII.* had prohibited the assisting at the Mass of such Priests as were guilty of these Irregularities, in order to bring them to Penance: But as to Schismatics and Hereticks, that they have indeed the Form of the Sacraments, but not the Power and Efficacy of them; and that they do not produce their Effect, till those who have received them are reconcil'd to the Church by the imposition of Hands.

The Eighteenth is a confirmation of the Privileges granted to the Arch-bishop of *Salerno*.

In the Nineteenth, he acquaints two Abbots of *Fossombrona*, that he had excommunicated and depos'd *Guezilon* Arch-bishop of *Maience*, who was Consecrated by excommunicated Persons.

In the Twentieth, directed to the Arch-bishop of *Sens* and other Bishops of *France*, he declares that no Bishop has any power of absolving the King of *France*, whom he had excommunicated.

In the One and twentieth, he wrote to the Arch-bishop of *Lions* to use his utmost Endeavours to oblige an Abbot to return to his Abbey, who was withdrawn to lead an heremital Life.

The ancient Collection of *Urban's* Letters contains only these One and Twenty: There have been several others added since, of which a new Collection is made under other Heads.

The first of these is a Letter directed to *Gebehard* Bishop of *Constance*, about the Difficulties he met with in executing the Excommunications thunder'd out by *Gregory VII.* He therein determines, (1.) That *Guilbert* and King *Henry* are Excommunicated. (2.) That all those who assist them are Excommunicated likewise. (3.) That those who Communicate with these Excommunicated Persons to the third Degree, ought not to be admitted into the Communion of the Church till they have been Absolv'd. (4.) That he will make an Order in a general Council concerning the Clerks who have been ordain'd by excommunicated Bishops; but that in the mean time, they ought to hold their Orders, who have been ordain'd without Simony by Catholick, tho' excommunicated Bishops, after they had been enjoyn'd Penance: But yet they should not be permitted to take upon them any higher Order without urgent Necessity. (5.) That he ought to turn out of the clerical Order all those who are guilty of a Crime which deserves to be punish'd according to Law, whether they have committed it before or after their Ordination. Lastly, he makes that Bishop, as well as the Bishop of *Passaw*, Vicar of the Holy See for the Ecclesiastical Affairs of *Germany*.

The Second is directed to *Robert* Count of *Flanders*, whom he exhorts to suffer the Church to enjoy the Revenues which belong to it. Notwithstanding this Remonstrance, that Prince continu'd to rifle the Revenues of the Church; whereupon the Clergy of *Flanders* prefer'd their Complaints against him to the Arch-bishop of *Rheims*, who order'd in a Council held in the Year, 1092. that *Robert* should restore to the Churches what he had taken away from them, under the pain of Excommunication. That Prince obey'd, and dy'd within a short time after.

The next Fourteen relate to the re-establishment of the Bishoprick of *Arras*.

In the Seventeenth, directed to *Pibo* Bishop of *Toul*, he renews the Decrees of *Gregory VII.* against the Simoniacal, and those who kept Concubines; and the Decree which prohibits the Children of Priests from entering into Holy Orders. He repeats what he had said in his Letter to *Gebehard* concerning Ordinations which were perform'd by excommunicated Persons. He excommunicates the Simoniacal, and declares that the Churches which they Consecrate, ought to be Consecrated over again by a Catholick Bishop. He leaves to the pleasure of Bishops, the receiving or rejecting those who are ordain'd without a Title. Lastly, He renews the Law which forbids Holy Orders to those who were guilty of Bigamy.

In the Eighteenth, he permits *Richerus* Arch-bishop of *Sens*, to bestow some Livings on some Regular Canons.

Urban II.
The Letters of
Urban II.

In the Nineteenth, he answers *Hugh* Arch-bishop of *Liens*, that he may, if he thinks fit, admit of the Ordinations of the Clerks of his Diocese, who have receiv'd Orders from the Hands of another Bishop, if there be no other defect in their Ordination.

In the Twentieth, he admonishes the Bishop of *Laon*, not to take away from the Monks of *S. Remy* of *Rheims*, a Church which they had in his Diocese, and determines in the general, that all the Churches which the Monks have been in Possession of for Thirty or Forty years together, shall still be Theirs.

In the One and twentieth, he recommends to Count *Raimond* and the People of *Narbonne*, their Arch-bishop *Dalmatius*, and orders them to cause Restitution to be made to the Church of *Narbonne*, of all the Revenues which belong to it.

In the Two and twentieth, he orders the Abbot of *Tomeri* to restore several Revenues which he had taken from the Church of *Narbonne*, and the Monastery of *S. Cucufato* of *Barcelona*. By the next Letter he refers that Affair to *Rainier* his Legat upon the place.

The Nine next Letters concern the Primacy of the Church of *Toledo*.

The Thirty third, contains an Agreement between the Monks of *S. Aubin* of *Angers*, and the Monks of *Trinity* of *Vendome*.

By the Four and thirtieth, he enjoyns the Count of *Poitiers* to restore several Revenues which he had taken away from the Monastery of *Vendome*.

In the Five and thirtieth, he upbraids the Arch-bishop of *Rheims* and the Bishops his Suffragans, for having permitted the King of *France* to part from his Wife, and to Marry one of his Kindred, and for that the Bishop of *Sentis* had bless'd him upon the Marriage. He exhorts them to reprove the King, to prevail upon him to turn to his Duty, to set at Liberty *Ives* of *Chartres*, and if he did not obey, to excommunicate him, and interdict his Kingdom.

These Letters are follow'd by a Collection of several Letters of *Reginald* Arch-bishop of *Rheims*, of *Pope Urban*, of *Lambert* Bishop of *Arras*, and of several others written about the Ordination of that Bishop of *Arras*, who having been elected by the Clergy and Laity of that City, had been deny'd Ordination by the Arch-bishop of *Rheims*. *Pope Urban* being inform'd thereof, enjoyns that Arch-bishop to ordain him. Instead of doing it, he sent him to *Rome*, where the *Pope* ordain'd him himself. The Arch-bishop of *Rheims* was oblig'd to approve of this Ordination, and he wrote to *Robert* Count of *Flanders* in his behalf. The *Pope* when he went into *France*, sent for *Lambert* to the Council of *Clermont*. That Bishop was taken Prisoner as he was going through *Provence*, and set at Liberty afterwards at the *Pope's* desire, who gave him a very kind reception, confirm'd the Privileges of the Church of *Arras*, and depos'd *Gaucher* Bishop of *Cambray*. Sometime after the Arch-bishop of *Rheims* wrote to *Lambert* against a Lord who had Plunder'd and Burnt a Village belonging to the Church of *Cambray*. This is the Subject Matter of the Letters we mention'd.

The Council of
Rome, in
the Year
1089.

Pope Urban held several Councils; the first at *Rome* in the Year, 1089. wherein he confirm'd all that *Gregory VII.* had done against *Guilbert*. Several Lords propos'd to the Emperor *Henry*, to abandon *Guilbert*, for the procuring of Peace to the Empire and the Church. He was well enough inclin'd to it, but was diverted from it by his Bishops, who fear'd being depos'd as well as *Guilbert*.

The Council of
Melphi,
in the Year
1089.

The same year *Urban* held a Council at *Melphi*, wherein he renew'd the Decrees against the Simoniackal, and concerning the Celibacy of those who were in Holy Orders. He therein enjoyns that none should be admitted into Holy Orders but such as had led chaste Lives, and had never been Marry'd to any more than one Woman: That none should be ordain'd Sub-deacon before he was Fourteen years old, nor Deacon before One and twenty, nor Priest before Thirty. He therein prohibits Laicks from granting the Donation of Churches, without the Consent of the Bishop or the *Pope*: And Abbots from exacting Mony of those who took upon them the Monastical Habit. He therein abolish'd the Custom of Exempt Clerks, who either were in the Service of great Lords or depended on them. He therein declares the Sons of Priests incapable of entering into Holy Orders, unless they have taken upon them the Monastical Habit; and he advises Ecclesiasticks to behave themselves modestly. This is the Subject Matter of the Sixteen Canons made in that Council, which was held in the presence of Count *Roger*.

The Council of
Toulouse,
in the Year
1090.

The Legats of this *Pope*, held a Council at *Toulouse* in the Year, 1090. wherein they made several Decrees about Discipline. The Arch-bishop of *Toulouse* clear'd himself in this Council, and they there resolv'd to send Legats to *Toledo* for the re-establishing of the Faith.

The Council of
Benevento,
in the Year
1091.

In the Year 1091. August the 1st, *Urban* held a Council at *Benevento*, wherein he renew'd the Condemnations issu'd out against *Guilbert*, and made Four Canons. By the First, he prohibits the Electing any one for Bishop who is not in Holy Orders, that is, according to his Explication, who is not Deacon or Priest: And with respect to Sub-deacons, he enjoyns, that they cannot be promoted to Episcopacy, unless upon an extraordinary occasion, and with the Permission of the Holy See. In the Second, he suspends *ab officio* the Chaplains

Chaplains who are nominated and paid by Lay-Patrons, without the consent of the Bishop. Urban II. In the Third he prohibits the receiving Clerks, who were Strangers, without Letters Dimissory from their Bishop. In the fourth, Laicks are forbid the eating of Flesh after *Ashwednesday*, and all the Faithful of both Sexs are enjoynd to put Ashes on their Heads on that Day: It is likewise order'd that no Marriage shall be Solemniz'd from *Septuagesima Sunday* till after the *Octave of Whitsontide*, and from the first Sunday in *Advent* till after the *Octave of Epiphany*.

In the Year, 1093. he held a Council in a City of *Apulia*, call'd *Troyes*, wherein he renew'd the Prohibitions against contracting Marriages between Kindred.

In the Year, 1094. *Gebehard* Bishop of *Constance*, his Legat in *Germany*, held a Council in his City against incontinent and simoniacal Clerks. He likewise order'd that *Ember Week* in *March* should be held the first Week in *Lent*, and that in *June* the *Whitsen Week*, and that there should be no more than three Holydays at *Easter* and *Whitsontide*; for till then they were us'd to keep Holyday all the Week long. The Prince's *Praxedis*, *Henry* the Emperors Wife, appear'd before that Council, and discover'd a great many Enormities, which she said she had been constrain'd by her Husband to commit.

She made the same Declaration before the Pope, in the Council held at *Plaisance* in the Year, 1095. during *Lent*, which was so numerous that they were forc'd to hold the Assembly in the open Field. *Philip* King of *France* sent his Ambassadors thither to excuse his not appearing. The Pope allow'd him time till *Whitsontide*. *Hugh* Arch-bishop of *Lions* was Suspended in this Council, because he neither appear'd there himself, nor sent any Deputy to excuse him. The Pope gave audience to the Ambassadors of the Emperor of *Constantinople*, who demanded assistance against the Infidels, and he engag'd the Lords who were there present to promise to go into the *East* for that purpose: This was the first step towards the *CROISADE*, which was fully resolv'd upon in the Council of *Clermont*. There were likewise several Rules of Discipline made in this Council, by which it is order'd that those who will not part with their Concubines, or pardon their Enemies, or were habituated in any mortal Sin, should not be admitted to the Holy Communion. That the Priests shall admit none to Penance but those who shall be refer'd to them by the Bishops. That the Eucharist shall not be deny'd to those, who shall confess themselves as they ought. They renew'd likewise the Decrees against the Simoniacal, and the Incontinent, and the Judgments pass'd against the Heresy of *Berenger*, against *Guilbert*, and against those who were ordain'd by Schismatics.

Urban going into *France*, in *November*, 1095. held a Council at *Clermont* in *Auvergne*, which was compos'd of Thirteen Arch-bishops, and a great many Bishops their Suffragans; wherein he confirms the Decrees of the Council of *Plaisance*, and made other new ones; publish'd the *CROISADE* for the *East*; excommunicated King *Philip*; confirm'd the Primacy of the Arch-bishop of *Lions*, and made a great many other Institutions. These are the things we will speak of more particularly, and will begin with the Excommunication of *Philip I.* King of *France*. This Prince had put away his Wife *Bertha*, the Daughter of *Florentius* the chief Count of *Holland*, and of *Gertrude* of *Saxony*, for being too nigh a Kin to him. This Divorce having been made in form by the Authority of the Church in the Year, 1086. and in pursuance of a juridical Sentence, the King banish'd her to *Monfrevil* a Sea Port, and look'd after another Wife. At first he courted the Daughter of *Roger* Count of *Sicily*, nam'd *Emma*, who was carry'd to the Borders of *Provence*; but the Match broke off, perhaps because she did not think it safe to Marry a Prince who had another Wife Living. *Bertrade* the Daughter of *Simon* of *Montfort*, who had Marry'd *Fulcus* *Rechinus* Count of *Anjou*, pleas'd the King, and she made no scruple to part from her Husband and Marry him: She was the Kings Relation in the fifth or sixth Degree, and *Rechinus* her Husband, in the third or fourth Degree. Besides, if *Philip* were free as he pretended, *Bertrade* was not, her first Marriage being still valid. All these considerations were of no weight to King *Philip*, who surmounted them all, and resolv'd upon solemnizing this Marriage with *Bertrade* publickly. He fix'd upon a Day to celebrate it at *Paris*, and sent for *Reginald* Arch-bishop of *Rheims*, *Tves* of *Chartres*, and several other Prelats to render the Solemnity the more Authentick. *Tves* of *Chartres* sent the King word, that he could not be there, nor could he consent to, or approve of that Marriage, because his Divorce from *Bertha* had not as yet been confirm'd by the Authority of the Holy See, and because *Bertrade* could not Marry him, being another Man's Wife. He sent likewise word to the Arch-bishop of *Rheims*; that he ought not to celebrate this Marriage, but rather to dissuade the King from it. Lastly, he wrote to *Hugh* Arch-bishop of *Lions* (who because of this business refus'd to take upon him the quality of Legat of the Holy See in *France*) telling him that he ought to be inspirited with a Holy Zeal in order to oppose this Criminal Proceeding of the King. Notwithstanding this, *Philip* Marry'd *Bertrade*, and found out a Bishop who dar'd to Marry them for the Revenue of some Churches which the King gave him. *Hugh* of *Lions* at the instance of *Tves* of *Chartres* held a Council at *Autun* *October* the 16th in the Year, 1094. wherein he excommunicated *Philip*, because he had Married a second Wife whilst the first was Living. In this Council he likewise renew'd the Excommunications 1094.

Urban II munitions against the Emperor *Henry*, and against the Antipope *Guilbert*; and the Decrees against the Simony and Incontinence of the Clergy; and prohibited Monks from usurping the functions and rights of Curats. Pope *Urban* suspended the execution of this Decree against *Philip*, and cited him to the Council of *Plaisance*, whither he sent, as we mention'd before, his Ambassadors, who obtain'd a farther Respite till *Whitsontide*. Afterwards when *Urban* was come to *France*, the King sent his Deputies before him, to endeavour to work the Pope into a good Disposition, and to prevail upon him to cancel the Excommunication, and to confirm his Marriage: But the Pope being prevented by the Letters of *Pors of Chartres*, refus'd to grant him what he desir'd, and wrote to the Archbishops and Bishops of *France* ordering them to exhort the King to do Penance for his Fault, and to part from *Betrade*: *Tves of Chartres* was the only Person who did it with Resolution, which was the cause of his being persecuted, and taken Prisoner. The Pope perceiving that all his Admonitions provid' ineffectual, in the Council of *Clermont* thunder'd out a Bull of Excommunication against King *Philip*, and his Concubine *Betrade*.

The
CROI-
SADE
under Ur-
ban II.

As to the CROISADE set on foot for the relief of the *Christians* in the *East*, *Gregory VII.* was the first promoter of it, but could not put it into practice because of his difference with the Emperor. *Victor III.* notwithstanding the difficulties he labour'd under, found out a Means of sending an Hundred thousand fighting Men into *Africa* against the Infidels. *Urban* in imitation of those great Exemplars, and being importun'd by the Letters of *Alexius* Emperor of the *East*, and by the remonstrances of *Peter* the Hermit, a Gentleman of *Fleardy* near *Amiens*, who had brought a Letter from *Jerusalem* from the Patriarch *Simeon*, who conjur'd the *Christians* to free the *Holy Land* from the Tyranny of the *Turks*, did so animate the By-standers, by his warm and pathetic Discourses to undertake the Conquering of the *Holy Land*, and so far prevail'd upon all the Prelats to make use of the same Exhortations in their Diocesses, that within a very short time an infinite number of Men were list'd for that Service, and took a Voyage by Sea under the Conduct of a great many Princes and Persons of Quality. The Badge which the Soldiers wore was a Red Cross sew'd on the left Shoulder, and the Military Word, *Deo*

The Canons
of the
Council of
Clermont.

We have not all the Canons which were made in this Council of *Clermont* compleat, but only an Abridgment of them, of which the largest is that which was made by *Lambert* Bishop of *Arras*, who was, as we said before, at that Council. They are Two and thirty in all. The First takes notice of the Days wherein the Breach of the Peace or Truce of God was made. The Second imports, that the Voyage of those who went to *Jerusalem* out of Devotion to deliver the Church of that City, shall serve them instead of all manner of Penances. The Third, that the Deaneries of Churches shall be bestow'd only on Priests; and the Arch-deaconeries only on Deacons. The Fourth, that the Clerks shall not bear Arms. The Fifth, that Laicks cannot be chosen Bishops, and that those who are Elected, shall be Sub-deacons at least. The Sixth, that no Person shall Sell Prebendships or any other Benefices, and that those who shall give any Money for them, shall resign them into the Hands of the Bishop. The Seventh, that the Altars bestow'd on the Congregations of Monks or Canons, after the Death of those who gave them shall be at the Disposal of the Bishops, if they have not been confirm'd to them by their Letters. The Eighth, that no Person shall exact any Duty for Burial. The Ninth and Tenth are against those Clerks who keep Concubines. The Eleventh prohibits the promoting to Holy Orders and to Ecclesiastical Dignities the Sons of Concubines; or the bestowing any Benefices upon them unless they have embrac'd the monastical or canonical Life. The Twelfth, Thirteenth and Fourteenth prohibit one and the same Person from holding two Prebendships, or two Livings in the same, or in several Churches, and from altering the Title. The Fifteenth prohibits the receiving the investiture of Livings from Lay Patrons. The Sixteenth prohibits Kings and Princes from granting the investiture of Livings. The Seventeenth prohibits Bishops and Priests from taking an Oath of Allegiance to Kings or any other Laick. The Eighteenth prohibits Laicks from having Chaplains Independent on the Bishop. The Nineteenth and Twentieth prohibit them from detaining the Tents or Churches. The One and Two and twentieth prohibit the granting Absolution to those who are in possession of another's Right, unless they make Restitution; and to those who live in the habitual Commission of any mortal Sin. The Three and twentieth prohibits *Christians* from Eating Flesh from *Ashtwednesday* till *Easter*. The Four and twentieth fixes the times of Ordination, viz. the four *Ember Weeks*, and the *Saturday* of the third Week in *Lent*: And declares that if it were possible, they should continue their Fast till *Sunday* Morning, that so the Celebration of Holy Orders might be on that Day. The Five and twentieth imports, that the Children of Priests, Deacons, and Sub-deacons shall not be promoted to Holy Orders, if they be not either Monks or regular Canons. The Six and twentieth, that on *Holy Saturday* the Fast shall last till Night. The Seven and twentieth, that the *Ember Week* in Spring shall be always the first Week of *Lent*, and that in Summer in the *Whitsun Week*. The Eight and twentieth, that all those who shall communicate at the Altar shall receive the Body and Blood of *JESUS CHRIST* under both Kinds, if there be no necessity or provision

sion made for the Contrary. The Nine and twentieth and Thirtieth, that those who fly to a Cross, when pursued by their Enemies, shall be as secure as those who fly into a Church: And that they shall not be deliver'd up to Justice, till they are assur'd that no Violence shall be offer'd to their Lives or Members. The One and thirtieth anathematizes those who shall seize on the Revenues of the Church. And the Two and thirtieth declares that those who shall apprehend or imprison a Bishop, shall be in perpetual Disgrace, and never capable of bearing Arms.

In this very Council Pope Urban confirm'd the Primacy of the Arch-bishop of Lions, in opposition to the Arch bishop of Sens, as 'tis intimated in the Bull of Confirmation, dated the first of December in the Year, 1095. publish'd by Monsieur de Marca, with an ingenious Discourse of his own about Primacies. Richerus Arch-bishop of Sens would not submit to this Constitution; but Hugh Arch-bishop of Lions, got it ratified in the two succeeding Councils held at Tours and at Nismes: and Urban oblig'd Danibert, who succeeded Richerus, to promise that he would acknowledge the Arch-bishop of Lions for his Primar. Urban likewise in this Council adjust'd the Difference which was between the Arch-bishop of Tours and the Monks of the Monastery of S. Martins, upon condition that that Arch-bishop should not have any Station, nor perform any Office in their Church, nor be capable of Excommunicating them: Only they should receive Holy Orders and the other Sacraments from the Hands of the Arch-bishop of Tours.

The Confirmation of the Primacy of Lions.

Before the Council of Clermont broke up, the Pope appointed another Council at Tours, to be held in Lent the Year ensuing; and in his Journey thither he held a Council at Limoges in December, 1095. wherein 'tis said that he depos'd Humboldus Bishop of that City. When he arriv'd at Tours he held a Council there according to Appointment, wherein he renew'd his Exhortations to engage all manner of Persons to undertake the Expedition to the Holy-Land, and adjust'd the Differences of several Monasteries. From thence he went to Nismes, where he held another Council, wherein he gave Absolution to King Philip, who promis'd to part from Bertrade; and made Sixteen Canons.

The Council of Limoges in the Year, 1095. The Councils of Tours and Nismes in the Year, 1096.

By the First all Bishops are prohibited from bestowing Altars, Churches or Prebendships for Money: And a reservation is made to the Monks of the Altars and Tenths which they have been in possession of for Thirty Years past, upon condition that they pay the yearly Quit-rent. It is therein likewise order'd that the Monks shall not institute and induct Priests into the Churches which they possess, without the Consent of the Bishop: That they shall be instituted and inducted into them by the Bishop with the Approbation of the Abbot, and that they shall be accountable to the Bishop for the Spiritualities, and to the Abbot for the Temporalities.

The Canons of the Council of Nismes.

By the Second and Third it is prov'd by several Authorities, that the Monks may administer the Sacraments, and take upon them the Care of Souls.

The Fourth sets a Brand of Infamy upon, and Excommunicates those who dare to make the Ecclesiasticks Prisoners.

The Fifth enjoyns that after the Death of the Bishop, two Persons of Probity shall be made choice of to take care of the Revenues of his Church, and to preserve them for the use of his Successor: And excommunicates all that shall seize on them; and interdicts the Cathedral Church and the Churches that depend upon it.

The Sixth and Seventh excommunicate the Laicks who possess or detain the Revenues of the Church.

The Eighth enjoyns that those who shall receive Benefices from the Hands of Laicks shall be Suspended *ab officio*.

The Ninth, That those who leave a small Church to go to a great one, shall lose both of them.

The Tenth, that those who Marry their Relations shall be Excommunicated.

The Eleventh, that Ravishers who are Kill'd in the very Rape, without having done Penance, shall be depriv'd of Christian Burial, and of the Prayers of the Church.

The Twelfth, that the Priests who are guilty of Fornication shall be Depos'd.

The Thirteenth, that young Women shall not be Marry'd before they are twelve Years old.

The Fourteenth, that it is not Lawful to alien the Revenues given to the Church, nor to cite Clerks before secular Judges.

The Fifteenth, that Bishops shall not entertain those who have been Excommunicated by other Bishops.

The Sixteenth, that Monks shall not grant Burial to, nor admit to Divine Service Persons who are Excommunicated, Suspended, or are guilty of Rape.

When the Pope was return'd to Italy, he held a Council at Bari in the Year, 1098. wherein S. Anselm disputed against the Greeks about the Procession of the HOLY GHOST. He held likewise another Council about the end of the same Year at Rome, of which we have no Monument, except his granting a farther time to the King of England.

Lastly, in the Year, 1099. he call'd a grand Council at Rome the last of March, wherein he Published Eighteen Canons, which are only a Repetition of the Canons of the Council of Placentia, 1099.

The Councils of Bari and Rome in the Year, 1098. The Council of Rome in the Year, 1099.

Urban II. *cenza*, and of the other last Councils, against the Simoniack, and the Usurpators of the Revenues of the Church.

The Council of Roan in the Year, 1096. The Canons of the Council of *Clermont* were publish'd and confirm'd in a Council held at *Roan* in the Year, 1096. under *William* Arch-bishop of that City, wherein Eight Canons were made, of which the first four are about that which they call the *Truce of God*: That is to say, the *Days* wherein it is prohibited to make War, and the *Persons* whom 'tis not Lawful to Assault. The Fifth reserves to the Churches all the Revenues of which they were in Possession of, and prohibits Laicks from exacting any thing from them. The Sixth prohibits likewise Laicks from giving Churches to, or taking them from Priests without the Consent of the Bishop; and prohibits in general all the Faithful from wearing long Hair. The Seventh imports that Laicks shall have no Ecclesiastical Courts of Judicature. And the Eighth, that the Priests shall not be Vassals to Laicks.

CHAP. VII.

An Account of the Controversies on foot between the LATIN and the GREEK Churches in the Eleventh Century.

The Letter of Michael Cerularius and Leo of Acridia against the Church of Rome. **T**H^O The Latin and Greek Churches were not in a close Communion with each other ever since the Affair of *Photius*, yet they did not proceed to an open Rupture till the time of Pope *Leo IX.* and of *Michael Cerularius* Patriarch of *Constantinople*. This Breach began by a Letter which the Latter wrote in the Year, 1053. in his own Name and in the Name of *Leo* Arch-bishop of *Acridia* and of all *Bulgaria*, to *John* Bishop of *Trani* in *Apulia*, that he might communicate it to the Pope and to all the *Western Church*. In this Letter they reprov'd the *Latins*. (1.) Because they made use of unleaven'd Bread in the celebration of the Eucharist. (2.) Because they Fasted on the *Saturdays* in *Lent*. (3.) Because they Eat the Blood of Beasts, and things Strangled. (4.) Because they did not Sing *ALLELUIAH* in *Lent*. At the same time *Michael Cerularius* order'd the Churches of the *Latins* who were at *Constantinople* to be shut up, and to deprive the Abbots and Latin Religious, who would not renounce the Ceremonies of the *Roman Church*, of the Monasteries which they held in that City.

The Letter of Leo IX. to Cerularius. This Letter of *Michael* being brought into *Italy* by an Officer of the Emperor *Constantine Monomachus*, who went thither to carry on a Treaty with the Pope against the *Normans*, was communicated to Cardinal *Humbert*, who was at *Trani*; he turn'd it into *Latin*, and sent a Copy of it to Pope *Leo*. This Pope wrote upon that Subject a Letter to *Cerularius* and to *Leo* of *Acridia*, wherein he extols the Dignity of the Church of *Rome*, and complains of the unkind usage which the *Greeks* had shewn to the *Latins* at *Constantinople* without discanting on any of the particular Points. He only observ'd in general, that the Diversity of Ceremonies is no lawful Foundation for the breach of the unity of the Church. This is the first Letter of *Leo*, of which we have made mention in another place.

The Letter of the Greek Emperor to the Pope. The Greek Emperor, whose interest it was to hold it fair with the Pope, that he might still be Master of that little which he had in the *West*, wrote him a Letter, whereby he declares that he was willing to procure the Union of both Churches: And the Patriarch of *Constantinople* took notice to him likewise that he desir'd the same. The Pope who as much desired this reunion as the *Greeks*, as well for the Welfare of the Church, as because he was willing to be secur'd against the *Normans* in *Apulia*, the next Year sent three Legats to *Constantinople*, viz. Cardinal *Humbert* Bishop of *Blanchefolva*, Cardinal *Frederick* Arch-deacon and Chancellor of the Church of *Rome*; and *Peter* Arch-bishop of *Melphi*. He sent them with Letters to the Emperor and to the Patriarch, wherein he commends the Zeal which the Emperor express'd for the Peace of the Church, and complain'd of the Patriarch's Proceedings against the Church of *Rome*, even at a time when he pretended to be desirous of Peace. These are the sixth and seventh Letters of *Leo*. In that which is directed to the Patriarch he upbraids him with four Things of which mention is made * before, and which 'tis not thought fit to repeat. This Letter is dated in *January*, 1054.

* P. 25, 26. *Humbert presents the Writings and Letters to the Emperor of Greece.* The Legats being arriv'd at *Constantinople* on the Feast of *S. John Baptist*, were kindly receiv'd by the Emperor *Humbert*, who was the Spokesman who presented to that Prince the Pope's Letters, and gave *Michael* that which was directed to him. He likewise presented to the Emperor a Writing which he had Compos'd in answer to the Letter of *Cerularius*, with

with a Refutation of the Treatise compos'd by *Nicetas Pectoratus* Monk of *Studia*, against the Practices of the *Latins*. The Emperor having caus'd them to be turn'd into *Greek*, made them to be Publish'd in *Constantinople*, concealing the Names of *Humbert* and *Michael* under those of *Romanus* and *Constantinopolitanus*.

In the Reply to the Letter of *Cerularius*, *Humbert* accuses the *Greeks* of tolerating Hereticks among them, and surpassing all of them in their Rashness; because they had the Confidence to confront the Church of *Rome*, and to Anathematize it openly; which never any Heretick dar'd to do. He afterwards demonstrates that 'tis a piece of Malice to accuse the *Latins* of imitating the *Jews* in *Unleaven'd Bread*, and in the *Sabbath*: Since they observe not the Ceremonies of their Passovers; and are so far from Feasting on their *Sabbath*, that they Fast on that Day. That this reflected rather on the *Greeks*, who spent the *Saturday* in Mirth, as if it were a festival Day. He proves that the *Unleaven'd* is the true Bread, and enlarges himself on the Advantages and mystical Significations, which it may have. He observes that the Bread which is offer'd in the Church of *Rome* is a great deal more proper and convenient than that which the *Greeks* make use of; because 'tis made in the Vestry with fine Wheat, and clear Water by the Ministers of the Altar, and they offer a whole Loaf: Whereas the *Greeks* make use of all manner of Bread, of which they cut a round Piece to put upon the Altar, and return or interr the Remainder, a Practice which *Humbert* Condemns as contrary to the Respect due to those Holy Mysteries. As to the second Charge, relating to the *Saturday's* Fast, *Humbert* only replies in one Word, that the *Latins* do not Feast on the *Sabbath* or *Saturday*, as do the *Jews*, neither in *Lent* nor out of *Lent*. As to the third Point relating to things Strangled, he says that the *Latins* make use of that Liberty which the Apostle has given them, of eating all manner of Meats; but withal observing the Custom of the Churches wherein they Live, that they might give no occasion of Offence. He adds, that they likewise abhor Eating of Blood, or the Flesh of such Animals as are Drown'd or Stifled, and that they enjoy Pennance to those who do it: But as to Beasts kill'd or taken in Hunting, 'tis their Custom to eat thereof without any Scruple. In short, as to the last Head, which relates to the omission of singing *ALLELUIAH* in *Lent*, He makes it appear that the *Latins* do not omit it out of any Aversion thereto; but that they look upon it as an Hymn of Thanksgiving, which is not so suitable to that holy time of Pennance and Humiliation. In this Treatise he speaks very sharply against the *Greeks*, whom by way of Induction he accuses of being *Marcionites*, *Manichees*, *Theopaschites*, &c. He upbraids them with Re-baptizing the *Latins*; with suffering Children to Dye without Baptism, if they be not eight Days old; with interrering the remainder of the Holy Eucharist; with permitting marry'd Men to wait at the Altars, even at a time when they have had to do with their Wives, when at the same time they refus'd to give the Communion to Women newly brought to Bed, or who have their usual Infirmities upon them; with tolerating *Sarabait* Monks guilty of Fornication, whereas they blam'd the Rule of *S. Benedict*, which allows the Monks of that Order to wear Breeches in a Journey, and to eat of Flesh when they have occasion for it; and lastly because they represent in their Crucifixes the figure of a dying Man, so that upon the Cross of *JESUS CHRIST* a sort of *Anti-Christ* is exhibited to be ador'd as a God.

Is it not a great Sign that Cardinal Humbert and the other great Men of these Times had little to do, when they thus left the Substance to hunt after the mere Shadow of Religion?

The writing of *Nicetas Pectoratus*, a *Studite* Monk, against the *Latin* Church is a great deal more fierce than the Letter of *Michael Cerularius*. He begins with an Admonition to the *Latins*, to hearken with Humility and Charity to the Remonstrances which he would offer to them, concerning *Unleavened Bread*, the Fast on *Saturday*, and the Marriage of Priests. Upon the first Point he says, That those who make use of *Unleavened Bread* are still under the shadow of the Law: That they assist at the Table of the *Jews*, and do not eat that Bread which is *Super substantial*, or *Consubstantial* to us; because *Unleavened Bread* is Dead Bread which has no Virtue or Efficacy in it: That 'tis not such Bread as is perfect, compleat, or compos'd of three Things which figure out to us the Body of *JESUS CHRIST*, which are the Leaven, the Meal, and the Water; representations of the Spirit, the Water, and the Blood of our Saviour. He pretends that *JESUS CHRIST* made use of *Leaven'd Bread* in the Institution of the Holy Eucharist; because he instituted it on the Thirteenth, and not on the Fourteenth Day of the Moon of *March* before the Feast of *Unleavened Bread*; and that the Apostles forbad the making use of *Unleavened Bread*. As to the second Point, he asks the *Latins* upon what they ground the Fast on *Saturday*, since *S. Clement* has instituted the Fasts on *Wednesday* and *Friday*, because *JESUS CHRIST* was betray'd on *Wednesday*, and fasten'd to the Cross on *Friday*: But that he prohibited the Fast on *Saturday*, since there was not the least colour for it. He moreover Cites the Canons of the Apostles, the Constitutions of *S. Clement*, and a Canon which is attributed to the sixth Council. He likewise found fault that the *Latins* did celebrate the whole Mass on Fast Days; and to refute this Custom he produc'd a Canon of the Apostles, several Canons of the Councils of *Gangres* and *Laodicea*, and of the Council of *Trullo*, which he again Cites under the name of the sixth Council, which he makes use of to Authorise the Usage

The Writing of Nicetas against the Latin Church.

Usage of the Mass of Preconsecrated Bread every Fast Day, which he sets forth in these Terms.

* The Roman Vespers.

"On Saturday and Sunday (says he) about nine a Clock we offer the Sacrifice, and Consecrate as much Bread as will serve the rest of the Week: On other Days about three a Clock in the Afternoon, when the Service is ended by the * *Complines*, the Priests and Deacons come in carrying a Censer; and after they have read the Prophecies, and said the Prayers prescrib'd by *S. Basil*, before the Altar where the Sacred Mysteries lye, we repeat the *Lord's Prayer*; and afterwards we elevate the *Preconsecrated Bread*, and say, "SANCTA SANCTIS: After which we receive the Communion of the Bread and Cup, and having return'd thanks to God, we send away the People, and those, who please, take their repast of Pulse and Water. And there are some who go the whole Week without any other Nourishment than that of the Communion. Lastly upon the last Head, which is concerning the Marriage of Priests, he ask'd the *Latins* who taught them to hinder marry'd Persons from being ordain'd Priests, or to force them to part from their Wives? He confuted this Custom by the Constitutions of *S. Clement*, and by the Council of *Trullo*. He concludes this Treatise with an Exhortation to the *Latins* to submit to his Admonitions, or to produce manifest Authorities from the Holy Scriptures to justify their Customs.

Humbert's Reply to Nicetas.

Humbert in his Reply begins with casting Reflections and Reproaches on this Monk, and took it very ill that he (contrary to the Duties of his Profession) should concern himself in writing against the *Roman Church*. He rejects his Thought concerning the *Consubstantiality* of the Leaven'd Bread, as a Chimera bred only in his own Brain; and his Application of the Passage out of *S. John* concerning the *Spirit*, the *Water*, and the *Blood*, as wresting the true Sense of the Scripture: And he takes an occasion to charge him with Heresie, because he had said that the Quickning Spirit remain'd in the Body of JESUS CHRIST after his Death. He does not enlarge himself much about the use of *Unleavened Bread*, supposing that he had said enough in his Reply to *Michal Cerularius*; he only observes that it cannot be said that JESUS CHRIST celebrated the Passover the thirteenth of the Moon of *Miroh*, and with Leaven'd Bread, because if it had been so, he would have been guilty of a double Breach of the Law, which he had observ'd in all its parts with the greatest strictness imaginable. He rejects the Constitutions and Canons of the Apostles, except the first Fifty, as *Apocryphal* Pieces. He pretends, that after the Sixth Council, the Emperor *Constantine Heraclius* having ask'd the Pope's Legats after what manner they celebrated the Eucharist, they return'd this Answer, *viz.* That they made use of Wine mingled with Water, and of Unleavened Bread; and that the Emperor approv'd of the Tradition of the Holy Apostolical See. This is a Matter of Fact of *Humbert's* advancing that cannot be met with in any Record: As to what concerns the *Saturday's Fast*, he says that since the *Greeks* think it requisite to Fast every *Wednesday* and *Friday* in the Year, because our Saviour was betray'd and Crucified on those Days, and since they were likewise willing to Fast on *Holy Saturday*, because of his remaining in the Sepulchre on that Day, they ought for the same Reason either to Fast every *Saturday* in the Year, or else to Fast only on the *Wednesday* and *Friday* of the *Holy Week*, and to celebrate *Easter Sunday* only in Honour of the Resurrection of our Saviour. He rejects the Canons of the Council of *Trullo*, as supposititious or corrupted; he disapproves of the making use of preconsecrated Bread on Fast-days, as being contrary to the Practice of the Apostles, and the example of JESUS CHRIST, who consecrated the Bread just before they distributed it. He calls *Nicetas* a perfidious *Sterconanist*, because he seems to suppose that the Eucharist broke the Fast, from whence he concludes that he believ'd that the Body and Blood of JESUS CHRIST were of the same nature with other Aliments, and were turn'd into Excrements. He says that in the *Latin Church* they usually celebrated Mass on *Sundays* and *Holydays* at the * *Tierce Hour*, and on Fast-days at Noon, or about Night; but that when necessity required, it might be celebrated at any Hour without breaking one's Fast. He reproves the *Greeks*, because in breaking the Consecrated Bread they took no Care to gather up the Crumbs which fell; because they rub'd their Patines with Leaves, or a Brush; because they croud the Consecrated Bread into their Boxes, by thrusting it down with their Hands; because in elevating the Consecrated Bread, at the Mass of the Preconsecrated Bread, they seem'd to offer one and the same Oblation twice; because they did not observe the Decretal of Pope *Clement*, who requir'd that no more Hosts should be Consecrated than what were sufficient for the Communicants, and that if any were left, they should not be kept till the Morrow, but be consum'd; because immediately after they had communicated they fell to Eating; because that a great many of them did not observe *Lent*, and because several others fasted only a Week, the which they stil'd the *Lent* of *Theodorus*. Lastly, he charges *Nicetas* with being a *Nicolaitan*, because he oppos'd the Celibacy of Priests and Deacons. He explains the Canons which prohibit Priests from parting with their Wives; of the Care which they ought to take of them, in looking upon them still as their Wives, tho' they have no Carnal Knowledge of them. He produces the Canon of the Council of *Nice*, concerning Women who live with Clerks, and several Authorities of the Popes, to prove that Priests ought to live chastly.

* A Popish Canonical Hour.

In short; he charges the *Greeks* for not ordaining Ministers till after they had oblig'd them to Marry, and concludes all by anathematizing *Nicetas*.

Cardinal *Humbert* was not satisfied with having refuted this Monk in so blunt a way, he was willing likewise to make him recant; and when he went with the Emperor and the other Legats to the Monastery of *Studios*, he oblig'd him to Condemn and Burn his own Writing, and to anathematize all those who deny'd that the Church of *Rome* was the chief Church of the World, and who dar'd to call its Doctrin into Question. The next Day *Nicetas* went himself to wait upon the Legats at the Palace of *Pigi*, without the City, where they resided; and after he had a second time Condemn'd what he had writ en or done against the Holy See, he was admitted into their Communion, and became one of their Friends. But as for *Michael Cerularius* he was not so forward to revoke what he had written; on the contrary he avoided meeting with the Legats, and holding any Conference with them. When the Legats perceiv'd that he continu'd Obstinate, they went *July* the Sixteenth, which happen'd to be a *Saturday*, to the Church of *St. Sophia* about Nine a Clock, when they were jult upon celebrating Mass; and after they had complain'd of the Obstinacy of *Michael Cerularius*, they lay'd on the high Altar in the presence both of Clergy and Laity, a Sentence of Excommunication against that Patriarch, drawn up in these Terms.

The Excommunication of Michael Cerularius by the Legats.

HUMBERT, by the Grace of God, Cardinal Bishop of the Holy Church of Rome, PETER Arch-bishop of Melphi, FREDERICK Deacon and Chancellor, to all the Sons of the Catholick Church Greeting.

The Holy Apostolick See of *Rome*, which is the Chief of the whole World, to which as to the Head belongs in a more especial manner the Care of all the Churches; has sent us to this Royal City in the quality of its Legats for the Welfare and Peace of the Church, that as it is Written, we should go down and see whether the Cries which pierce its Ears from this great City be true or no. Let therefore the Emperors, Clergy, Senate and People of this City of *Constantinople* know, That we have here found more Good to excite our Joy, than Evil to raise our Sorrow. For as to the supporters of the Empire, and the principal Citizens, the City is wholly Christian and Orthodox: But as for *Michael*, who took upon him the false title of Patriarch, and his Adherents, we have found that they have sown Disoord and Heresie in the midst of this City, because they sell the Gifts of God like the Simoniacal; because they imitate the *Valesians*, in causing Eunuchs to take upon them Holy Orders, and in advancing them to the Episcopacy it self; because they Re-baptiz'd, as did the *Arians*, these who had been Baptiz'd in the Name of the Blessed Trinity, and particularly the *Latins*; because with the *Donatists* they maintain that the Greek Church is the only true Church, and that the Sacrifices and Baptism of none else are Val'id; because with the *Nicolaitans* they allow of Priests cohabiting with their Wives; because with the *Severians* they enjoy'd the Observation of the Law of *Moses*; because they have struck out of the Creed the Proceßion of the Holy Ghost from the Person of the Son, as the *Pneumatomachi* (that is the *Macedons*, who deny'd the Divinity of the Holy Ghost;) because with the *Manichees* they ascrib'd a Soul to the Leaven'd Bread; because with the *Nazarens* they were such strict observers of the Legal Purity, that they would not Baptize Infants, who dy'd within eight Days after they were Born, nor admit Women in Travail, or who had the usual Infirmities of Nature upon them, to Baptism or the Communion; and lastly, because they Condemn'd and Excommunicated those who shav'd their Beards, according to the Custom of the Roman Church. *Michael* having been advertis'd of these Errors, and reprov'd for several other proceedings by the Letter of Pope *Leo*, has still persisted in them, and when that we would have apply'd a Remedy to these Evils, he refus'd to appear before, or to have any Conference with us, and has likewise forbad our entrance into the Churches to perform Divine Service therein, forasmuch as he had formerly sent up the Churches of the *Latins*, calling them *Azymitæ*, Persecuting and Excommunicating them, all which reflected on the Holy See, in contempt whereof he stil'd himself OECUMENICAL or UNIVERSAL PATRIARCH. Wherefore not being able any longer to tolerate such an unheard of Abuse as was offer'd to the Holy Apostolical See; and looking upon it as a Violation of the Catholick Faith in several Instances: By the Authority of the Holy Trinity, by the Authority of the Holy Apostolical See, whereof We are Legats, by the Authority of all the Orthodox Fathers, the Seven Councils, and the whole Catholick Church, WE do Subscribe to the Anathema which our most Holy Father the Pope has denounc'd against *Michael* and his Adherents, if they do not retract their Errors; and in pursuance hereof we declare that *Michael*, stiling himself Patriarch, a Novice, who was made Monk only by the fear of Men, one of a dissolute and Vicious Life; *Leo* of *Acridia*, stiling himself Bishop; *Constantine*, *Michael's* Chaplain, who had trodden under Foot the Sacrifices of the *Latins*; and all the followers of their Errors, and the abettors of their Proceedings are Anathematiz'd, with the *Simonists*, *Valesians*, *Arrians*, *Donatists*, *Nicolaitans*, *Severians*, *Pneumatomachi*, *Manichees*, *Nazarens*, and all the other Hereticks, or rather with the Devil and his Angels, if they do not Repent. At the same time in the presence of the Emperor and his Court they pronounc'd viva voce, an Excommunication against all those, who should contradict the Faith of the Church of *Rome*,

or condemn it's Sacrifice ; and declar'd that such Persons ought not to be look'd upon as *Christians*, but as *Hereticks*.

The De-
parture of
the Pope's
Legats.

After they had publish'd these Excommunications, they set in order the *Latin Churches*; prohibited under pain of Excommunication, the receiving the Communion from the Hand of any *Greek Priest*, who should Condemn the Sacrifice of the *Latin Church*. And when they had taken leave of the Emperor, they went out of *Constantinople*, July the 17th, and set forward on their Journey homeward. But the Emperor caus'd them to return again on the 19th of the same Month, at the instance of *Michael Cerularius*, who promis'd him to enter into a Conference with them. The design of this Patriarch was to draw them into the Church of *St. Sophia*, under colour of holding a Council there, and to cause them to be ston'd by the People, by reading to them the Legats's Decree of Excommunication, which he had corrupted in Translating it, in order to render it the more odious. The Emperor foreseeing what would happen, would not permit the Legats to appear in any Assembly out of his Presence. *Michael* having refus'd this Offer, the Emperor sent the Legats away ; which incens'd that Patriarch so far, that after he had excommunicated them by a Publick Writing, he rais'd an Insurrection against the Emperor himself, who was forc'd to deliver up the Legats Interpreters, who were abus'd and cast into Prison. The Legats sent the Emperor, by his Courriers, a true Copy of the Excommunication which they had denounc'd against *Cerularius*, by which that Patriarch was convicted of being an Impostor. This occasion'd an entire Rupture between the Patriarch and the Emperor, who drove out of his Court all the Relations and Friends whom *Michael* had there, and would never have pardon'd him, if he had liv'd longer. But he dy'd the same Year, leaving the Empire to *Theodora Porphyrogenita*, Daughter to *Constantine*, and Sister to *Zoe*, under whom as well as under *Michael Straticonus*, to whom she left the Empire, dying within two Years after. *Cerularius* continu'd in quiet Possession of the Patriarchship, and grew so great, that he oblig'd the latter to resign the Empire in the Year 1057. to *Isaac Comnenius*. By this means, the Church of *Constantinople* was wholly separated from the Church of *Rome*; and these two Churches, which till then, were in a manner tolerated and treated with Respect, were look'd upon as Enemies, Schismatics and Hereticks, and became almost irreconcilable through the fault of the *Greeks*.

The Let-
ter of Do-
minick Pa-
triarch of
Grado to
Peter of
Antioch.

Within a while after the *Latins* endeavour'd to withdraw *Peter* Patriarch of *Antioch* from Communion with the Patriarch of *Constantinople*. They thought this the more feasible because that Patriarch immediately after his Advancement, had writ to Pope *Leo*, who had return'd him an Answer, whereby he approv'd of the Profession of Faith which he had sent him, and took notice to him, of his being very well inclin'd to carry on the Union of both Churches. The Patriarch of *Grado* nam'd *Dominick*, who held the greatest Correspondence with the *Greeks*, because the Provinces of *Venice* and *Istria* belong'd to his Patriarchship, was order'd to write to *Peter* of *Antioch* about it. He did it in such a manner as might have engag'd that Patriarch to enter into the Interests of the Church of *Rome*. For in the beginning of his Letter he declares, that without mentioning the Submission, the Deference, and the Amity which ought to be had for the Church of *Antioch*, which is the Sister of the Church of *Rome*, and the second Church of the World : The Reputation of his Piety and the particular Esteem which he had for his Person, inclin'd him to desire an Interest in his Respects, and to wish to be in an entire Friendship with him. He tells him that he thought himself oblig'd to let him know that his Church had been Founded by *St. Mark*, that *St. Peter* conferr'd upon it the Dignity of a Patriarchal See, and that he had the Right of Pope in the Councils which were held in *Italy* : That he would inform him upon what these Privileges were Founded, when they could come to have a Correspondence with each other by Letters, but that at present he only wrote to him to have the happiness of being acquainted with him, and to begin a Friendship which might be hereafter Corroborated : That however he could not forbear acquainting him, that he understood that the Clergy of *Constantinople* blam'd the Church of *Rome*, because it celebrated the Holy Mysteries with *Unleaven'd Bread*, and believ'd by reason of that, that the *Latins* were separated from the Unity of the Church ; that tho' the *Latins* make use of *Unleaven'd Bread*, according to the Tradition of JESUS CHRIST and the Apostles, yet they Condemn'd not the Custom of the *Greek Church*, because as the mixture of *Leaven* with the Meal may be the Figure of the Incarnation of JESUS CHRIST, so the *Unleaven'd Bread* may likewise represent the Purity of the Flesh of JESUS CHRIST. That therefore he thought it expedient that he should advertise the *Greeks* not to Condemn the Custom of the *Latins*, nor to maintain that all their Sacrifices were null, and that they were out of the Road to Eternal Salvation.

The An-
swer of
Peter of
Antioch,
to the Pa-
triarch of
Grado.

Peter Patriarch of *Antioch*, answer'd him with a great deal of Integrity, without approving of his Opinion concerning the use of *Unleaven'd Bread*, or his Pretensions concerning the Patriarchship. For he makes it appear to him by his Letter, that there were never acknowledg'd in the Church any more than Five Patriarchs, and that the Bishops of the Capital Cities of Provinces, greater than His, never assum'd this Quality. And with respect to the use of *Unleaven'd Bread*, he at first excuses the Patriarch of *Constantinople*, by saying, that he does not absolutely Condemn the *Latins* as Hereticks ; but was only sorry that they swerv'd from the ancient Tradition of the Church, and did not make use of Perfect, but

of *Unleaven'd Bread*, in Imitation of the Jews. He afterwards opposes this Usage by several Arguments, but particularly by the Passages of the Gospel, which seem to prove that JESUS CHRIST instituted the Eucharist before the Feast of the Passover, and at a time when they did not as yet make use of *Unleaven'd Bread*. At the Close of his Letter he takes notice that two Years ago he had wrote to Pope *Leo* in the beginning of his Popedom, to which he had not as yet received any Answer, and that he desir'd he might have a Sight of this.

Michael Cerularius on the contrary wrote to *Peter of Antioch*, to engage him to declare openly against the Church of *Rome*. After he had thank'd him in the beginning of his Letter, for having at his Recommendation granted to a Deacon a Place which he had demanded of him, he gives him to understand, that having some time since heard that the late deceased Pope was a Virtuous, Honest and Learned Man, he had writ to him with a great deal of Humility about the Re-union of the two Churches, in order to procure his Favour, that he might give some Assistance to the *Greeks* against the *Normans*: That having committed this Letter to an Officer of the Emperors, who carry'd likewise another from that Prince, they were put into the Hands of Duke *Argyrus*, who detain'd them, as well as the Money which the Emperor had sent by that Officer: That *Argyrus* thought fit to send three Persons to *Constantinople* in the quality of Legats of the Holy See, whereof one had formerly been Arch-bishop of *Melphi*, who he understood had been turn'd out of his Church five Years ago: Another had only the Title of Arch-bishop, but where his Diocess lay none could tell; and to the Third he had given the Title of Chancellor: That these Three Men having accosted the Emperor with a fierce and arrogant Air, caused the Crois and the Pastoral Rod to be carry'd before them: That afterwards they gave him a Visit, but in a way of Insolence and Contempt: And that without saluting him, or paying him the Respects which were due to him, they clasp'd into his Hands a Letter sealed up, which contain'd the same things concerning *Unleaven'd Bread*, as *Argyrus* had formerly advanc'd whilst he stay'd at *Constantinople*, for the which he had been Excommunicated: But that having examin'd the Seal he found it was false, and that it was nothing but a piece of Forgery of this *Argyrus*, as he had afterwards been assur'd by the Arch-bishop of *Trani*, and by his Chancellor, who had unravel'd the whole Mystery to him. After he had given this Account of that Transaction, he says, That it was Reported of him that he inserted the Names of the Popes in the Church Registers, and that the Patriarchs of *Alexandria* and *Jerusalem* did the same: That however he did not suppose them so Ignorant, but that they knew that since the time of Pope *Vigilius*, who would not pronounce an *Anathema* against the Writings of *Theodoret*, and the Letter of *Ibas*, there was no notice taken of the Bishops of *Rome*, in the Churches of the *East*: That he likewise heard, that these two Patriarchs admitted to their Communion those who celebrated with *Unleaven'd Bread*, and that they made use of the same sometimes themselves: That not being fully satisfied of this matter of Fact, he left him to the Liberty of inquiring into it, and desired he would send him Word how the Case was: That moreover he had read the Letter which he had written to the Patriarch of *Grado*, wherein he oppos'd the making use of *Unleaven'd Bread*: But that the *Latins* hold a great many other Errors, which ought to be rejected; such as believing that one might Eat Things Strangled, that Men ought to be Shaven, to observe the Sabbath, to Eat unclean Things, that Monks might be permitted to Eat Flesh and Bacon: That one might Eat Flesh in the first Week of Lent, and in the Weeks wherein one ought to abstain from Flesh and Milk, as well as on every *Wednesday* in the Year: That they were guilty of Eating Cheese and Eggs in the Holy Week; of Fasting on *Saturdays*, all of them being Customs belonging to the *Jews*; of having added to the Creed, that the Holy Ghost proceeds from the Father and the Son; of not permitting Priests to be Married; of allowing two Brothers to Marry two Sisters; of observing that one of the Ministers of the Altar who has Eaten *Unleaven'd Bread*, shall embrace the rest in the Sacrifice, by giving *Pax Vobis* to them; of giving to the Bishops a Ring which they wear on their Thumb; of Baptizing only with one Immersion; of not honouring the Relicks of the Saints, and several of them not so much as Images; of not reckoning among the Saints the Doctors of the Greek Church, such as *St. Gregory the Theologian*, *St. Basil the Great* and *St. Chrysostom the Divine*, and of not observing their Doctrin: But what is more strange is, that when they were at *Constantinople* they declar'd that they were not come to enter into a Dispute, nor to be inform'd of the Differences that might be between them, but to teach and perswade others to hold their Tenets.

There is likewise another Letter of *Cerularius* to the same Patriarch of *Antioch*, wherein he gave him a particular Account of what the Pope's Legats, (whom he still imagins to be Impostors sent by *Argyrus*, who had trump'd up these false Letters) had done against him at *Constantinople*, by excommunicating him, and exhorts that Patriarch to joyn with him in revenging the Affront.

The Answer of Peter of Antioch to Michael Cerularius.

Peter of Antioch reply'd to Michael Cerularius, That he wonder'd that *Argyus*, who was a Laick, should concern himself in the disposal of the Affairs of the Church, and make use of such Artifices as he had acquainted him with: That the Name of the Pope was not in the Registers of the Church of Antioch; but that it could not be truly said that even since the Time of Pope *Vigilius*, the Name of the Bishop of Rome had been left out of the Registers of the Greek Church: That it was a gross Omission in his Secretary; since in the Sixth Council, held One hundred and twenty nine Years after *Vigilius*, Pope *Agatho* was recogniz'd: That when he himself was at Constantinople, about Five and forty Years ago, in the Time of *Damianus* the Patriarch, he found the Name of Pope *Sergius* in the Registers among the rest of the other Patriarchs; and that he could not tell upon what Grounds it had since been left out: That of the Errors and Faults which in his Letter he attributed to the *Latins*, there were some which ought to be avoided and abhor'd, several others which it were easie to remedy; and lastly, others at which it would be proper to connive. "For (says he) what is it to Us, if their Bishops do shave their Beards, and wear Rings on their Fingers? Do not we make a Crown upon our Heads, and do not we wear Gloves, Maniples and Stoles embroyder'd with Gold? Will not you likewise find some of our Monks who eat Flesh and Bacon? Do not the Monks of *Bethinia*, *Thrace* and *Lydia*, eat Magpies, Jays and Turtle-Doves? Do not the Holy Fathers leave us at liberty to eat indifferently of all manner of Things which God has Created? In particular he demonstrates, that *St. Basil* and *St. Pacomius* allow'd their Religious to eat Bacon. But he does not pass the same Judgment on what was added to the Creed, and he pretends that 'tis a very great abuse, as well as to Baptize with only one Immersion: However, he thinks it requisite to be of a Temper inclinable to Peace, because the *Latins* are their Brethren, altho' through Rusticity or Ignorance, they might be in some Errors: That so punctual an exactness could not be expected from *Barbarians*; that it was very well that they held the true Doctrin about the Trinity and the Incarnation: That he blam'd them for their Custom relating to the Celibacy of Priests, and for their eating Flesh and Cheese the first Week in Lent. That as to the Question about *Unleavened Bread*, he had handled that in the Letter which he wrote to the Patriarch of *Venice*; and that he was of Opinion, that every Church ought therein to observe its ancient Customs; that as to that part of their Charge, of eating Things strangled, and of allowing one and the same Person to Marry two Sisters; it was to be believ'd, that this was not among them by the approbation of the Pope and the Bishops, but by the abuse of some particular Persons, as there are a great many of the same Nature in the East, which 'tis very difficult to abolish. That moreover, he ought to insist particularly on the Addition to the Creed, and on the Marriage of Priests: That with Respect to the other Articles, it was not requisite to stand much upon them, because they are such as do not concern the Faith, and because most of them are false. That therefore he thought it proper, that being thus inclin'd, he should write to the Pope who was to be elected, who perhaps would disown what is impos'd on the *Latins*, or else alter his Mind: That no Person can imagine that the *Romans* do not honour Relicks and Images, since they set so high a Value on the Relicks of *St. Peter* and *St. Paul*; since Pope *Adrian* by his Legats was President of the Seventh Council, and Condemn'd the *Iconoclasts*; and since it was observable that several Images were brought from Rome, and that the *Latins* honour'd them. He therefore conjur'd the Patriarch of Constantinople to think upon an Accommodation, and to require nothing of the *Latins* beside the striking out the Addition which they had made to the Creed. Lastly, He acquaints him that he sends him Indors'd, the Letter which Pope *Leo* had written to him; and that the Letters which he had directed to the Patriarchs of *Alexandria* and *Jerusalem*, he had convey'd to them. These Four Letters have been Publish'd in Greek and Latin by Monsieur *Cotelier*, in the second Tome of his Monuments of the Greek Church.

A New Attempt made for the Re-uniting the Greek and the Latin Churches. The Banishment of Cerularius.

Tho' this Action of Cardinal *Humbert* seem'd to put a stop to the Re-union of the two Churches, yet the Popes were not quite out of hopes of bringing it about. For this purpose, *Stephen IX.* resolv'd upon sending *Didier* Abbot of Mount *Cassin*, and two other Legats to Constantinople, who set forward upon that design in the beginning of the Year 1058. but being detain'd at *Bari* by the badness of the Season, they there heard the News of that Pope's Death, and return'd home again. That same Year *Michael Cerularius* building too much upon the Obligation under which the Emperor *Isaac Comnenus* lay to him, was for assuming to himself too great an Authority, threatening the Emperor himself, That if he did not follow his Councils, he would be an Instrument of making him lose that Crown which he had procur'd for him. This impudent Boldness, and his Pride in wearing Purple colour'd Shoes and Stockings, and in saying, That there was no difference between the Sacerdotal Office and the Empire, made *Isaac* resolve to Out him. But so far as *Michael* was belov'd by the People of Constantinople, he took an opportunity to cause him to be apprehended, when he went on the Feast of *All-Saints* to perform his Office in a Church of the Suburbs of that City. He sent thither several of his Soldiers, who pull'd the Patriarch out of his Episcopal Chair, and carry'd him immediately to the next Sea-Port, where they embark'd him and his Relations, to be convey'd into Exile to *Proconessus*. The Emperor had a great mind to cause him to be depos'd in a Council; but he durst not attempt it, because *Michael* was a Man of great Parts,

and

and had great Friends. The death of that Patriarch put an end to his Troubles, but made no alteration in the Affairs of the Church; nor did it procure the Re-union of the two Churches, which ever after remain'd divided, tho' frequent attempts have been made to reunite them, and tho' there have been several Treaties between them, which never lasted long, by reason of the Inconstancy of the *Greeks*.

CHAP. VIII.

Of the Life and Writings of PETER DAMIEN, Cardinal Bishop of OSTIA.

PETER surnam'd *Damien* from the Name of his Brother, was born at *Ravenna* the beginning of the Eleventh Century. He was descended from an honourable Family, and his Parents took care to bestow upon him good Education; and in his very Youth he was noted for his singular Piety. After he had went through the whole course of his Studies, he retir'd into the Monastery of the *Holy Cross* of *Avellane* near *Engulio*, the Monks of which place are call'd *Hermits*, because they spent their Lives in great Retirement, tho' in Common and under an Abbot. He was call'd by *Guy* Abbot of *Pomposio* to reform his Monastery. At two Years end he return'd to *Avellane*, where he was made Prior, and afterwards Abbot of that Monastery, which in a short time he augmented, and Founded several others, where the same Rule was observ'd. He was in so great a Repute and Esteem, that he was nominated Cardinal, and made Bishop of *Ostia* by Pope *Stephen IX*. He likewise held by way of *Commendam* the Bishoprick of *Engulio*, and began to have a great share in the Affairs of the Church of *Rome*. In the Year 1059. under the Pontificat of *Nicholas II*. he was sent Legat to *Milan*, to reform the Clergy of that Church, where Simony was publickly practis'd. He acquitted himself in this Legation with a great deal of Authority and Prudence, and return'd after he had caus'd an Order to be made, to prevent this and such like disorders for the time to come. Some time after, he resolv'd upon quitting his Bishopricks, and the Employments which he had at large in the World, and to retire into Solitude; he thereupon resign'd them into the Hands of Pope *Alexander II*. and return'd back to his own Monastery. However, this did not prevent him from having great concerns with the Popes, Bishops and Noblemen, who ask'd his Advice, and made use of him in Matters of the highest Importance. *Alexander II*. sent him as his Legat into *France*, to put an end to the Difference there on Foot between the Bishop of *Mascon* and the Abbot of *Cluny*, concerning the Privileges of that Abbey. He held a Council at *Challons*, wherein he made several Orders; confirm'd the Privileges granted by the Popes to the Abbey of *Cluny*, and made the Bishop of *Mascon* to consent thereto. He was likewise sent by the same Pope to *Florence*, to put a stop to the Schism which was between *Peter*, Bishop of that City, and his Clergy. Afterwards in the Year 1068. he went as Legat into *Germany*, to hinder the Emperor *Henry* from being divorc'd from his Wife *Bertha*. Some time after he took a Journey to the Monastery of *Mount Cassin*, to console the *Religious* of that place. Lastly, In the Year 1072. he was sent by the same Pope to *Ravenna*, to take off the Excommunication issu'd, a long time since, against that City, because of the Differences which *Henry* Bishop of *Ravenna*, lately deceas'd, had with the Holy See. After he had discharg'd the Commission, he dy'd the 23d of *February* the Year ensuing at *Fayance*, being Sixty six Years Old.

The Works of this Author, in the last Edition, are divided into Four Tomes.

The First contains the Letters, rang'd in Eight Books, according to the Quality of the Persons to whom they were written; of which the First is compos'd of the Letters which are directed to the Popes.

The First is to *Gregory VI*. whom he congratulates upon his advancement to the Poppedom, exhorts to root out Simony, and admonishes to depose the Bishop of *Pesaro*. His Letters to the Popes.

The Second is directed to the same Pope; he gives him to understand, That the Man who was elected Bishop of *Fossombrona*, was not altogether worthy of the Episcopacy, because of his Ambition; but that yet he was to be preferr'd to a great many others, and that in other Respects he had the Qualifications necessary to a Bishop.

The Third is to *Clement II*. to whom he writes word, That the Emperor had order'd him to wait upon him, to inform him of the Abuses of several Churches, and of what he thought necessary to put a stop to them; that being upon his Journey, he had receiv'd a Letter from that Prince which was directed to him; that being return'd to his Solitude he sent it to him, where he waits for his Orders to depart. He declares on the one Hand, That he would be very well satisfied to be excus'd from the Journey, that so he might not lose his Time in going and coming; but that on the other hand, he could not but be mov'd with the mis-

Peter Damien, Cardinal Bishop of Ostia.

able Condition of the Churches of his Country, which were in a strange Confusion, by reason of the Irregularity of the Bishops and Abbots. He remonstrates to him, That it signified nothing that the Holy See was pass'd from Darknes to Light, if the rest of the Churches were still in Darknes, and exhorts him to apply some speedy Remedy to these Evils, and to punish the Bishop of Fano.

The Fourth is to *Leo IX.* He therein complains for that this Pope had given too lightly Credit to the Calumnies rais'd against him, and he calls God to witness how Innocent he was.

The Fifth is to *Victor II.* He remonstrates to this Pope, That he ought to protect a Lord who had devoted himself to the Service of God, and whom they would dispossess of his Estate.

The Sixth, directed to *Nicholas II.* is amongst the *Opuscula* of this Author, of which it makes the Seventeenth.

The Seventh is to the same Pope. He congratulates him for that the Church was in Peace under his Pontificate; and Petitions him in behalf of the Inhabitants of *Ancona*, who had been excommunicated.

In the Eighth, directed to Pope *Nicholas* and the Arch-deacon *Hildebrand*, he desires to quit his Bishoprick, since they had divested him both of his Sacerdotal Habits, and of his Reverence.

The Ninth and Tenth are among the *Opuscula*, and they make the Nineteenth and Twentieth of them.

The Eleventh is directed to *Alexander II.* He recommends to him the Church of *Orleans* which was then in Trouble.

The Twelfth, directed to the same Pope, is very considerable. He therein reproves two Abuses, which he says were too frequently practis'd by the Court of *Rome* in his Time, and he intreats the Pope to redress them. The First is, That in almost all the Decretals, the Penalty of Excommunication was inserted. The Second is, That the Clerks and Laicks were hinder'd from reproving the Vices of their Bishops. "The First (says he) makes the Salvation of Men very dangerous; because Persons are often excommunicated without knowing any thing of it, and that for Things of little or no Consequence; the most trivial Faults being punish'd with the same Penalty as the more heinous ones: They punish a Man more rigorously for having violated an humane Law, than ever God does for the breaking of his Commands. He says, That *St. Gregory* and the other Popes had no such Custom, and that they seldom pronounc'd an *Anathema* in their Decretals, except when the Faith was in dispute. He therefore conjures this Pope to abolish this Custom, and for the future to strike this Clause out of their Decretals, by assigning some other Penalty in its stead. As to the other Abuse, which supposes that it is not lawful for Inferiours to accuse their Bishops in a Superior Court, or to alledge against them what ought to be Corrected. "This (says he) is a very unreasonable Thing, and contrary to the Discipline of the Church. For to whom can one better address ones self to discover the Faults, which a Bishop commits, than to him who has the Office of a Master, and who has the Pre-eminence among his Brethren, to correct the Faults of the Bishops, according to the Privilege of his See? And is it not a piece of insupportable Arrogance, Pride and Vanity, that a Bishop shall live as he pleases, and not condescend to harken to the Complaints of those who are under him, in things wherein he may be deceiv'd; especially when they do not apply themselves to secular Judges, but to Bishops, that they may honourably and gravely redress those Grievances which might attract the Smiles of the Laity? Is it not reasonable, that he who is accus'd should justify and Clear himself, or else acknowledge his Faults? To this he subjoins the Example of *St. Peter*, who did not make use of his Authority to reject the Complaints of the Faithful, who took it ill that he should Preach the Gospel to the Gentiles, but gave them a reason for this his Proceeding. To this Instance he adds that of *David*, who acknowledged his Offence when he was reprov'd for it by *Nathan*; the Example of *Mary*, who suffer'd the Reproof of her Sister *Martha*; and another Instance of *St. Peter*, who did not take it ill that *St. Paul* rebuk'd him. Afterwards he starts this Objection: "But I am Bishop; I am the Pastor of the Flock, I am not to be accus'd by those who ought to be subject to me, and whom I ought to lead; they ought patiently to suffer my Failings. And to this he answers, that in the Gospel it is said, That we ought to declare to the Church the Faults of our Brethren, when they do not amend after they had been privately reprov'd; the which being express'd in general Terms, ought to be understood as well of the Faults of Bishops, as of the Faults of the rest of the Faithful; that if the Bishop would not submit to the Laws of the Church, who would? Lastly, He concludes, That nothing would more conduce to the abating the Pride of Bishops, who valued themselves too much upon the account of their Divinity, to the maintaining of Peace, and to prevent Tyranny, than to suffer Inferiours to have recourse to a Superior Authority, and to Synods, there to prefer their Complaints against their Bishops.

In the Thirteenth, directed to the same Pope, he opposes an Error which grew very prevalent in his Time; to wit, That it was not Simony to buy a Bishoprick of a King, or any other

other Prince; provided nothing was given for Consecration. Two Chaplains of Prince Godfrey Marquis of *Tuscany*, had broach'd this Doctrin, and maintain'd it by saying, That in this Case, they do not buy either the Sacerdotal Office or the Church, but only the Temporalities and the enjoyment of the Revenues. *Peter Damien* makes it appear that this is a Fallacy; because since a Man cannot be divided into two distinct Persons, whereof one shall enjoy the Temporalities, and the other perform the Spiritual Functions, when he buys the Temporalities, which he cannot enjoy till he be advanc'd to the Ecclesiastical Dignity, and perform the Functions thereof; it may be truly said, That he buys the Ecclesiastical Dignity and the Sacrament too. This he proves, because the Prince in granting the Investiture of a Bishoprick does not give a meer Rod only, but the Pastoral Rod, and the Title of Priesthood, the Sacrament whereof is receiv'd by the Ordination. He adds, That 'tis only in pursuance of this nomination of the Prince that the Man is ordain'd, and therefore tho' he does not directly give Money for his Ordination, yet it cannot be said to be gratuitous, since Money made the way for him. Afterwards carrying this Thought a little farther, he says, "When the Prince has put the Pastoral Rod into your Hands, did he say, 'Receive the Lands and Revenues of such or such a Church?' No. Did he not say to you, 'Receive this Church?' If you pretend to have receiv'd the Revenues of the Church without the Church, you are a Schismatick, and guilty of Sacrilege; and if you receiv'd the Church by this Investiture, as you must needs own, then you are guilty of Simony. Lastly, He says, That the possession of the Ecclesiastical Revenues, and the Consecration are so closely connected together, that he who receives the Right of possessing the Revenues of the Church, cannot enjoy them till he be consecrated, and that he who is consecrated, ought necessarily to have the management of the Revenues of the Church. To conclude, He confirms these Maxims by several Passages taken out of the Decretals; and shews that it is not only Simony to buy and sell Bishopricks and great Benefices, but also to buy and sell small Benefices, such as Curacies and Prebendships. In the close, he exhorts the Pope to Condemn the Error, which he had refuted in this Letter, and not to permit any Persons to be promoted to the Priesthood, who have acquir'd it by Money, or (which he pretends to be more blameable) by any Services which they have done for their Princes.

In the Fourteenth, he makes his Complaints to *Alexander II.* for that he had abus'd and rais'd a Disturbance in the Church of *Engubio*, which had been committed to his Care, by the Predecessors of that Pope. He puts him in mind of the Obligations which he lay under to him, which deserv'd quite another sort of usage, and takes notice that if satisfaction were not done him, he would make his just Grief to break out the more. He likewise intreated him to take off the Excommunication which he had issu'd out against the Arch-bishop of *Ravenna*, whom he look'd upon to be very unfortunate; because it was an unworthy thing that so great a multitude of Men should be in danger of perishing for the fault of one single Man.

The Fifteenth is an Answer to a Letter of that Pope, who complain'd that he had not wrote to him, being too much taken up with Contemplation. He gives him to understand, That indeed he did enjoy a little more Repose, since he had quitted the Episcopacy; but that still he was taken up with a great many Visits, and a multiplicity of Business, and was so highly concern'd at the disorders of the World, that he had neither Time nor Courage to write. This gave him an occasion to describe the corrupted Manners of his Time. Afterwards he conjures the Pope, who had taken from him the Earldom of *Ostia*, to discharge him likewise from his Bishoprick. Lastly, He exhorts him to use his utmost endeavours to reform the Church, and concludes his Letter with Eight Verses, which puts him in mind of his Duty.

In the Sixteenth, directed to the same Pope and to *Hildebrand*, he excuses himself for having wrote to the Arch-bishop of *Cologne*, by sending to them the Copy of his Letter, thereby to let them know that they had no reason to be offended at it. He excus'd himself likewise from taking a Journey to *Rome*, to which they had summon'd him; but does not refuse to go to *Mantua*, because he thought that Journey would turn to greater Account.

The Three next Letters are among his *Opuscula*; the two first are the Three and Four and twentieth of these *Opuscula*, and the last is the Life of *St. Radulphus*.

The Twentieth is directed to *Cadalous* Bishop of *Parma*, the Antipope, whom he extremely upbraided, for having caus'd himself to be elected Bishop of *Rome*; or at least, for having permitted it: He made it appear that his Election is Adulterate, Schismatical, Heretical and Vicious. (1.) Because he had been elected, whilst the Holy See was fill'd with a Lawful Pope. (2.) Because he had not been elected by the Cardinals, who have the greatest share in the Election of a Pope, nor by the Clergy and Laity of *Rome*; but by two Bishops of a bad Life, and who had no Right in this Election. (3.) Because the Church of *Rome* would not acknowledge him. Afterwards he threatens him with the judgments of God, and with a speedy Correction.

This Letter made no Impression on *Cadalous*; on the contrary, that Bishop came to *Rome* with an Army; and became Master of it by Force. Upon this *Peter Damien* wrote him a second Letter more vehement than the former, wherein he compares him to the most cruel Tyrants,

Peter Damien, Cardinal Bishop of Ostia. His Letters to the Cardinals.

Tyrants, and puts him in mind of the Punishment inflicted on the Bishop of Placenza, who had usurp'd the Holy See by such like Methods, in turning out Gregory IV.

The Second Book contains the Letters which Peter Damien wrote to the Cardinals.

The First is directed to the Cardinals of the Church of Lateran; he exhorts them to bear a strict Watch over themselves and others, that they may be Exemplary in so corrupted an Age. He therein shews how the Lives of Bishops ought to be Holy and Unblameable. He declaims against Bishops who are Ambitious, against those who follow the Court, and who enter into the Service of Grandees, in order to obtain Ecclesiastical Preferments by way of recompence. He says, That there are three sorts of Presents, which are alike prohibited for the gaining of Benefices: *Munus a Manu*, *Munus ab obsequio*, *Munus a lingua*; that is, *Money*, *Presents*, and *Flatteries*. After he had inveig'd sufficiently against this Abuse, he exhorts the Cardinals to lead such exemplary Lives, as might serve as a Pattern to the Bishops and all the Clergy.

The Two next Letters are in the *Opuscula*, the one is the Two and twentieth, and the other the One and thirtieth.

The Fourth is directed to Boniface Cardinal of Albania, and to Stephen the Priest: He recommends to them an Abbot of the Monastery of St. Apollinaris.

The Fifth directed to Cardinal Hildebrand Arch-deacon of Rome, and to Peter the Priest; contains a great many Mystical Reflections about the Sabbath, and the Six days of the Creation.

In the Sixth, directed to the same Persons, he ingenuously complains of Alexander II. his taking away from him a Book which he had compos'd; he commends this Pope, declaims against Cadalous, and makes mention of what he had suffer'd in the Service of the Holy See.

The Seventh is likewise amongst the *Opuscula*, of which it makes the Two and thirtieth.

In the Eighth, he complains that Hildebrand, to whom he had written, not only took no notice of him, and return'd him no Answer, but likewise spoke very much to his disadvantage. He puts him in mind what Services he had done to the Holy See, and to him in particular. Lastly, He declares to him, That he surrender'd up to him the Bishoprick which had been bestow'd on him.

In the Ninth, he makes his complaint to the same Person, for having too lightly given Credit to his Enemies, who had told him, That he had founded a Monastery in a place where he had no Right to do it. He made it appear that it had been granted to him by the Uncle of Guy, who was the Person who complain'd that the Monastery had been built on his Demeans.

The Tenth is amongst the *Opuscula*, and makes the Eighteenth.

The Three next Letters are directed to Didier Abbot of Mount Cassin and Cardinal of St. Cecilia, to whom he gives a great many wholesome Advices about his Conduct; as for Instance, To have always an Eye upon his Faults, and not to regard his Virtues; to be glad when he was reprov'd by others; not to slight, but to correct, as his Duty requir'd him, the Faults of those who were committed to his Charge; to say no ill of the Absent, but to reprove those who were Faulty face to face; to have a due Veneration for Fast-days, and often to celebrate the Holy Sacrifice, that so, says he, the old Serpent seeing your Lips tinctur'd with the Blood of JESUS CHRIST, may tremble for fear, retire in Confusion, and not approach to the Sacrament, which has made him a Captive.

The Five others, directed to the same Person, are among the *Opuscula*, of which they make the Thirty third, the Thirty fourth, the Thirty fifth, the Thirty sixth and the Thirty seventh.

The Nineteenth is a Letter of Compliment and Friendship, to Peter a Cardinal and Chancellor.

The Two last make the Thirty seventh of the *Opuscula*.

The Third Book is compos'd of the Letters directed to Arch-bishops; the Number of those is but small.

The First is the Eight and thirtieth of the *Opuscula*.

The Second is directed to Gebhard Arch-bishop of Ravenna, who had desir'd him to come to him. He excus'd himself for not obeying him, because he had not wherewithal to undertake this Journey; being Poor himself, and having the Government of a very poor Monastery in his Hands. He commends this Arch-bishop, gives him a great deal of Good Council, and conjures him to give him no further Trouble.

In the Third, he declares to that Prelate what a great Affection he bore to him, and exhorts him to turn out the Bishops of Fano and Pesaro, who were Men of an infamous Life, and guilty of several Crimes.

The Fourth is directed to Henry Arch-bishop of Ravenna, who had sent to know what his Opinion was concerning the Elections of Cadalous and Alexander. He returns him this Answer, That the Latter is the lawful Pope, and the other is a Simonist and an Intruder: And after-

afterwards making a Comparison between the Manners and the Genius of both; he says that *Alexander II.* is a Man of Parts, Learning and Piety, and that he is Chast and Charitable: Whereas *Cadalous* is not able to explain one Line. Lastly, he declares to him that he cannot conceal his own particular Sentiment, and that he thinks himself oblig'd to avow freely what he thinks, and stiffly to maintain the Truth and Honour of the Holy See.

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The Fifth is directed to a third Arch-bishop of *Ravenna* nam'd *Wigbert*. He complains of the severity which that Arch-bishop shew'd to him and his Monastery. He intreats him to forbear oppressing him by exacting Money still from him, even after he had been divested of part of his Demeans.

The Sixth is to *Anno* Arch-bishop of *Cologne*: He commends him for the Care he had taken of *Henry* the Emperor's Son, who had been committed to his Trust by that Prince; and for having declar'd himself against *Cadalous*; and exhorts him to continue and use his utmost endeavours, that a general Council might be held to put an End to the Schism.

The Seventh is a Letter of Compliment to the Arch-bishop of *Milan*, whom he thanks with a great deal of Address and Neatness, for the Sacerdotal Habits which he had bestow'd upon him.

The Three next are among the *Opuscula*, of which they make the Twenty fifth, the Thirty fourth and the Thirty ninth.

The Fourth Book contains the Letters of *Peter Damien* directed to Bishops.

His Letters

The First is written to Bishop *Albert*: He exhorts him to do his Duty, and to lead an unblameable Life. In a more especial manner he advises him to be Charitable, and to be ware of Avarice and Simony.

to the Bishop.

In the Second he thanks a Bishop for the Alms which he had bestow'd on his Monastery, and exhorts him to add the other Virtues to his Liberality. Lastly, he intreats him to confer the Order of Deacon on Two Clerks, which he sent him, and who had obtain'd a Dispensation from their Bishop for it.

The Third is among the *Opuscula*, and is compris'd in the Eighteenth.

In the Fourth to the Bishop of *Osimo*, he makes use of the great number of Dead Persons which he found in his Return, as a Motive to persuade that Bishop not to put off his Conversion.

In the Fifth he gives us a lively and frightful Description of the last Judgment, to persuade him to whom he wrote to lead a Life becoming a Christian.

In the Sixth he exhorts another Bishop to a Contempt of this World.

In the Seventh he advises the Bishop to whom he wrote, to receive no Presents; and upon that Account he relates a Vision that had happen'd to a Priest, who had seen the Confessor of Count *Hildebrand* punish'd in the other World, for having receiv'd Presents from him; And that Count himself in Torments for not having Repented of his Cruelties, so as he ought to have done, by the over Indulgence of his Confessor. The same Priest said, that he likewise saw Count *Lotharius* in a Fire of Brimstone, who intreated him to admonish his Family to reftore to the Church a Territory which belong'd to it, that so by this means he might be thoroughly deliver'd from his Torments, and that he understood that Count *Guy* was suddenly expected in that very Place, where several Torments were preparing for him. After the Relation of this Vision, *Peter Damien* says, That it was not requisite to receive Presents indifferently from all sorts of Persons; but only from such as were wellpleasing to God, because the Gifts of the Wicked are dangerous.

In the Eighth he exhorts the Bishop of *Engubio* to redeem the Revenues and the Ornaments of his Churches which were given or Mortgag'd to Laicks. He likewise gives him several good instructions about the Virtues which he ought to put in Practice, and relates the untimely End of Pope *John XII.* which happen'd that very Day, wherein his Guards pull'd out the Eyes of an Holy Abbot.

In the Ninth directed to the Bishop of *Fermo*, after he had with a great deal of Modesty rejected the Title of *Holiness*, which that Bishop had bestow'd upon him, He bewails the Misfortunes and Irregularities of his Age, which inclin'd him to think that the End of the World was at Hand. More particularly he declaims against the Schism of *Cadalous*, and against the Liberty which at that time was granted to the Bishops and other Ecclesiasticks, of maintaining their Rights and Properties with a Sword in their Hand. He makes it appear that War and Revenge is downright contrary to the Genius and Spirit of the true Church, which breaths forth nothing but Peace, and is for Pardoning all Mankind, that nothing than them can be more dissonant to the Life which JESUS CHRIST himself led upon Earth, and which he propos'd as an Example to his Followers, when he Taught to Suffer with Patience, and not to Revenge by Force the Injuries offer'd them: That Lastly, the Difference between the Regal and Sacerdotal Power lay in this, that the King makes use of Material Arms, but the Priest of the Sword of the Spirit, viz. the Word of God: That since it had never been allow'd to take up Arms for the Defence of the Faith, much less was it Lawful to take them up for the maintenance of temporal and transitory

litary Goods: And that if the Saints of old never put any Heretick or Idolater to Death, but rather suffer'd Death themselves; With what face could any of the Faithful

[This is sound and orthodox Doctrin which Peter Damien here Preaches, and such as is consonant to the Doctrin and Practice of the primitive Christians: But how dissimant to the Spirit and Genius and Practice of the present Church of Rome, let their Fire and Faggot, their Inquisitions and Dragooning, and the Doctrin of your new Doctors the Jesuites Speak.]

Kill his Brother, who was purchas'd and redeem'd by the precious Blood of JESUS CHRIST, only for the loss of mere perishable and contemptible Things? Afterwards he relates an Instance of an Abbot of France, who wou'd not by Force and Violence oppose a certain Great Lord, who was marching towards him with arm'd Souldiers to fall upon him; but went to meet him with his Monks unarm'd, with only the Cross carry'd before them. This Action so much surpriz'd that Lord and all his Men, that instead of offering them any harm, they begg'd them Pardon, and threw themselves at their Feet. Lastly he says, that if any one should object that St. Leo ('tis Leo IX. he here means and not

Leo I.) did engage himself in a War, he would answer him thus, that as St. Peter had not the Primacy for having deny'd his Master, nor David the Gift of Prophecy, for the sake of his Adultery: So an Estimate of the Good or Evil of any Person ought not to be drawn from the merit of that Person, but all Actions ought to be consider'd nakedly in themselves. That St. Gregory who suffer'd so many Plunderings and Injuries from the Lombards, never made War against them. That St. Ambrose never sat upon the Arians, tho' they Persecuted him very Cruelly. That not one Instance could be given of any of the Holy Bishops rising up in Arms. That Lastly, all Causes relating to Ecclesiasticks ought to be try'd, either by secular Judges according to the Laws, or by the Decisions of Bishops; and that they ought not to the Shame and Disgrace of Ecclesiasticks to determine that by Force, which ought to be decided by the Courts of Justice, or by the Decrees of Bishops.

In the Tenth he excuses himself to the Bishop of Engubio for having permitted his Church to be Consecrated by the Bishop of Fossombrona, who pretended that he had a Right of Consecrating the Churches of that Place, tho' it were under the Jurisdiction of the Bishop of Engubio. He says, That he durst not oppose his proceeding, and the rather because he was already his Enemy: But that he did not pretend to exempt himself from the Jurisdiction of the Church of Engubio, which he promises to Re-cognize very chearfully. Wherefore he intreats the Bishop of Engubio to take off the Interdiction he had issu'd out against that Church; and to be perswaded that not only that Place, but also that whatsoever his Monastery could enjoy were intirely at his Service, and he begs him to grant him his Protection.

The Eleventh is a Letter whereby he Dedicates several of his Works to the Bishops of Sinagaglia and Engubio.

In the Twelfth he reproves a certain Bishop, who alienated the Revenues of his Church. He asks him whether he had forgot that Pope Victor in a Council held at Florence, had prohibited it under the Pain of Excommunication? Whether he did not know that the Revenues of the Church were appropriated to the Maintenance of the Poor, and to the Relief of Widows and Orphans? This gave him an occasion of treating concerning the Original of Church Revenues; upon which he observes that in the Primitive Church the Faithful brought the Price of their Lands, and laid them at the Apostles Feet, that so they might distribute them to the Poor: And that afterwards it was thought more proper to settle Estates on Churches, not only for the maintenance of the Clergy, but likewise for the Relief of the Poor. That therefore those who rob the Church of the Revenues which belong to it, were guilty of a World of Homicides in depriving the Poor of their necessary Subsistence. He adds, That as Sinners by giving their Estates to the Church, obtain'd by this means an Absolution of their Sins: So those on the contrary who take them do bind and engage themselves to suffer that Pennance from which the others are exempted by their Charity.

The Thirteenth contains nothing very remarkable: He thanks the Bishop of Cesena for the kind Reception he gave to a young Man whom he had recommended to him: And exhorts him to a Christian watchfulness by setting before him the Hour of Death and the Day of Judgment.

The Fourteenth is referr'd to the Twenty sixth of his *Opuscula*.

In the Fifteenth he shews what a Guard Ecclesiasticks ought to put over their Senses, which are the source and fountain of a great many Disorders.

In the Sixteenth he maintains that the *Octave* of the Festival of St. John Baptist ought to be solemniz'd in the same manner as the Festival it self, and afterwards explains the Eight solemn Festivals of the Jews, which by way of Allegory he applies to Christianity.

The Fifth Book contains the Letters directed to several of the Clergy.

In the First directed to the Arch-priests, he maintains what he had advanc'd in one of his Sermons, that every Mans Soul shall appear at the Day of Judgment in the same State wherein it left the Body. Several Persons were offended at this Position, believing that from thence it follows, that the Prayers, Oblations and Sacrifices which were offer'd for

His Letters to the Clergy.

the Dead, signified nothing to them. *Peter Damien* denies this Inference, and makes it appear that he asserted no more than what *St. Gregory* had asserted before him. Peter Damien Cardinal Bishop of Ostia.

The Second Letter is directed to his Brother *Damien*. He therein makes an ingenuous Confession of the Faults to which he was addicted, and especially of his Propensity to rail at others. He entreats his Brother to pray to God to give him Grace to redress his fault.

In the Third, he gives a lively Description of the Soul just upon its departure out of the Body.

In the Fourth, he makes use of a Passage out of *Jeremy*, to demonstrate how far the Intemperance of Clerks is an offence to God.

The Fifth is a Letter of Compliment directed to an Arch-deacon.

The Sixth is written in the name of *Leo IX.* to the People of *Osno*, against a Custom which prevail'd in that Church of rifling the Goods of the Bishop after his Death: This Custom is therein prohibited under the penalty of Excommunication.

The Seventh is writ in the name of *Alexander II.* to the Clergy and Laity of *Milan*, whom that Pope acquaints of his Exaltation to the Popedom, and exhorts them to Labour earnestly for the carrying on of their own Salvation.

The Eighth directed to the Clergy of *Florence*, concerning the use of Disciplines, is one of the most Curious of his Pieces. He had writ about this Practice to a certain Monk: His Letter falling into the Hands of some secular Persons, and of some Monks of a less strict Life, they were very much offended at this new Kind of Pennance, unknown to all former Ages, and which seem'd to overthrow the Order of the Canons and the ancient Custom. *Peter Damien* in this Letter, undertakes to maintain it. First, from the Example of our Saviour, of the Apostles and Martyrs, who have been Scourg'd for the sake of JESUS CHRIST: From whence he infers, That God may very well be pleas'd with the voluntary Offering to him such a Pennance as he caus'd his Servants to endure against their Will. As to what might be objected, that indeed we do Read, that the Saints were Scourged by others, but that we never find they did it themselves: He replies, That as we ought voluntarily to imitate the Mortification of the Cross, so likewise one may imitate the other Sufferings of JESUS CHRIST; and that as no body can blame him who of his own accord Falls at other times than those enjoyn'd by the Church: So one ought not to imagine, that he who Chastises himself with his own Hand, does a Deed less acceptable to God. That on the contrary, he undergoes a real Pennance, by mortifying his Flesh, and making it suffer for the Pleasures which it has enjoy'd; that it signifies nothing to what sort of Punishment it is Condemn'd, provided that the preceeding Pleasures be punish'd by a subsequent Punishment. He asks those who pretended that this new Custom subverted the Canons; whether the Reverend *Bede* did ill in enjoining several Penitents to wear Iron Girdles? Whether the Holy Fathers did ill in putting such Austerities and Pennances into Practice, of which no mention is made in the Canons? He adds, That since the Laicks might redeem themselves from a long Pennance by bestowing a certain Sum to Charitable Uses, tho' no mention be made of these Redemptions in the Canons; the Monks who may have deserv'd a long Pennance, and cannot make compensation for it by their Alms, ought not to be hindred from doing it by this Mortification of their Flesh.

The Ninth is among the *Opuscula*, of which it makes the Twenty sixth.

In the Tenth he excuses himself to the Clergy and Laity of *Fayence*, for his not being able to come to them after the Death of their Bishop, and he advises them to put off the Election of another Bishop, till the arrival of the Emperor.

The Eleventh is refer'd to the Forty first of the *Opuscula*.

In the Twelfth he asks the Advice of the Treasurer of the Church of *Ravenna*, whether he ought to remain in that City, or return to his Solitude. He relates the Reasons that might be alledg'd on both sides: On the one side, he might be serviceable to the saving of Souls at *Ravenna*, but there he was had in Contempt: On the other side, he was had in esteem in his own Monastery, but he was afraid this esteem would puff him up with Pride. He refers himself wholly to the counsel of him to whom he wrote, what he ought to do in the Case.

The Thirteenth is directed to the Chaplains of Duke *Godfrey* who charg'd him with Avarice. The occasion of which Charge was this; one of the Chaplains had a difference with him about a Piece of Gold which the Dutchess had presented at the Offering of the Mass, which *Peter Damien* Celebrated: The Monk who had receiv'd it, left it upon the Altar, together with another Piece of Gold presented by a Marchioness. One of these Chaplains took away one of the Pieces which the Dutchess had order'd to be given him: But afterwards *Peter Damien* using his utmost endeavours to make him restore it to him again he would not, but left it with one of the Monks. This Conduct of *Peter Damien*'s being perfectly free from any partiality, sufficiently clear'd him from the Accusation of these Chaplains; but in his turn he reprov'd them for two Errors, First because they taught, that Priests might Marry; and then because they maintain'd, that it was no Simony to give Money for the Presentation of a Living, provided nothing was given for Ordination.

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The Fourteenth and Fifteenth are directed to the Clergy of the Church of Milan, who maintain'd the Truth and Purity of Discipline; he exhorted them to persevere with Constancy and Steadfastness.

The Two next are part, one of the Forty second, and the other of the Eighth of his *Opuscula*.

In the Eighteenth, he returns an Answer to a Priest who had ask'd his Advice about two Ceremonies relating to Baptism and the Celebration of the Mass: And after he had intimated that no new Customs ought to be introduc'd, he determines, That only the Holy Chrism ought to be put into the Water of Baptism, and not any Oyl or Wine; and that in the Celebration of the Mass the Ablution of the Chalice ought not to be omitted, but when it was to be celebrated twice in a Day.

The Nineteenth is among the *Opuscula* of which it makes the Twenty eighth.

The Sixth Book contains such Letters as are written to Abbots and Monks.

The First is refer'd to the Forty third of his *Opuscula*.

The Second is directed to Hugh Abbot of Cluny; the Monks of that Abby as an acknowledgment of the Love which Peter Damien had for them, and of the Services which he had done them, had promis'd him, that they would say an Office for him every Year on the Day of his Death. He prays the Abbot of Cluny that this might be perform'd not only in that Abby, but likewise in others which were of the same Order.

The Third directed to the same Abbot, is only a Letter of Compliment for the kind Entertainment he had given to one of Peter Damien's Nephews.

In the Fourth, he recommends to him again the Prayers which he had promis'd to offer up for him after his Death.

In the Fifth, directed to the Monks of that Abbey, he commends the Discipline and the good Order which was observ'd in their Monastery; thanks them for the acknowledgment they made of the good Services he had done them, and conjures them to pray to God for him after his Death.

The Two next contain nothing in them very remarkable.

The Eighth is among the *Opuscula*, of which it makes the Twenty first.

In the Ninth, he reproves a Monk whom he had made Superior of an Hermitage, for having quitted it, to be an Abbot of another Monastery; and orders him either to return to the Charge committed to him, or else to live only as a Monk in that Monastery.

In the Tenth, he retracts what he had said of St. John the Baptist's being conceiv'd during the Feast of Tabernacles.

The Eleventh is among the *Opuscula*, of which it makes the Forty fourth.

In the Twelfth, he answers to the Reproaches cast upon him by an Abbot, for having entertain'd a Monk who came out of another Monastery, which seem'd contrary to the Rule of St. Benedict. He makes it appear, that this Rule ought only to be understood of the Monasteries of the *Canobites*, and not of the *Hermits*, whose Life is most perfect. He pretends that St. Benedict was at first an *Hermit*, and that he always prefer'd the Life of the *Hermits*, before that of the *Canobites*.

The Thirteenth is directed to the Monks of a Monastery of Constantinople; but contains nothing in it remarkable.

The Fourteenth is among the *Opuscula*, of which it makes the Twenty ninth.

In the Fifteenth, he admonishes an Abbot not to detain one of his Monks, who had deserted him and was excommunicated, promising withal, That if that Monk would return, he would use him kindly.

The Three next make the Forty fifth, Forty sixth, and Fifty ninth of his *Opuscula*.

In the Nineteenth, he gives a description of the Distempers, under which he labour'd; of the Patience wherewith he endur'd them; and of the extremity to which he was brought; which was such; That they administred the extreme Unction to him, and laid him upon Ashes and Hair-cloth, as the Custom then was. He takes notice that his Remedy was communicated to one of his Monks in a Vision, and procur'd by Alms, and that he had much ado to perswade himself to eat Flesh.

In the Twentieth, he advises a Monk not to engage himself upon every turn to expiate the Faults of others, and readily to perform those Pennances with which he was engag'd. He moreover relates an Instance of another Monk, who had suffer'd great Punishments in the other World, for having nor done Penance for another, according as he undertook.

The Twenty first is among his *Opuscula*, of which it makes the Forty seventh.

The Twenty second is to his Nephew Damien, whom he exhorts to be zealous in the Exercises of the Monastical Life, and reproves for having gon from an Hermitage to a Monastery, and exhorts to return thither again.

In the Twenty third, he reproves a Monk, who delay'd turning Hermit, upon the account that he had much ado to perswade himself not to drink Wine.

The Twenty fourth and Twenty sixth, are refer'd to the Forty eighth and ninth of his *Opuscula*.

In the Twenty fifth, he makes it appear, That it was upon some Grounds that he had a design of quitting his Church; he thereupon relates two extraordinary Events.

The Twenty seventh is directed to the Monk *Cerebrosus*, who had with some sharpness blam'd the practice of Discipline. *Peter Damien* maintain'd it by the same Arguments which he had already allodg'd. He pretended that it was a sort of Martyrdom; that it was what was very well known to the Ancients; that it is founded upon the Canons; and that it was in use before his Time in the Religious Monasteries, wherein it was Customary to buy off a whole Year's Penance, by a Thousand Stripes of a Rod. That Monk did not find fault with the Discipline, which was us'd during the reading of a Chapter for light Faults; but he blam'd those severe and long Disciplines of so many Hundred Stripes. *Peter Damien* says, That if one approves the lesser Discipline, one ought not to Condemn that which was more severe and mortifying.

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In the Twenty eighth, he illustrates two Passages out of *St. Gregory*.

In the Twenty ninth, he advises a Monk, every day, to say the *Rosary*, and to read the Holy Scriptures.

The Two next make the Fifty first and the Fifty third of his *Opuscula*.

In the Thirty second, he reproves the Hermits of a Monastery near his, for having neglected the Rule which he had given them, for being too much in love with Money, and too much given to Ease and Luxury. For their Instruction, he relates the Punishments of several Monks, who had not liv'd up to that strictness which they ought, and the Penance inflicted upon them for their Faults.

The Thirty third is amongst his *Opuscula*, of which it makes the Fifty fourth.

The Thirty fourth is likewise directed to several Hermits of his Congregation, whom he reprov'd for being too severe and too long in the exercise of their Discipline. He would not have any one, every day, be disciplin'd any longer than during the reading of Forty Psalms, and in *Advent* and *Lent*, only whilst Sixty Psalms were reading.

The Thirty fifth is amongst his *Opuscula*, of which it makes the Twenty fifth.

In the last, he exhorts his Monks to live peaceably after his Death, and requires that all the Possessions belonging to another Monastery, which he permitted them to enjoy during his Life-time, should be restored after his Decease.

The seventh Book contains the Letters written to Princes and Princesses, the Two first of which are directed to the Emperor *Henry III*. In one of them he desires that Count *Gisler* may be set at liberty, and in the other, he commends that Prince for having dispossest *Wiquier* of the Arch-bishoprick of *Ravenna*, who had obtain'd it by sinister practices.

The Third is directed to the young Prince *Henry*, the Son of the former, whom he earnestly exhorts to defend the Church, and to oppose *Cadalous's* Schism.

The next are directed to the Empress *Agnes*, the Wife of *Henry III*. and writte nabout different Affairs. In one of them, he gives that Princess to understand, that the Pope could not send the Pall to the Arch-bishop of *Mentz*, till he himself came to desire it, or till he were examin'd by his Legates. In the two others, he comforts and exhorts the same Princess to beg assistance of *Jesus Christ*, and in the last, he invites her to *Italy*.

The Ninth is written in the Name of Pope *Nicolas II*. to the Queen of *France*, whom he exhorts to continue her Bounty and pious Actions; advising her at the same time, to inspire the King her Husband with the same Principles, and to cause her Children to be educated in the same manner.

In the Tenth, directed to *Godfrey Duke of Tuscany*, he expresses himself how much he was concern'd, that that Prince, had given entertainment to *Cadalous*, and admonishes him to make amends for that Fault.

The Two next directed to the same Duke, are compris'd in the Fifty seventh *Opusculum*.

In the Thirteenth, he entreats that Prince to remit a certain Sum of Money to the Abby of *St. John Baptist*, to pay for a Library which he had bought.

In the Fourteenth, directed to *Beatrice* Dutcheß of *Tuscany*, he approves of the Resolution that she and her Husband had taken to live in perpetual Continency, and proposes many Examples of Vertue, for her imitation.

In the Fifteenth, he exhorts a certain Prince, to condemn all Worldly Possessions, and to seek after the Heavenly.

The Sixteenth, is comprehended in the eighteenth *Opusculum*.

In the Seventeenth, he exhorts the Marquess *Renier*, who had been enjoin'd, by way of Penance for his Offences, to go in pilgrimage to *Rome*; to set forward on his Journey, as soon as possible, and produces divers Examples, of the Protection that God has afforded to Pilgrims.

In the Eighteenth, he admonishes the Countess *Gille*, newly marry'd, to the Marquess *Renier*, not to retain the Spoils of the Widows and Orphans, but to restore every thing that her Husband had got by rapine, and advises her in order to prevent him from committing

Peter Damien, Cardinal Bishop of Ostia: mitting those outrages for the future, to cause the Lands to be well cultivated, and to give Alms to the Poor.

The Nineteenth, is among the *Opuscula*, of which it makes the Fiftieth.

The last Book of *Peter Damien's* Letters, contains those that were written by him to divers particular Persons.

In the First, directed to *Cinthius* Prefect of *Rome*, he commends him for the Exhortation that he made to the People on *Twelfth-day*, and advises him to persevere in administering Justice in the City, and in maintaining the Rights of the Church.

In the Second, he admonishes the same *Cinthius*, that he should not so much give himself up to praying as to neglect doing Justice.

In the Third, he exhorts the Person to whom he writes, to shew due Respect to his Mother, and enlarges on the Duties of Children to their Parents.

The Fourth, is a Consolatory Letter to a Father, upon the Death of his Son. He maintains that the Death of Children is a peculiar Favour of God, and that we ought to rejoice rather than to be troubled at it.

In the Fifth, he exhorts a Senator of the City of *Rome*, to compleat the building of a Church that he had begun, shewing by many Examples, that it is an Action, which deserves Reward.

In the Sixth, he comforts a sick Person, giving him to understand, that Sufferings are a mark of Predestination, and that a Christian ought to bear them with Patience and Cheerfulness.

The Seventh, is compris'd in the Forty second *Opusculum*.

In the Eighth, he exhorts a Judge to meditate on the future State, and on the Day of Judgment, and produces a great number of Sentences of Scripture on that Subject, to the end that he might take the matter into serious Consideration.

The Ninth, is amongst the *Opuscula*, of which it makes the Fifty eighth.

In the Tenth, he exhorts a certain Person, who was apt to forswear himself to abstain altogether from Swearing, and advises him to give Alms.

The Eleventh, makes the Thirtieth *Opusculum*.

The Twelfth, is an Invektive against Pride.

The Thirteenth, is contain'd in the Fifty ninth *Opusculum*.

The Fourteenth, is directed to his two Sisters, to whom he gives a great deal of Advice about the Religious Life.

The Fifteenth, is a Prayer made by *Peter Damien*, on behalf of a Man, who was at the point of Death, and it is one of those that are now us'd in the Church (*i. e.* of *Rome*) for Persons in such a Condition.

From the Letters pass we to the *Opuscula* or small Tracts, which constitute the third Volume of *Peter Damien's* Works; reserving the Account of the Second, which contains his Sermons, till we have made the Extract of his *Opuscula*.

The First bears this Title, *Of the Catholick Faith*, and is dedicated to *Ambrose*. He explains therein, the Mysteries of the Trinity and Incarnation, and more especially establishes the Procession of the Holy Ghost from the Persons of the Father and of the Son.

In the Second, call'd *Antilogus* against the *Jews*, he makes it appear by several Proofs taken out of the *Old Testament*, That *JESUS CHRIST* is the true *Messiah* the Son of God.

The Third is on the same Subject, in which he answers divers Questions proposed in the name of the *Jews*, concerning *JESUS CHRIST*.

The Fourth, is a Dialogue between the Emperor *Henry's* Attorney General, and an Advocate of the Church of *Rome*, concerning the Right that the Emperors of *Germany* have to the Election of a Pope. After the Death of *Nicolas II.* the *Romans* chose *Alexander II.* without the Emperor *Henry's* Knowledge; whereupon that Prince being highly displeased that the Election was carried on without his Authority, nominated *Cadalous* Bishop of *Parma* to the Papal Dignity. *Peter Damien* supposes the Question about the validity of both those Elections to be debated in a Council, between the Advocate of the Church of *Rome*, and the Emperor's Attorney General. The latter maintains, That the Election of a Pope cannot be duly manag'd without the Prince's Consent, and that they had apparently done him an injury in ordaining *Alexander* without his Knowledge. On the other side, the Advocate of the Church of *Rome* asserts, that the Right of choosing a Pope, or of confirming his Election, does not belong to his Imperial Majesty; since not only the *Pagan* Emperors, but also all the Christian Princes to the last *Greek* Emperors, never laid claim to that Right, nor had any share in the Election of a Pope, which was always perform'd by the Church of *Rome*. The Attorney General replies, That *Henry* the Father and Predecessor of the Prince, whose Right he mainrain'd, enjoy'd such a Privilege and that it was confirm'd by Pope *Nicolas II.* to the Emperor his Master. The Advocate of the Church of *Rome* acknowledges that Concession, and willingly agrees, that the Emperor should enjoy the same Privilege; but he insists that

as to the matter in debate, the Emperor *Henry* being under Age, the Church of *Rome*, acted *Peter Damien* as his Tutor in that Election, and perform'd the Office that belong'd to him, by reason that *mien, Cardinal* a Child is incapable of making such a choice : That therefore what was done at *Rome*, was not prejudicial to the Emperor's Right, but only made it appear, that there might be some occasions, in which it cannot take place. The Attorney General averr'd, That at least it could not be deny'd, that they had done that Prince Wrong, in not making application to him : That three Months had pass'd from Pope *Nicolas's* Death to the Day of *Alexander's* Ordination, and that there was more time than was requisite for the obtaining of a Pragmatical Sanction from the Imperial Court. The Advocate of the Church of *Rome* replies, That the German Noble-men and some of the Bishops of the Empire, who were disaffected to the Church of *Rome*, call'd a kind of Council, in which, by an unheard of boldness, they disannull'd every thing that was ordain'd by Pope *Nicolas* : That they refus'd to hearken to *Stephen* Cardinal Priest and Legate of the Holy See, and that at the solicitation of Count *Gerard*, whom Pope *Nicolas* had excommunicated in a full Synod, they proceeded to the Election of a Person, who was altogether unworthy. Thereupon he demands, which of the two Competitors ought to be acknowledg'd as lawful Pope ; either he who was unanimously chosen by the Cardinals, who was nominated by the Clergy and People of *Rome*, and who was fairly elected in that City, and in the Bosom of the Holy Apostolick See ; or he who had no other suffrage in his favour, but that of an excommunicated Person. The Attorney General acquiesces to these Arguments, being well satisfied, that his Sovereign's Right was sufficiently secur'd, and that the Person, who was chosen, could not be unacceptable to him, because he belong'd to his Court. Then the Advocate of the Church of *Rome* concludes, wishing, That the Sacerdotal and Imperial Powers were inseparably united, and that they might always concur in the same end.

The Fifth *Opusculum* or small Tract, is a Relation directed to *Hildebrand* the Arch-Deacon, of what befel *Peter Damien*, during his Journey to *Milan*, where he was sent in quality of Legate of the Holy See, to suppress the Disorders committed by the unchaste and simoniacal Clergy of that Church. 'Tis related by him, that upon his arrival at *Milan*, he had no sooner given notice of the purport of his Commission, but the Clergy under colour that their Church ought not to be govern'd by the Laws, nor to submit to the Yoke of *Rome*, rais'd a Sedition. That the People ran in Crowds to the Episcopal Palace, threatening to cause him to be put to Death : And that afterwards appearing between the Arch-bishop of *Milan*, and *Anselm* Bishop of *Lucca*, he allay'd their fury by a Discourse, which he produces. In that Speech *Peter Damien* remonstrates to them, that he was not come to enhance the Grandeur and Authority of the Holy See ; but to promote their Salvation : That that Church derives its Dignity and Primacy from the Institution of JESUS CHRIST, and that no attempt can be made on its Rights without violating the Faith : That *St. Nizarius*, *St. Gervase* and *St. Protasius*, the first Planters of the Church of *Milan*, receiv'd their Mission from the Apostles *St. Peter* and *St. Paul* : That *St. Ambrose* had recourse to Pope *Siricius*, to put a stop to the irregularities of some of his Clergy-men, and that he declar'd, that he was ready in all Points to obey the Church of *Rome* as his Patroness. The Cardinal of *Ostia* having by this means pacified the People, call'd an Assembly of the Clergy, and after having made enquiry into the manner of their Ordination, scarce found one Man, among so great a number, who was admitted into Orders without disbursing Money, because every one upon that occasion, was oblig'd to pay a certain set rate.

This general Disorder extremely perplexed *Peter Damien*, in regard that it would be unjust to punish some, and to pardon others, who were no less culpable. Therefore he took a Resolution, to grant an Amnesty for pass'd Transgressions, and to make a Constitution to prevent such Enormities for the future. It was drawn up in the Name of *Guy* Arch-bishop of *Milan*, who declar'd, That he condemn'd the Custom or rather Abuse, which prevail'd in his Diocese, and that he oblig'd himself and his Successors to exact nothing for Ordinations : That he likewise condemn'd the Marriage of Priests, Deacons and Sub-deacons, and that he promis'd to use his utmost endeavours, to hinder them from keeping Wives or Concubines : That he further engag'd both for himself and his Officers, not to take any thing, for the Benediction of Abbies and Chappels ; for the Investiture and Collation of Benefices ; for the Ordination of Bishops ; for the Administration of the Holy Chrism, or for the Consecration of Churches. This Decree was signed by the Arch-bishop of *Milan*, and by the principal Clergy, who took an Oath to observe it, and did Penance for their pass'd Offences : The former impos'd on himself a Penance of a hundred Years, and nominated how much he determin'd to give for the Redemption of it. The other Clergy-men were in like manner enjoind Fasting, which nevertheless they might redeem by reciting the *Psalter*, or by giving Alms. Furthermore the Arch-bishop made a Vow to go in pilgrimage to the Sepulchre of *St. James* in *Gallicia*, and to send his Clerks to *Rome* or *Tours*, or to some other Place usually frequented by Pilgrims.

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In the sixth Tract, directed to Henry Arch-bishop of Ravenna, Peter Damien debates this Question, viz. Whether those who were ordain'd by Priests Simoniacally promoted, ought to be re-ordain'd or not? This Question was propos'd in a Council, where it was not judg'd expedient to resolve it, till it were farther discuss'd. Peter Damien maintains the Negative, by reason that 'tis not the Bishop, who is only the Minister, but God, that Consecrates: That the same thing may be said of Ordination, as of Baptism, viz. That it ought not to be reiterated, altho' it were administer'd by an unworthy Minister: That provided the Orders be conferr'd in the Catholick Church, and that both he who confers them, and he who takes them have Faith, the vicious Clerk is as effectually ordain'd by an unworthy Minister, as the virtuous Clerk by a worthy Minister: That there are three principal Sacraments in the Church, viz. Baptism, the Eucharist and Orders: That St. *Augustin* proves as to the First, and *Paschasius* with respect to the Second, that those Sacraments are not made more or less efficacious by worthy or unworthy Ministers; and altho' the Question was never as yet stat'd in reference to Ordinations; nevertheless the Case ought to be argu'd after the same manner, according to St. *Augustin*'s Principles, on which Peter Damien enlarges in this Book, and adds many Examples to shew, that Ordinations conferred by unworthy Ministers are valid, and that those Persons who were once admitted into Orders, ought not to be re-ordain'd, which he applies in particular to Simonists, and commends the Conduct of Pope *Leo IX.* who only imposes a Penance of forty Daies on those that were ordain'd by Priests guilty of Simony, but did not lay out any Money upon that account. He likewise commends the Emperor *Henry*, for opposing that Irregularity, and concludes with a Declaration against Simonists.

The seventh Treatise, call'd the Gomorrhean is dedicated to Pope *Leo IX.* who approv'd of it in a Letter, which is prefix'd at the beginning. In this Tract, Peter Damien proves, that Clergy-men who have committed Sins of Uncleanness, which Modesty does not permit to be named, ought to be depriv'd of the Functions of their Order for ever: He rejects the Canons of the Penitential Books, which impose too light Penances for those sorts of Crimes, of which he shews the Enormity: He inveighs against those Persons who are guilty of such notorious Offences, and exhorts them to a speedy Repentance, and to do severe Penance.

The eighth Tract dedicated to John Bishop of *Cesena* and to the Arch-deacon of *Ravenna*, relates to the Degrees of Consanguinity in which it is forbidden to contract Marriage. He confutes the Opinion of the Lawyers who restrain'd them to the Fourth, and imagin'd that Grand-Nephews and Grand Nieces might inter-marry. He reckons up the Degrees by Generations, and maintains, That as far as any Consanguinity or Affinity can be discern'd, Matrimony ought not to be contracted, which takes place at least to the seventh Degree. He asserts in this Treatise, that in computing the Degrees, of Consanguinity, the number of Persons ought always to exceed that of the Generations by one; so that there are but five Generations, where there are six Persons: But he retracts this Opinion in a Dissertation made by him on purpose to be annex'd to the same Treatise.

In the Ninth, he treats at large of Alms-giving, and shews the Usefulness of it, both for the Living and the Dead, in this World and in the future State.

The Tenth, is about the Divine Service, in which he gives an account of the number of the Canonical Hours; of the Prayers which make the Office, and of the difference between the Office of Clergy-men and that of the Monks: He shews how beneficial 'tis to recite it, and even recommends it to Laicks, as well as the small Office of the Virgin *Mary*. In this Tract he likewise discourses of the seven Mortal Sins, amongst which he does not reckon Gluttony, but distinguishes vain Glory from Pride.

In the Eleventh he states this Question, viz. Whether those who recite their Office alone in private ought to say, *Dominus vobiscum*, *Iube Domine*, &c. He concludes in the Affirmative, because, since the Church is one in many; it may be said, that divers Persons are comprehended in one single Member of it, and by reason of that Unity, one single Person may speak for all, and as if he join'd in Prayer with many: That one single Person often speaks in the name of many, and many in that of a single Person: That if it were requisite to retrench these Prayers, because they seem to suppose the presence of many Persons; other parts of the Divine Office, which are of the same nature, ought likewise to be omitted: That the Sacrifice of the Mass is offer'd up for all the Faithful, tho' in a special manner by the Priest, in regard that he holds in his Hands, every Thing that the Faithful offer in their Mind: That altho' only one single Person assists at the celebration of Mass; yet he does not forbear to say *Dominus vobiscum*, and not *Dominus tecum*: That the Church has no regard to Numbers, Cases or Terms, but adheres only to that which tends to Edification: That that which one omits, may be supply'd by another; and lastly, that these Words may be refer'd as well to the Absent as to the Present. He concludes with a Commendation of the solitary Life, in favour of the Hermit, to whom he wrote, and leaves the Resolution of this Question

sion to his Judgment. It may also be observ'd in this Treatise, That at that time, the Bishops were wont to say, *Pax Vobis*, whereas the Priests only said *Dominus vobiscum*.

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The Twelfth, is written against the disorderly Lives of the Monks of his Time, and he rebukes them chiefly for four irregular Practices, *viz.* 1. That they enjoy'd Estates and hoarded up Money, contrary to the Vow of Poverty. 2. That they ran about continually, and kept Company with Lay-men, even with excommunicated Persons, or such as deserv'd to be so punish'd, according to the tenour of the ancient Canons. 3. That they kept rich Apparel and other Garments so sorry, that they wore them only to shew their affectation of Vain Glory. 4. That they were too much immers'd in Worldly Affairs, and that they did not lead a Life sufficiently retired. This Treatise is written with a great deal of Energy; so that the Author gives a very lively description of the Enormities of the Monks of those times, and endeavours to reform their Manners by Precepts and contrary Examples.

In the next Treatise that bears this Title, *Of the Perfection of Monks*, he instructs them in their Duty and in the Virtues they ought to practise.

The Fourteenth dedicated to his Hermits, contains an Abridgment of the Rule, and of the manner of living that they ought to observe.

He enlarges farther on the same Subject, in the Fifteenth Tract, which may be look'd upon as an entire System of the Rules of his Order.

The Sixteenth, is an Invective against a certain Bishop, who asserted, That a Person who had assum'd the Monastick Habit by reason of the Indisposition of his Body, or upon some other Motive without serving as a Novice for a considerable time, according to the Rule, might return to a secular course of Life. Peter Damien maintains the contrary Opinion, and establishes it on the Tenour of the Canons, which absolutely forbids all those, who have voluntarily embrac'd the Monastick Life, and even Children, whom their Parents have engag'd in that Station, to quit their Profession. He says, that the compleat Probation specified in St. Benedict's Rule, does not prove that those who get admission without undergoing a Trial, may disengage themselves at pleasure: That it is a precaution requisite for the satisfaction of those who have a right to admit, rather than for the benefit of the Persons to be admitted; and that it is not so absolutely necessary, that it cannot be dispensed with, when there is assurance, that they who present themselves for that purpose, are endow'd with proper Qualities, and are really in a State of Grace.

The Seventeenth, is dedicated to Pope Nicolas II. whom he earnestly exhorts to put a stop to the enormities committed by unchaste and dissolute Clergy-men and to make use of the severity of the Canons against them, in imitation of Phineas's Zeal.

The Eighteenth, is compos'd of three Letters against the incontinency of Clergy-men, in which Peter Damien shews, that they are oblig'd to lead a single Life; inveighs against those who are marry'd or keep Concubines; vigorously opposes these Disorders and powerfully exhorts the Persons, to whom he writes, who are Peter Cardinal of Rome, the Bishop of Turin and the Dutchesse Adelaide, to interpose their Authority in order to prevent them for the future.

In the Nineteenth, he resigns his Bishoprick and two Abbies into the Hands of Pope Nicolas, and to induce him to approve of that Resignation, he represents the Examples of divers Prelates, who have in like manner quitted their Bishopricks, and gives an Account of certain Apparitions of Bishops or other Persons, condemned to endure the Torments of Hell, or of Purgatory, for neglecting to perform their Duty. Indeed one cannot but admire at the great number of Examples of that nature produced by him; but if any be desirous to be inform'd of the particulars, they need only peruse this Treatise; in which the Author, for his own part, alledges, as a motive to his Resignation, that at the time of his promotion to the Episcopal Dignity, he was not worthy of it; and that his Life and Conversation were culpable, which induc'd him to believe, that it was much safer to depose himself, than to have a Sentence of Deposition pass'd upon him at the Day of Judgment, accompanied with everlasting Damnation.

The next Tract dedicated to the same Pope Nicolas; is written on the same Subject, and full of Examples of the like Nature: He enlarges farther on the Reasons that oblig'd him to quit his Bishoprick, and more particularly on this, *viz.* that he was no longer in a condition to take care of the two Bishopricks, which the Holy See thought fit to commit to his Charge.

In the Twenty first, he commends an Abbot, for resigning his Office, to be discharg'd of the Cares, Troubles and multiplicity of Business that unavoidably attended that Dignity, and exhorts him to withstand, for the future, the Temptations, with which the Devil usually assaults those, who have quitted Ecclesiastical Preferments, by inspiring them with a desire to resume them.

The Twenty second, is written against Clergy-men who reside at Court, and put themselves into the Service of Princes or Potentates, to obtain Bishopricks or Abbies. He shews that they are not free from the imputation of Simony, although they disburse no

Money

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Money, but that on the contrary, they are blame-worthy; because they sell themselves as it were for Slaves, and part with their Liberty to get Ecclesiastical Livings: Besides, that their Services are of greater Value, than the Money that is paid by others: "For suppose (says he) that two Clergy-men are possess'd of an equal Hereditary Estate; that they both sell it, and that one of them resorts to Court, where he spends his Stock by degrees in the Prince's Service, whilst the other, on the contrary, keeps his entire. Afterwards a Benefice is bestow'd on each of them, that is to say, on the former, as a recompence for his Service, and on the other, for his Money; now the Question is, Which of the two bought the Benefice at the dearest Rate? The Value of the Money is equal, since it was the Product of both their Estates; but one obtain'd with a great deal of Pains and Fatigues, that which the other got without any Trouble or Difficulty; and therefore the Purchase made by the former, cost much more than that by the latter.

The Twenty third, is dedicated to Pope Alexander II. upon his return from the Council of Mantua, and contains an Answer to a Question which he had formerly propos'd, to Peter Damien, viz. Upon what account it happens that the Lives of the Popes are generally so short? The latter resolves it by a Moral Reflection, That God permits it so to fall out, to the end that the Frailty of Humane Life, may be most conspicuous in those, who are promoted to the Supreme Dignity; and that all Men who have regard to the Popes, may be struck with terror at their Death. This gives him an occasion to enlarge upon Providence and the Goodness of the Divine Majesty.

In the Twenty fourth, he writes against those Canons, who being maintain'd in common, by the Church-Revenues, affect to enjoy private Possessions. He exhorts Pope Alexander, to whom his Letter is directed, to make use of his Authority, to oblige them to quit that Claim.

In the Twenty fifth, he extols the Sacerdotal Dignity, and discourses on the Obligations that accompany it.

In the Twenty sixth, he declaims against the Ignorance, supine Negligence and Slothfulness of Clergy-men. He makes it appear to be the source of the principal Disorders in the Church, and exhorts the Bishops to inspect the Lives and Conversation of the inferior Clergy, and to take care that none be admitted into the Ecclesiastical State, but such as are capable of performing those Functions.

The Twenty seventh is directed to the Canons of the Church of Fano, who were at variance one with another, by reason that some of them were desirous to live separately, and the others in common. Peter Damien takes part with the latter, and maintains, that the Canons ought to live in Common, and to have no private Property, following the Examples of the Apostles and of the Christians of the primitive Church.

The Twenty eighth is compos'd in favour of the Monks, against the Secular Clerks and Canons. The latter insisted, that the Monks ought not to administer the Eucharist or other Sacraments. Peter Damien maintains on the contrary, that the Monks ought not to be excluded from those Functions; and to prove his Assertion, brings several Examples of Monks, who being made Bishops or Priests, have actually administer'd them. He extols the Monastic Order, deriving its original from the Prophets and Apostles; and in the close, cites a Decretal made by Pope Boniface IV. in which Monks are authorized to administer the Sacrament of Penance.

The Twenty ninth is directed to a certain Abbot, whom he reproves for wearing too sumptuous Apparel.

The Thirtieth is written to the Inhabitants of Florence, and more especially to the Monks of that City, who refus'd to communicate with their Bishop, and to receive the Sacraments from his Hands, because they suspected him to be guilty of Simony. Peter Damien makes it appear, that although the Information they brought against him were true, yet they ought not to withdraw themselves from his Communion, till he were legally convicted, nor to refuse to receive the Sacraments administer'd by him; by reason that unworthy Ministers are capable of administering them as well as the worthy.

In the Thirty first, he exhorts the Cardinals to oppose the Covetousness and Concupiscence of the Clergy, which was the source of the greatest part of the Disorders and Calamities that beset the Church.

The Thirty second, is a Moral and Mystical Treatise on Lent or the Forty days Fast, and on the Forty Stations of the Israelites in the Wilderness.

The Thirty third, is a letter directed to the Abbot of Mount Cassin, who had threaten'd that if he did not come to him, he should no longer partake of the Benefit of the Prayers put up in his Monastery. Peter Damien excuses himself, upon account that he was sensible that the time of his Dissolution drew near, and that he was afraid of going in quest after a Monastery, lest he should die without the precincts of a Monastery. He entreats that Abbot not to deprive him of the Advantages that might arise from the Supplications of those of his Order: He enlarges on the Devotions to be perform'd to the Virgin Mary, and produces a great number of Miracles wrought by her Intercession, in favour of those who had a par-

a particular Respect for her; and amongst others, he says, that she appear'd to his Brother *Peter Damien* a little before his Death. Afterwards he shews, that Alms distributed for the Dead, procure them Consolation, as well as Prayers and Sacrifices.

The Thirty fourth, is a Collection of a great number of Miracles, Visions, Apparitions and Historical Passages, relating to the Punishment of evil Actions, and the reward of good, the Torments of Hell, and the deliverance of Souls out of Purgatory.

In the Thirty fifth, after having alledged for a Reason, why the Image of *St. Paul* is usually plac'd on the right Hand and *St. Peter's* on the left; that the former was of the Tribe of *Benjamin*, which signifies the Son of the right Hand; he enlarges on the Commendation of that Apostle.

In the Thirty sixth, he treats of the Eternity, Immensity, Purity, and more especially of the Omnipotence of God.

In the Thirty seventh, he explains several Difficulties relating to the Holy Scripture, that were propos'd to him.

In the Thirty eighth, he confutes the Opinion of the *Greeks*, concerning the Proceſſion of the Holy Ghost.

In the Thirty ninth, after having commended the Arch-bishop of *Besaison*, for the good Order he had established in his Church, and for having caus'd a Tomb to be prepar'd for himself, he finds fault with the Custom of his Church and of some other Churches of *France*, in which the Clerks and even the Monks, in some places, were permitted to sit, during the Celebration of Divine Service. He is of Opinion, that all those who assist at it, ought to continue standing, till it be perform'd.

In the Fortieth, after having congratulated a certain Bishop, upon the recovery of his Health, he exhorts him not to give way to Passion for the future, and to forgive his Enemies.

In the Forty first, he maintains, That those Persons who make Matrimonial Contracts within the time prohibited by the Church, that is to say, in *Lent*; three Weeks before the Festival of *St. John Baptist*; and from *Advent* to *Epiphany*; ought to be divorc'd; and their Marriage declar'd null: But forasmuch as some, made no scruple to marry at those times, and imagin'd that it was sufficient to abstain from the use of Marriage, to avoid the Ecclesiastical Censures, he confutes that Opinion, by shewing, that it is not carnal Copulation, but the mutual Consent of the Parties that makes the Marriage.

The Forty second contains two Letters, in which he admonishes two several Persons, to perform the Vow that they had made, to enter into a Religious Order; shewing by divers Authorities and Examples, the Obligation they lie under, to fulfill their Vows, who have once made them.

In the Forty third, he exhorts the Monks of Mount *Cassin*, to discipline themselves every Friday.

In the Forty fourth, he gives Moral Explications of the ten Plagues of *Egypt*.

In the Forty fifth, to comfort a tender-conscienced Monk, who was troubled for his Ignorance; he shews that Learning often occasions many Vices, more especially when it is not accompanied with other Vertues, but that downright Integrity is always profitable to Salvation.

In the Forty sixth, he exhorts that Monk, patiently and cheerfully to bear Reprimands and Corrections.

In the Forty seventh, he recommends Chastity to his Nephew *Damien*, and perswades him to receive the Communion every day, to be in a condition to preserve that Vertue. Afterwards he gives him wholesome Instructions to withstand the Temptations of the Devil.

In the Forty eighth, he reproves a Monk, who had still some inclination for delicious Fare and costly Apparel, and admonishes him to fix all his Delight and Repose in God.

In the Forty ninth, he gives a great deal of wholesome Advice, concerning the Spiritual Life to a young Monk his Nephew.

The Fiftieth, is a Moral Instruction, dedicated to the Countess *Blanche*, who had taken a Nun's Habit.

The Fifty first, is directed to a Monk nam'd *Teuzo*, who having left his Monastery, retir'd to a Cell in the middle of the City, and refus'd to entertain *Peter Damien* as well as his Abbot, when they came to Visit him. He exhorts him with a great deal of Charity and Gentleness, to quit that particular way of living and to return to his Duty.

In the Fifty second, he makes divers Moral Reflections, on the Qualities of several sorts of Animals.

In the Fifty third, he shews the Advantages that arise from Afflictions and Adversity.

In the Fifty fourth, he exhorts certain Monks to fast on *Saturdays* in honour of our Saviour's Burial, and makes use of an Apparition to confirm that Custom.

Peter Damien Cardinal Bishop of Ostia. In the Fifty fifth, he admonishes the Monks of his Order, to fast on the Vigils of the Festivals of the Assumption of the Virgin *Mary*, of *Christmas*, of the *Epiphany*, of *Holy Thursday*, of *Whitsunday*, of the Nativity of *St. John Baptist*, and of those of all the Festivals of the Apostles, as also to observe a Fast on all *Saturdays* throughout the Year.

In the Fifty sixth, he commends the Empress *Agnes*, upon account of the singular Modesty and Humility she had shewn in going to Visit the Sepulchre of *St. Peter* and *St. Paul*, and makes it appear, that Potentates ought not to take a pride in their Grandeur, nor in the Riches of this World.

In the Fifty seventh, he admonishes Prince *Godfrey*, that he did not use sufficient severity in the punishing of Criminals, and shews how necessary it is, that Princes should be very punctual in the Administration of Justice.

In the Fifty eighth, he demonstrates, That there is no perfect Felicity in this World, and that all profane Sciences are not capable of making us truly Wise or Happy. Therefore he warns *Boniface*, to whom he writes, that if he has not taken a resolution entirely to renounce worldly Wealth and Knowledge; at least, he ought to make use of them only as means for the attaining of the real Possessions and of the true Wisdom.

In the Fifty ninth, he treats of the last Judgment and Antichrist; and shews that it is difficult to discourse appositely on that Subject, but very profitable to meditate seriously upon it. He says, that Antichrist shall reign three Years and a half; that he shall be kill'd on the Mount of Olives; and that forty days shall pass from his Death, to the coming of JESUS CHRIST, during which the Persecution shall cease, and the Just, whose Faith has been shaken, shall perform Acts of Repentance: That afterwards the Earth and Air shall be involv'd in universal Flames, which shall purifie the Elect. Then he produces ten Signs that ought to precede the Day of Judgment, according to *St. Jerom*.

The Sixtieth and last Tract, contains Allegorical Explications on divers Passages of the Book of *Genesis*.

We have given an account of the *Opuscula* after the Letters, because the greatest part of those Tracts, are in effect only of that nature, and it were more expedient to leave them among the Letters, (as in the first Edition) and to dispose them all according to the Order of time or the Subjects they treat of, than to distribute them in such a manner, as they appear at present. Let us now return to the second Tome that contains *Peter Damien's* Sermons, which are Seventy five in number, disposed according to the Order of the Festivals of the Year, but some of them do not belong to this Cardinal, particularly that of *St. Martin*. The second Sermon of *St. Andrew*; that of *St. Nicolas*; that on *Christmas-Eve*; and that of *St. Stephen* the Protomartyr; which are inserted among *St. Bernard's* Sermons, and which were publish'd by *Father Mabillon* in the Edition of the Works of that Saint, under the Name of *Nicolas Abbot of Clairvaux*; as also, those on the Festivals of the Assumption of the Virgin *Mary*, and of *All-Saints*, the first on *Christmas-Day*, and that on the Dedication of a certain Church, appear to have been compos'd by the same Author.

The Sermons are follow'd by the Lives of *St. Odilo*, *St. Maurus* Bishop of *Cesena*, *St. Romualdus*, *St. Rodolphus* Bishop of *Eugubio*, and the History of the Passions of *St. Flora* and *St. Lucilia*. As for the other Lives of the Saints, taken out of *Surius* by *Peter Damien*, they constitute part of the Sermons.

† A part of the Mss. of Petrus de Honestis. In the last Tome, are contain'd divers Prayers, Hymns and † Profes attributed to *Peter Damien*, to which are annexed certain Extracts taken out of the Works of that Father, by a nameless Writer who was one of his Pupils, and out of the Rule of the Canons, compos'd by *PETRUS de HONESTIS*, a Clerk of *Ravenna*, whom some have unadvisedly confounded with *Peter Damien*; since that Rule was dedicated to *Pope Paschal II.* who was not promoted to the Papal Dignity till *A. D.* 1099. after the death of the latter.

The Treatise of the Reformation of the Bishops and Popes, extant in *Goldastus*, is not a Work falsely ascribed to *Peter Damien*, *Possevinus* imagin'd, but a Fragment of the twelfth Letter of the first Book.

The five Sermons, that *Father Luke Dashery* set forth under the Name of *Peter Damien*, in the seventh Tome of the *Spicilegium*, do not belong to this Author, but rather to *St. Petrus Chrysologus*, as it is own'd by that Father himself, in the end of his Preface to the eighth Tome.

Peter Damien's Character. *Peter Damien* wrote with a great deal of facility and clearness. His Style is Polite and Elegant, full of Figures and agreeable Varieties: He produces divers fine Notions, and gives an admirable turn to his Writings, insomuch that some of his Letters are compos'd with all possible Art and Accuracy. He had a Genius proper for Negotiations; and was so dextrous in the Management of Affairs, that even those whom he condemn'd or reprov'd, were constrain'd to acknowledge, that he had reason to do it. He deliver'd his Mind with a great deal of freedom, to the Popes and other Persons of Eminency; nevertheless, without failing to shew all the Respect that was due to their Quality. He us'd his utmost endeavours to revive, at least a shadow of the ancient Discipline in that corrupted Age, and to pur

put a stop to the Career of the Enormities committed by the Clergy and Monks of his Time. He attain'd to a profound skill in Ecclesiastical Affairs, and more especially in those that relate to the Constitutions and Discipline of the Church. He was also well vers'd in the Knowledge of the Holy Scriptures, but insist'd on the Allegorical rather than the Literal Sense of them. He had perus'd the Works of the *Latin* Fathers, and chiefly those of *St. Augustin* and *St. Gregory*, whose Doctrine and Maxims he thoroughly imbib'd: He argues subtilly about Theological Questions, and Controversial Matters. He shew'd a great deal of Devotion to the *Virgin Mary*, and was a punctual Observer of the Rites of the Church, and of Monastical Customs: But he produces a great number of Visions and Apparitions, which he very easily gives Credit to.

The Works of this Author were published by *Father Constantin Caietan*, a Monk of the Order of *Mount Cassin*, and printed at *Rome*, in three Volumes in the Years, 1606, 1608, and 1615. These three Tomes were re-printed with a fourth at *Lyons*, A. D. 1623. in one single Volume in *Folio*, and afterwards at *Paris* in 1663. not to mention an Edition of his Letters in *Quarto*, set forth by *Nivelle* at *Paris* in 1610.

CHAP. IX.

An Account of the Churches of England from King William the Conqueror, to Henry I. with the Life of St. Anselm Arch-bishop of Canterbury, and an Abridgment of his Works.

THE Churches and Kingdom of *England*, which were in a flourishing condition, and enjoy'd a profound Peace and Tranquility, in *St. Dunstan's* time, were miserably distress'd after his Death, (according to his Prediction) with innumerable Troubles and Calamities. The Countries over-run by the Barbarians; the Churches were Pillag'd and set on Fire; the Monasteries were ruin'd; the City of *Canterbury* was burnt; and *Alphegus* the Arch-bishop was carry'd away Prisoner with the Clergy of that Province. These Calamities were follow'd by the Dissensions and Civil Wars, between King *Edward* the Son of *Ethelred*, and *Godwin* Earl of *Kent* with his Son *Harold*, as well as by a general Barbarity and Corruption of Manners; till at last the Death of *Edward* the Confessor, who left no Issue, completed the ruin of the Kingdom. Affairs being in this posture, *William* Duke of *Normandy* passing over the Sea, subdu'd it in the Year, 1066. having kill'd *Harold* in Battle, who had taken possession of the Throne after the decease of King *Edward*; and caus'd new Laws, as well Ecclesiastical as Civil, to be establish'd throughout his Dominions: He prohibited his Subjects to acknowledge any Pope without his leave, and to receive any Bulls from *Rome* till they were shewn to him: Neither would he suffer the Arch-bishop of *Canterbury*, tho' styl'd Primate of all *England*, to make any Constitutions in his Councils, which were not conformable to his Inclination; and that were not before concerted with him: Lastly, he forbid that any of his Barons, Lords, Ministers of State, or Officers should be excommunicated without his Order. In the fifth Year of his Reign, *Lanfranc*, Abbot of *St. Stephen* at *Caen*, was ordain'd Arch-bishop of *Canterbury*, and went a little while after to *Lanfranc* *Rome*, with *Thomas* Arch-bishop of *York*, and *Remigius* Bishop of *Lincoln*, to obtain the Pall of Pope *Alexander* II. who receiv'd them with particular marks of his Esteem and Friend-ship. The next Day, *Lanfranc* accus'd both these Bishops, who accompany'd him, upon bury- account of their illegitimate Ordination; by reason that one was the Son of a Priest, and the other had given a certain Sum of Money to King *William* for his Bishoprick. The effect of this Accusation was, that the two Prelats resign'd their Pastoral Staves and Rings into the Hands of the Pope, who gave these Ornaments back again to them, upon *Lanfranc's* request. This Arch-bishop upon his return from *Rome* with the Pall, took much pains in re-establish-

Lanfranc
Arch-bishop
of Canter-
bury.

ing the Churches of *England*, and maintain'd their Rights and Revenues against the Secular Powers with so great efficacy, that neither King *William I.* nor his Son *William II.* thought fit to make any attempt upon them, as long as he liv'd; but after his Death, the latter caus'd all the Ecclesiastical Revenues belonging to his Dominions to be register'd, and having computed what was requisite for the maintenance of the Monks; re-united the rest to the Demesnes of the Crown, letting them out to Farm every Year, to those who offer'd most; but in order to get an absolute Power over the Churches, when the Bishops dy'd, he left their Sees vacant, and enjoy'd their Revenues. That of *Canterbury* was vacant above five Years, till King *William* falling dangerously Sick, sent for the Abbot *Anselm*, and invested him with that Arch-bishop against his Will.

St. An-
selm Arch-
Bishop of
Canter-
bury.

This Saint was the Son of *Gondulphus* and *Ermemberga*, and was born at *Aosta* on the *Alps*, A. D. 1033. After having compleated his Studies, and having travell'd for some time in *Burgundy* and *France*, he embrac'd the Monastick Life (at the Age of 27 Years) in the Abbey of *Bee*, and put himself under the Tuition of *Lanfranc* Prior of that Monastery: when the latter was made Abbot of *St. Stephen* at *Caen*, about three Years after, he was subjoined in his room, and in like manner succeeded *Herluin* Abbot of *Bee*, who died in 1078. *St. Anselm* took some Journeys into *England* whilst he had the Government of that Abbey; by which means having given special Proofs of his extraordinary Abilities in this Kingdom, he was chosen Arch-bishop of *Canterbury*, March 6. A. D. 1093. and was consecrated on the fourth Day of *December* following. Then he went to salute the King, and offer'd him the Sum of Five hundred Pounds towards carrying on the War which that Prince undertook against his Brother *Richard*, to recover the Dukedom of *Normandy*. The King at first seem'd to be well satisfy'd with this Present, but some of his Courtiers insinuated that it was not sufficient, and that if his Majesty would signify his dissatisfaction never so little to the Arch-bishop, as much more might be got from him: Therefore the King sent him word, That he was unwilling to receive the Money which was proffered by him, as being too small a Sum: The Arch-bishop after having entreated him to accept of it, refus'd to give any more, and withdrew from the Court. However, some time after, he went to meet the King at *Hastings* just before his departure for *Normandy*, and deliver'd his mind freely to him, concerning the Reformation of the Churches of *England*, and the necessity of calling a Council for that purpose. The King was not well pleas'd with what he said, and made another demand of Money: but the Arch-bishop refusing even to disburse what he had proffer'd at first, incur'd his high displeasure, and was oblig'd to retire with Precipitation. Upon the return of this Prince, he begg'd leave to go to *Rome*, to receive the Pall from the Hands of Pope *Urban II.* but the King denying his Request, told him, that 'twas not customary in his Kingdom, to acknowledge any other Person as Pope, than him whom he and his Prelates should think fit to approve, and having afterwards held an Assembly of Bishops and Lords for that purpose, it was declar'd therein, that *Urban II.* should not be acknowledged. Whereupon *St. Anselm* having undertaken to vindicate that Pope, all the Prelates except the Bishop of *Rocheſter* resolv'd, as well as the King, no longer to own him as Primate or Arch-bishop: He prefer'd a Petition that he might have leave to depart out of *England*, but it was rejected; nevertheless a delay was propos'd till *Whitsontide*, which being accepted of by him, he was left at liberty to return to *Canterbury*; yet he was no sooner arriv'd there, but his most faithful Friends and Servants were made Prisoners or Banished.

In the mean while, the King sent two Clergy-men to *Rome*, to endeavour to bring over Pope *Urban* to his Party, and to make himself Master of the Pall: The Pope sent back the Bishop of *Albano* with the two Clerks, who manag'd the business so well, that he persuaded the King to cause *Urban* to be own'd; nevertheless this Legate could not be induc'd to consent to the deposing of *Anselm*. At last the King perceiving himself not to be able to accomplish his design, either to cause him to be depos'd, or to oblige him to do what he requir'd, was reconcil'd with him, by giving him the Pall which *Urban's* Legate had brought for his use. *St. Anselm* liv'd in quiet for some time, whilst the King pass'd over into *Normandy*, which *Duchy* was resign'd to him by his Brother *Richard*; but at his return, a resolution was taken to exact a great Sum of Money of the Arch-bishop, who to avoid the Storm, sued for a permission to go to *Rome*; but not being able to obtain it, notwithstanding his reiterated solicitations at three several times, he departed without leave, and embark'd at *Dover*; from whence he pass'd into *France*, and afterwards taking a Journey to *Italy*, went directly to *Rome* in the Year, 1098. where he was joyfully entertain'd by Pope *Urban*, but his Residence in that City being inconvenient by reason of the excessive Heats, he retir'd to a Village near *Capua*, where the Pope soon gave him a Visit, upon his arrival at the Siege of *Capua*, which Place was invested by *Roger* Duke of *Apulia*. After the raising of the Siege, the Pope held a Council at *Bari*, in which *St. Anselm* assisting, disputed earnestly against the *Greeks*, about the Precession of the Holy Ghost, and entreated the Pope and the Bishops, not to excommunicate the King of *England*. When the Council was concluded, he accompany'd the Pope to *Rome*, and some Days after, the King of *England*, to whom *Urban* had

had written that he ought to re-establish St. *Anselm* in his Metropolitan See, sent thither an *Arch-bishop* Ambassador, who obtain'd a Demurrer till the Festival of St. *Michael*. St. *Anselm* being inform'd of the matter, determin'd to go to *Lyons*; but the Pope oblig'd him to stay, in order to be present in a Council, which was to be held at *Easter* in the Year, 1099. Thus he resided during six Months at *Rome*, and was very highly esteem'd in that City. The Writer of his Life observes, that certain English Men, who came to visit him, being desirous to Kiss his Feet as it was usually done to the Pope's, he would not suffer them to do it, and that the Pope admir'd his Humility in that particular: Lastly, St. *Anselm* having assisted in the Council of *Rome*, A. D. 1099. in which Laicks who took upon them to give Investitures, and those Clergy-men who receiv'd them from their Hands, were excommunicated, he took leave of the Pope, and retir'd to *Lyons*; where within a little while after, he was inform'd of the Death of *Urban II.* and afterward of that of *William II.* King of *England*, which happen'd in the Month of *August* A. D. 1100.

Henry I. his Successor immediately recall'd St. *Anselm* to *England*, where he was no sooner arriv'd, but he had new contests with that Prince about the Investitures and the Oaths of Allegiance and Supremacy, which he refus'd to take. Forasmuch as this Affair was regulated at *Rome*, it was requisite that the King should make application to that Court, to endeavour to cause the Resolution which had been taken there, to be chang'd: However, St. *Anselm* refus'd to ordain the Bishops, who had receiv'd Investiture from the King, and nothing could be obtain'd from *Rome*. Afterward this *Arch-bishop* being perswaded by the King to take a Journey to *Rome* to find out some Expedients for the adjusting of that Affair, went thither accompany'd with an Ambassador: Upon their Arrival the Matter was debated A. D. 1105. in the presence of Pope *Paschal II.* to whom the Ambassador peremptorily declar'd, That the King his Master would sooner be prevail'd upon to part with his Kingdom, than with his right to the Investitures; The Pope reply'd, That he would sooner lose his Life than suffer him to retain it. However, at last it was agreed upon, That the King of *England* should enjoy certain Privileges which were in his possession, but that he should lay no manner of claim to the Investitures: Therefore the Excommunication which he was suppos'd to have incurr'd, by granting the Investiture of Benefices, was taken off; but it was ordain'd, That those Persons who had receiv'd them from his Hands, should remain excommunicated for some time, and that the giving them Absolution for that Offence should be reserv'd to St. *Anselm*. The Affair being thus determin'd, the Ambassador and St. *Anselm* set forward in their Journey, but when they were arriv'd near *Lyons*, the Ambassador declar'd to him in his Master's name, that he was forbidden to return to *England*, unless he would promise him to submit to the Custom which prevail'd in that Kingdom, without having any regard to what had been ordain'd to the contrary by the Pope. St. *Anselm* refusing to enter into such an Engagement, stay'd some time at *Lyons*, and having pass'd from thence into *Normandy*, at last came to an Accommodation with the King of *England*, on condition that the Churches which King *William II.* had first made subject to the Payment of a certain Tax, should be exempted from it, and that his Majesty should restore what he had exacted of the Clergy, and every thing that was taken from the Church of *Canterbury*, during the exile of the *Arch-bishop*. After this Agreement, which was concluded, A. D. 1106. between the King and the *Arch-bishop* at *Bec Abbey*, St. *Anselm* return'd to *England*, was re-establish'd in his *Arch-bishoprick*, and enjoy'd it peaceably till his Death, which happen'd three Years after, in the 16th since his advancement to that Dignity, and the 76th of his Age, A. D. 1109.

St. *Anselm* is no less famous for his Learning, and the great number of his Writings, than for his Conduct and the Zeal he shew'd in maintaining the Rights of the Church. The largest Edition of his Works is the last, published by Father *Gerberon*, and it is that which we shall follow, being divided into three Parts: The First of these containing Dogmatical Treatises, bears the Title of *Monologia*; that is to say, a Treatise of the Existence of God, of his Attributes, and of the Holy Trinity: It is so call'd, by reason that it is compos'd in form of the Meditations of a Man, who reasons with himself to find out Divine Truths, and who explains them accordingly as they are discover'd by him. It is a very subtil Work, and contains a great Number of *Metaphysical* Arguments,

He continues to Treat of the same Subject, and observes the same method of Writing in the *Prologia*, where the Person who reason'd with himself in the first Work, making his Addresses to God, Discourses of his Existence, Justice, Wisdom, Immenity, Eternity, and of his being the *Summum Bonum* or Sovereign Good. A certain Monk nam'd *Gaunilon*, having perus'd this Treatise, could not approve the Argument which St. *Anselm* makes use of therein, to prove the Existence of God, taken from the Idea of a most perfect Being: *We have* (says he) *at least the Idea of a most perfect Being; therefore this Being of necessity Exists.* *Gaunilon* not being able to comprehend this Argument (which seems to be a Sophism or meer Fallacy to those who are not endu'd with a sound and penetrating Judgment to discern the force of it) wrote a small Tract on purpose to refute it, in which he objects every thing that is most subtil and plausible, to overthrow this Ratiocination. St. *Anselm* return'd a very solid Answer, in which he enervates his Adversary's Objections, and makes it appear, that his Argument is Rational and Convincing.

St. Anselm The Treatise of Faith, of the Holy Trinity, and of the Incarnation Dedicated to Pope **Arch-bishop Urban II.** was written against a *French* Clergy-man nam'd *Roscelin* Tutor to *Abaelard*, who undertook to prove, That the three Persons of the Trinity are three different Things; because otherwise it might be said, That the Father and the Holy Ghost were Incarnate. **St. Anselm** being as yet Abbot of *Bee*, began a Treatise to confute this Error; but the Maintainer thereof having abjur'd it in a Council held by the Arch-bishop of *Rheims* in his Province, he left the Work imperfect; yet compleated it afterward in *England*, being there inform'd, that he who broach'd this Error, persisted therein, and declar'd that he abjur'd it, only for fear of being Assassinated by the People. **St. Anselm** at first lays down for a Maxim, That we ought not to argue against that which the Church believes, nor against that which Faith Teaches us, and that we ought not to Reject that which we cannot Comprehend; but that we ought to acknowledge, that there are many things which are above our Understanding. Afterward he relates *Roscelin's* Proposition expressed in these Terms: *If the three Divine Persons be one and the same Thing and not three Things consider'd every one apart, as three Angels or three Souls, nevertheless in such a manner, that they are the same Thing in Will and Power;* it follows, *That the Father and the Holy Ghost were Incarnate with the Son.* **St. Anselm** declares that this Man admits three Gods, or else that he does not know what he says: He asks him what he means by three Things, and acknowledges, that in one sense it may be said, That the three Persons of the Trinity are three Things, if their Relation one to another be understood by that Term; but that it cannot be so said, if their Substance be understood, which seems to be *Roscelin's* meaning, since he says, That they are Three distinct Things, as three Souls and three Angels: He confutes this Opinion, and shews, that the distinction of the Persons is sufficient to the end that it may be said, That the Son is Incarnate, without inferring, That the Father and the Holy Ghost are so. Afterward he resolves this Question, Why the Son was Incarnate rather than the Father or the Holy Ghost; shews that there is but one Person and two Natures in Jesus Christ; and explains the Procession of the Divine Persons.

The Treatise of the Procession of the Holy Ghost against the *Greeks*, is no less Theological than the former: For the Arch-bishop proves therein, That the Holy Ghost proceeds from the Son as well as from the Father, and discusses the principal Questions relating to his Procession.

His Treatise of the Fall of the Devil, is written in form of a Dialogue and the Subject of it is less obscure. He shews, That altho' the Good Angels receiv'd from God, all the Good that was done by them, and even the Gift of Perseverance; yet it cannot be said, That the Bad did not persevere, because God deny'd them that Gift, but because they would not persevere: That the Good Angels were in a capacity of Sinning as well as the Bad; but that having freely preferr'd Righteousness to Unrighteousness, they had as a recompence, the assurance of never swerving from the former: And that the Bad on the contrary, having voluntarily fallen from Righteousness, lost for ever the Good which they had, and put themselves out of a Capacity of ever becoming Righteous. Afterward he treats of the nature of Evil, and proves that it consists only in a privation of Good, and debates some other subtil Questions.

The Treatise which shews, *Why God was made Man?* Discovers its Subject in the very Title, and is more particularly explain'd in the Preface. This Treatise (says he) is divided into two Books; the first of which contains the Objections rais'd by the Infidels, who imagine it to be contrary to Reason, That a God should become Man, with the Answers of the Faithful to their Arguments; and it is shewn therein, That 'tis impossible for any Man to be Sav'd without the Mediation of a God Incarnate. In the second Book 'tis prov'd, That Humane Nature is design'd to enjoy everlasting Life, both in respect of the Soul and of the Body; and that this advantage cannot be obtain'd but by the means of a God-Man.

The Treatise of Original Sin, was compos'd immediately after the preceeding, and in it are discuss'd many Questions about the nature of Sin, and the manner how it is communicated to all the Posterity of *Adam*.

The Treatise of Truth, of the Will, and of Liberty, contains variety of Metaphysical Principles concerning those Matters, to explain their Nature and Kinds. These Discourses are written, in form of Dialogues as well as the preceeding.

In the following Treatise, he enquires into the means of reconciling Free-will with Fore-knowledge, Predestination and Grace. As for Fore-knowledge and Predestination, all his Discourse on those Matters is rambling, and in some places very obscure.

The Subject of the Three next Treatises is less intricate, and the first of them Dedicated to *Valeran* Bishop of *Naumburg*, is about the use of Unleavened Bread; in which the Author maintains against the *Greeks*, that altho' the Eucharist may be administred with Unleavened and Leavened Bread, yet 'tis most expedient to make use of the former. The second is a Letter written by the said *Valeran*, complaining of the great number of Ceremonies used in the administration of the Sacraments, and entreating **St. Anselm** to resolve this Question, *viz.* Why the sign of the Cross is made on the Bread, and on the Chalice; and why the Chalice

is usually cover'd with a Vail or † Pale before the Consecration? In the end he gives him to understand, that he was reconcil'd with Pope *Paschal II.* *St. Anselm* returns him an Answer in the following Treatise, That the variety of Customs and Ceremonies, does not hinder the Unity of the Faith, and alledges certain Mytical Reasons for making the sign of the Cross on the Host, and on the Chalice, and for covering the latter with a Vail.

† *AS*
Past-board
cover'd
with fine
linen.

To these Treatises is annex'd another small Tract, in which he asserts, That Clergy-men, who make Confession of Sins of the Flesh committed privately, may be re-establish'd in the Functions of their Order, after having done Penance. This Piece is only an extract of *St. Anselm's* Letter to the Abbot *William*.

In the Treatise of Marriages forbidden between near Relations, he enquires into the Reasons of that Prohibition, which he extends only to the sixth degree of Consanguinity.

There is nothing relating to Divinity in his Treatise of the Grammarian.

In that of the Will of God, being the last of the Dogmatical, of which the first Part of his Works is compos'd, he explains the different Senses, in which the Term of the Will of God is taken, and the different kinds of Wills that may be distinguish'd in him.

To these Works is to be added a Treatise of Peace and Concord, which is inserted in the end of the Volume; a Piece that is well worthy of *St. Anselm* and which is altogether written in his Style.

The second Part of the Works of this learned Prelat contains the Parænetick and Ascetic Treatises, viz. 1. Sixteen Homelies, the First of which is on the 24th Chapter of Ecclesiastes, and the others on divers Gospels: Indeed the first is only found in the ancient Editions of his Works, and the rest were since added; but they are all of the same Style, and some of them bear *St. Anselm's* Name in certain Manuscripts; so that 'tis very probable, that they all belong to him. 2. An Exhortation to the contempt of Temporal Things, and to the desire of Eternal, publish'd by Father *Theophilus Renaudeus*, which contains wholsom Admonitions compris'd in short and patherical Sentences. Altho' there be no proof, that this Piece is *St. Anselm's*; nevertheless it is very conformable to his manner of Writing. 3. Advice to a dying Person, which is a Form of assisting Persons at the Hour of Death, bearing *St. Anselm's* Name in certain Manuscripts. 4. A Poem in Hexameter and Pentameter Verses, on the Contempt of the World, which altho' Printed under this Arch-bishop's Name; yet does not bear it in the Manuscripts, but that of *Bernard of Cluny*, and in another, that of *Roger Monk of Bec*: This Poem is follow'd by two other very short Pieces on the same Subject, which appear to be written by the same Author. 5. A Collection of 21 Meditations on different Subjects. 6. Seventy four Prayers. 7. A Psalter in honour of the Virgin *Mary*; that is to say, certain Stanza's of Hymns on the Psalms of her Office, with other entire Hymns for the Canonical Hours, and the Festivals of the Blessed Virgin. This Piece does not bear *St. Anselm's* Name in any Manuscript, and seems to me to be unworthy of so great an Author.

The third Part comprehends *St. Anselm's* Letters distributed into four Books, in the First of which are contain'd those that he wrote whilst he was a simple Monk, which are 77 in Number; in the Second, those that were written by him being Abbot of *Bec*, to the Number of 53; in the Third, those that he compos'd when Arch-bishop; and in the Fourth, 106 Letters which never were as yet Printed. There are also Nine others in the Supplement taken out of Tome IX. of the *Spicilegium* by Father *Luke Dachery*. We shall not here produce the Extracts of all these Letters, it being sufficient to hint, That they are either such as relate to Compliments or particular Affairs, or to Morality and Piety, or to the Monastick Discipline and that of the Churches of *England*. Besides these Letters but now recited, there are Eight others in the ninth Tome of the *Spicilegium*, which are not compris'd in the four Books of Letters belonging to the Works of this Arch-bishop.

The Works falsely attributed to *St. Anselm* are reserv'd for the Appendix, and the First of these is call'd, *An Illustration or Dialogue concerning Theological Points*; being a Body of Divinity by way of Question and Answer, which bears *St. Anselm's* Name in some Manuscripts, but neither is of his Style, nor conformable to his Doctrin. *Trithemius* attributes a Piece under this Title, to *Honoratus of Autun*.

The Second is a Dialogue concerning the Passion of our Lord, in which the Virgin *Mary* is introduc'd discoursing with *St. Anselm*: It is a supposititious Piece and forged at pleasure.

The Third is the Treatise of the Measure of the Cross, which is a Moral Explication of these Words of Jesus Christ: *If any one will follow me, he must deny himself, and take up his Cross.* 'Tis a Book full of very devout Expressions, in which the Author cites *St. Bernard*, and therefore it cannot belong to *St. Anselm*, who died before that Saint was in a Capacity to write.

The Fourth is a Treatise of the Conception of the Virgin *Mary*, the Author of which explains the Solemnity of the Festival of the Conception: The State of the Question plainly shews, that this Piece is of a later date than the time of *St. Anselm*; since the Author treats of that Festival, which he supposes to be of considerable Antiquity, and yet did not

begin

St. Anselm begin to be instituted till St. Bernard's time. There is a certain Manuscript, in which this *Arab-bishop* Treatise is attributed to *Hervens*, a Monk of the Monastery founded by *Ebbo*, in the Village of *Dol* near *Bourges*, who liv'd in the XII. Century.

The Fifth is another Tract in the same Festival of the Conception of the Virgin *Mary*, which is more visibly spurious.

The Sixth is an History of the Passion of St. *Guigner* and his Companions, which is rather a Romance, than a pious and true Narration.

The Seventh is a small Tract on the Monastick Stability, of which St. *Anselm* may well be reputed to be the Author.

The Eighth is a Dialogue about Matters of Religion between a Christian and a Jew, compos'd by *Gislebert* a Monk of *Westminster*, and dedicated to St. *Anselm*.

The Ninth is another Dialogue of the same Nature, compos'd by the Abbot *Rupert*.

The Tenth is a Collection of certain useful Sentences, that are attributed to St. *Anselm* and which are very suitable to his Genius, as well as two other small Tracts that follow them.

The last is a Fabulous Relation of two Miracles falsely ascrib'd to St. *James* the Apostle.

This Edition does not contain the Treatise of the Sacrament of the Altar, imputed in some Manuscripts to St. *Anselm*, which cannot be his, in regard that it comprehends certain Extracts of the Book of Divine Offices, by the Abbot *Rupe*; and which belongs to *William* of St. *Thierry*, according to the Manuscript of *Longpont*, under whose Name it was Printed in the *Bibliotheca Ordinis Cisterciensis*. Neither do we find in the same Edition, the Treatise of the Parts and Actions attributed to God, which are extant among St. *Bonaventure's* Works, and among the supposititious Works of St. *Augustin* and St. *Jerom*; because it does not bear St. *Anselm's* Name in any Manuscript, no more than the Tracts of the Image of the *World*, that are inserted among the Works of *Honoratus* of *Autun*, and of which the Authors are unknown.

We do not meet with any Ecclesiastical Writers before St. *Anselm*, who wrote after so Scholastick a manner, nor who have started so many Metaphysical Questions, and argu'd so subtly, as he has done: He is also the First who compos'd long Prayers in form of Meditations: His Letters are written in a plainer Style, but they are less accurate: His Exhortations are simple Homelies, full of mystical Notions, in which there is not much Eloquence, and very little Morality. He does not seem to have been well vers'd in positive Divinity, nevertheless he had perus'd St. *Augustin's* Works, and took out of them many Principles, which he makes use of, in his Theological Ratiocinations.

There are two *Gothick* Editions of his Works, viz. one A. D. 1491. at *Nuremberg*, and the other at *Paris* in 1544 and 1549. They were also Publish'd at *Venice* in the last of these Years, and at *Colen* in 1573. Father *Picard* a Regular Canon of St. *Victor* at *Paris*, set forth an Edition much larger than the former, Printed at *Colen* in 1612. Some time after, Father *Theophilus Renaudus* a Jesuit caus'd one to be Printed at *Lyons* in 1630. And at last Father *Gerberton* a *Benedictin* Monk of the Congregation of St. *Maur*, Publish'd a new Edition much finer and more correct than the preceding, Printed at *Paris* in 1675. which is a signal Proof of his accurate Industry and sound Judgment, whose Merit is well known in the Common-wealth of Learning.

Eadmer
St. An-
selm's Pu-
pil.

To St. *Anselm's* Works are annex'd those of *Eadmer* a Monk of *Canterbury* and his Pupil; the First of which is the Life of his Tutor, written very largely, and in a very plain Style.

The Second is call'd, *The History of Noveltries*, and divided into six Books, of which the first Four contain a Relation of the Conteſts which St. *Anselm* had with the Kings of *England* about the Affair of the Investitures, and of the Persecutions he suffer'd upon that Account; and the Two last, the History of the Transactions in the Church of *Canterbury* under *Radulphus* his Successor, who was translated from the Bishoprick of *Rocheſter* to the Archbishoprick of *Canterbury*, five Years after St. *Anselm's* Death, and govern'd that Church till A. D. 1122.

The Third is a Treatise of the excellent Qualities of the Virgin *Mary*, in which he extols her Nativity, Annunciation, Assumption, the Love that she had for her Son, and the Advantages she procur'd for Men, and ends with a Prayer made to her.

The Fourth is a particular Tract of the four Cardinal Vertues observable in the Blessed *Virgin*.

The Fifth is a Discourse of Beatitude, or rather of the State of the Blessed in Heaven, which he had heard deliver'd by St. *Anselm*.

The Sixth is a Collection of divers Similitudes and Comparisons that were taken out of St. *Anselm's* Works, or which he had heard from his Mouth.

The Same Author likewise compos'd a Treatise of Ecclesiastical Liberty, and wrote the Lives of St. *Wilfrid* and St. *Dunstan*, and many Letters which are not as yet Published. He died A. D. 1111.

CHAP. X.

Of the Ecclesiastical Writers of the Eleventh Age, who compos'd Treatises of Church-discipline or Commentaries on the Holy Scripture.

BURCHARD a German by Nation, a Monk of *Lobes* and the Pupil of *Olbert* Abbot of *Gemblours*, succeeded *Franco* his Brother in the Bishoprick of *Worms* A. D. 996. He assisted in the Council of *Selingenstadt* held by *Aribo* Arch-bishop of *Mentz* in 1023. and died in 1026. He compil'd by the help of *Olbert* a Collection of Canons, distributed according to the Matters, and divided into twenty Books, call'd *Decrees*; in which he has copy'd out and follow'd *Regino*, but he has added many things and even committed several Errors which *Regino* never fell into. This Work was Printed at *Colen* in 1548. and the next Year at *Paris*, and at the end of it are annex'd the Canons of the Council of *Selingenstadt*: 'Tis compos'd very Methodically, but without a due choice of Matters; being full of Quotations of the false Decretals of the Popes, according to the Custom of that Time.

Burchard
Bishop of
Worms.

GODEHARD Abbot of *Tergernsee*, and afterwards Bishop of *Hildesheim*, flourish'd in the beginning of the Century: Father *Mabillon* has Publish'd five Letters written by him, in the fourth Tome of his *Analec'ta*.

Godehard
Bishop of
Hilde-
sheim.

GOSBERT was in like manner Abbot of *Tergernsee*, and Contemporary with the former: Four of his Letters are Publish'd by Father *Mabillon* in the same Place.

Gosbert
Abbot of
Tergern-
see.

GUY ARETIN, Abbot of *La Croix-St. Leufroy*, flourish'd from the Year, 1020. to 1030. and compos'd a new Method for Learning the Art of Musick, call'd *Micrologus*. He likewise wrote a Treatise of the Body and Blood of *JESUS CHRIST* against *Berenger*, which is lost.

Guy Aretin
Abbot
of La
Croix-St.
Leufroy.

ARIBO, the nineteenth Arch-bishop of *Mentz* is plac'd by *Sigebert* and *Trithemius* in the Class of the Ecclesiastical Writers: The former only attributes to him a certain Commentary on the Fifteen gradual Psalms, and the other adds a Letter to *Berno* Abbot of *Richenaw* and some others. He says, That that Arch-bishop held in the Year, 1023. a Council at *Selingenstadt*, with *Burchard* Bishop of *Worms*, and the other Bishops and Abbots of his Province, in which were made very useful Constitutions, and that he died under the Emperor *Conrad*, A. D. 1031.

Arabo
Arch-bishop
of Mentz.

BERNO, a Monk of *St. Gall*, and afterward Abbot of *Richenaw*, who was contemporary with, and the familiar Friend of *Aribo*, is likewise recommended by *Trithemius*, as a Person not inferiour in Knowledge to any of the learned Men of his Time: He was more especially Skilful in the Art of Musick, which was much study'd in that Age, and compos'd many Works, as well in Prose as in Verse. We shall here mention those that *Trithemius* has taken notice of, viz. A very elegant and useful Treatise, Dedicated to *Pilgrin* Arch-bishop of *Colen*, but he does not declare the Subject of it; A Treatise of Musical Instruments; Another of the coming of our Lord, Dedicated to *Aribo*; A Book of the Office of the Mass; one of the Fast of the *Ember-weeks*; one of *Saturdays* Fast; another of the Time of the Monocord, and several Letters. But *Trithemius* has forgotten to make mention of the Life of *St. Ulric* Bishop of *Augsburg*, compos'd by that Author, and set forth by *Surius*; as also of the Life of *St. Meginrad* Bishop and Martyr, which Father *Mabillon* Publish'd in the second Part of the fourth *Benedictin* Century. *Berno* flourish'd under the Emperor *Henry II.* from A. D. 1014. till 1048. when he died, after having been Abbot during forty Years.

Berno Ab-
bot of Ri-
chenaw.

His principal Work is the Treatise of the Office of the Mass, in which he enquires into the Authors of it, and the Original of the Prayers of which 'tis Compos'd. He supposes that in the beginning of the Church, the Mass was not said after the same manner as afterwards; that in the time of the Apostles, no other Prayers were recited but the Lord's Prayer; and that for that Reason *St. Gregory* Pope ordain'd, that the Lord's Prayer should be said over the Host after the Consecration: He adds, That the Canon was not made by a single Person, but that it was augmented from Time to Time; and that the other Parts of the Mass were Establish'd by Popes or by Holy Fathers: Lastly, he Treats in particular, of the *Gloria in Excelsis*, and of the times when it ought to be said; of the Solemnity of the Octaves, of *Pentecost*, of the Office for the *Sundays* in *Advent* and other *Sundays* of the Year; of that of the four *Ember-weeks*; and of other Rubricks of the Divine Office. But it ought to be observ'd, That in this Book, as in other Works of the same Nature, divers Matters of Fact are advanc'd, without sufficient Ground, and even contrary to the Truth of History.

BRUNO

Bruno Bi-
shop of
Wurtz-
burg.

BRUNO Duke of *Carinthia*, Uncle by the Father's side to the Emperor *Conrad II.* was ordain'd Bishop of *Wurtzburg*, A. D. 1033. He wrote a Commentary on the *Psalms*, taken out of the Works of the Fathers, with certain Annotations on the Songs of the *Old and New Testament*, on the Lord's Prayer, and on the *Apostles Creed*, as also on those of *St. Athanasius* and *St. Ambrose*. He died, A. D. 1045. being crush'd to Pieces under the Ruins of a House which fell upon him, as he accompany'd the Emperor *Henry III.* who was going to carry on the War in *Hungary*. His Works were Printed at *Colen* in 1494. and inserted in the *Bibliotheca Patrum* of the *Colen* Edition, and in the last at *Lyons*.

John or
Jeannelin
Abbot of
Erbre-
stein.

Father *Mabillon*, Publish'd in the first Tome of his *Analeſta*, the Preface belonging to a Treatise of Prayers, taken out of the Fathers, and Dedicated (as he proves it) to the Empress *Agnes*, the Wife of the Emperor *Henry III.* with certain Extracts of these Prayers, Copied out of an ancient Manuscript of the Monastery of *St. Arnulphus* at *Metz*. The Preface bears the Name of *John* Abbot, and Father *Mabillon* shews that he is apparently *John* surnam'd *Jeannelin* by reason of the lowness of his Stature, who was sometime Monk of *St. Benignus* at *Dijon*, afterwards Prior of *Fecamp* under *William* Abbot, and at last nominated Abbot of *Erbreſtein*, by the Emperor *Henry III.* A. D. 1052. This Author makes mention in that Preface, of four or five other Treatises which he had compos'd, viz. one of the Institution of a Widow; another of the Life and Manners of Virgins; a third of Alms; and a fourth of the Heavenly *Jerusalem* or of Contemplation; the greatest part of those Prayers are also contain'd in the Book of Meditations, attributed to *St. Augustin*.

There are likewise in the same Place, Letters of the same Abbot, written by him when Prior of *Fecamp*: In the Two first, he consents to the Proposal made him by *William I.* King of England, that *Vitalis* Abbot of *Bernay*, should be translated to *Westminster*, and that his Brother *Osborn*, a Monk of *Troarn*, should be substituted in his room. By the Third, directed to *Warin* Abbot of *St. Arnulphus* at *Metz*, he requires a certain Monk, nam'd *Benedict*, to be sent back again, who was then in his Abbey.

Warin
Abbot of
St. Arnul-
phus at
Mets.

WARIN returns him a large Answer, complaining of his rude Manner of treating him; and declares, That the Monk whom he demanded, did not belong to his Jurisdiction, by reason that after having taken upon him the Vows of Religion, under the Abbot *William*, he was plac'd by that Abbot in the Monastery of *Gorze*, which he left to go to that of *St. Arnulphus*, with the Permission of the Priors of *Gorze*, and even of the Abbot *William*.

William
Abbot of
St. Arnul-
phus at
Mets.

Warin had for his Successor, in the Abbey of *St. Arnulphus* at *Mets*, **WILLIAM**, who was chosen by *Manasses* Arch-bishop of *Rheims*, to be also Abbot of *St. Remy*. *William* wrote to Pope *Gregory VII.* about the Affair, protesting that he did not accept of that Office without a great deal of Reluctancy and Trouble, and so much the rather, in regard that he had no prospect of discharging it with good success, by reason of the Irregularities that were then Predominant among the Monks of that Monastery. The Pope did not approve that this Abbot should have the Government of two Abbies at once, yet left him at Liberty to retain both: However, *William* himself soon repented of having had any thing to do with the Abbey of *St. Remy*; for *Manasses*, who only nominated him, to the end that he might Pillage the Revenues of the Monastery, with greater impunity, perceiving that the Abbot would not suffer it, treated him so rudely, that at last he forc'd him to leave it; which *William* did, severely reprehending the Arch-bishop for his Tyrannical and Exorbitant Practices, as it appears from the two Letters which he wrote to him, publish'd by Father *Mabillon* in the first Tome of his *Analeſta*, with that Abbot's Letter to Pope *Gregory VII.* four other Letters, and a Prayer by the same Author.

Robert de
Tombale-
ne, Ab-
bot of St.
Vigor at
Bayeux.

At the same time liv'd *Robert de Tombalene*, a Monk of *St. Michael's Mount*, and afterwards Abbot of *St. Vigor* at *Bayeux*, who wrote a Commentary on the Canticles, the *Prolegomena*, to which was set forth by Father *Mabillon*, with an Extract of the Work it self, in the first Tome of his *Analeſta*. This Extract makes it appear, That the Commentary is not much different, from that which is attributed to *St. Gregory the Great*. There is a certain Manuscript without the Author's Name, in the Library of *St. Vigor*, and it was publish'd under that of *Radulphus* Abbot of *Fontanelle*, by Father *Homey* of the Order of the Hermits of *St. Augustin*, and Printed by *Peter de Laune* at *Paris*, A. D. 1684. This good Frier apparently had no other Ground to ascribe it to *Radulphus* than the Letter *R*, which he found in his Manuscript, which denoted *Robert* and not *Radulphus*, as he imagin'd.

Anselm
Bishop of
Lucca.

ANSELM born at *Mantua*, of a noble Family, succeeded *Alexander II.* in the Bishoprick of *Lucca*: He receiv'd the Investiture from the Emperor *Henry IV.* and repenting of it some time after, retir'd to the Monastery of *Cluny*, from whence he was re-call'd by *Gregory VII.* to govern his Bishoprick in 1073. Afterwards he was always extremely wedded to the Interests of that Pope, and stiffly maintain'd them against the Emperor and *Guibert* the Antipope: He wrote two Letters against *Guibert*, in Vindication of *Gregory*; and made a Collection of certain Sentences, to shew, That Kings have no Right to be Masters of the Church-Revenues. These Works are referr'd to by *Canisius*, in the sixth Tome of his *Antiquities*. To him likewise is attributed a large Collection of Canons, of which there are some Manuscript-Copies in divers Libraries; but although it bears his Name in a certain Manu-

Manuscript of the *Barberine Library*, nevertheless 'tis not probable that it belongs to him; as *M. Balufus* has prov'd, in his Preface to *Antonius Augustinus*: 1. Because the Author of the Life of *St. Anselm*, *Sigebert* and *Trithemius*, have not made any mention of it. And 2. By reason that it contains some Decrees of Popes of a later Date than the Year 1086. which was that of the Death of *Anselm* of *Lucca*. *Antonius Augustinus* ascribes this Collection to *Hildebert* Arch-bishop of *Mans*.

Some in like manner attribute to *DEUS-DEDIT* Cardinal, with the Title of *St. Eudoxia*, who liv'd under Pope *Victor III.* a Collection of Canons divided into four Books, a Manuscript Copy of which is to be found in the *Vatican Library*. There is also a third Collection, bearing the same date, and call'd *Polycarp*; which was made by another Cardinal of the Church of *Rome*, nam'd *GREGORY*, and of which there are some Manuscript Copies in *M. Colbert's Library*. Deus-De-
dit Cardi-
nal.

Gregory
Cardinal.

BENNO, a German by Nation and Cardinal of the Church of *Rome*, was one of the greatest Adversaries of Pope *Gregory VII.* and wrote two Books against him, full of Reproaches and Invectives, which are compris'd in the Collection made by *Ortlwinus Gratius*, under the Title of, *Fasciculus rerum Expetendarum & Fugiendarum*, Printed in 1535. and afterwards set forth by *Goldastus*, in a Collection of Pieces, compos'd in favour of the Emperor *Henry IV.* against Pope *Gregory VII.* Benno
Cardinal.

In this Collection, by *Goldastus*, is likewise contain'd a Treatise by *Conrad*, Tutor to *Conrad Henry* Bishop of *Utrecht*, call'd; *An Apology for preserving the Unity of the Church, and putting an end to the Schism between the Emperor Henry, and Pope Gregory VII.* which is also Printed among the *Historians of Germany*, publish'd by *Freherus*. Indeed some Persons attribute this last Treatise to *Waldramus* of *Naumberg*, and others to *Weneric* Bishop of *Verceil*, who flourish'd at the same time. *Trithemius* says, That the latter wrote a Letter in the Name of *Thierry* Bishop of *Verdun*, to Pope *Gregory VII.* in which he admonishes him, as a Friend, of every Thing that (as it was reported) he had acted or alledg'd contrary to the Rules of Justice and Equity, and conjur'd him to put a stop to those Irregularities.

ULRIC, descended of a Family of *Bavaria* at *Ratisbon*, a Monk of *Cluny*, made a Collection of the ancient Customs of that Abbey, in three Books, at the request of *William* Abbot of *Richenaw*. This Collection is contain'd in the fourth Tome of the *Spicilegium*, by *Father Luke D' Achery*. Ulric a
Monk of
Cluny.

BERNARD, a Monk of the same Monastery, was likewise employ'd about that time, in writing on the same Subject; but his Work being not so compleat, *Father Dachery* did not think fit to publish it. But care must be taken, not to confound this Writer with another of the same Name, a Monk of *Corby* in *Saxony*, who flourish'd some time after, and wrote a Book in a very fine Style, but very Satyrical against the Emperor *Henry IV.* which is mention'd by *Sigebert* and *Trithemius*. Bernard
Monk of
Cluny.

Bernard
Monk of
Corby in
Saxony.

There is also a third Author of the same Name, who was a Clerk of the Church of *Utrecht*, and wrote Commentaries on *Theodulus's* Eclogues, of which mention is made in *Sigebert*. To these Authors may be added, certain Writers, of whom *Trithemius* takes particular notice, and whose Works are not as yet come to our Hands. Bernard
Clerk of the
Church of
Utrecht.

ÆGILNOTHUS, Arch-bishop of *Canterbury*, famous for his extraordinary Charity, to whom he attributes a Piece in Commendation of the Virgin *Mary*, certain Letters and some other Works, flourish'd (according to his Account) under the Emperor *Conrad* the Young, *A. D.* 1030. Ægilno-
thus Arch-
bishop of
Canterbu-
ry.

CAMPANUS OF LOMBARDY, a renown'd Philosopher and Astronomer, was a Man of a subtil Wit, an able School-Divine, well vers'd in the Holy Scriptures and very skilful in the Art of Arithmetick, more especially in the Calendar: For all these commendable Qualities are attributed to him by *Trithemius*, who adds, That he set forth many small Tracts, the reading of which might be of very great use to Bishops, and among which he himself had perus'd the following, viz. a Treatise of Ecclesiastical Numbers; another of the manner of making Sun-dials; a Calendar; and some other Astronomical Works. This Author flourish'd, *A. D.* 1040. Campa-
nus of
Lombar-
dy.

Sigebert of *Gemblours*, makes mention of another Scholastick Philosopher of *Liege*, nam'd *FRANCO*, who liv'd in the Year 1060. He compos'd a Treatise of the Quadrature of a Circle; another of the Calendar; and certain Commentaries on the Holy Scriptures. Franco a
Philosopher
of Liege.

BERTHORIVS, Abbot of the Monastery of *Mount Cassin*, joyn'd (according to *Trithemius*) the Study of the Holy Scriptures, to that of the Profane Sciences; and after having written, before his Conversion, certain Works relating to Philosophy and Physick; he compos'd, when Abbot, divers Discourses for the Edification and Benefit of the Monks under his Tuition.

ERARD, a *Benedictin* Monk, spent his Time in Preaching and Explaining the Holy Scriptures. *Trithemius* met with certain Commentaries on the whole Pentateuch, and divers Homilies written by this Author. Erard a
Bene-
dictin
Monk.

Adam Abbot of Perseme. ADAM, Abbot of *Perseme*, in the like manner apply'd himself to Preaching: He compos'd many Discourses for the use of his Monks, with several Homilies on the Festivals of the Saints, and on different Subjects, and some Commentaries on the Holy Scripture, of which *Trithemius* makes mention, without having seen any of them. *M. Balusius* has publish'd in the first Tome of his Miscellaneous Works, five Moral Letters by this Author, directed to *Osmond* a Monk of *Mortemer* in *Normandy*.

C H A P. XI.

Of the Authors who wrote Ecclesiastical History, or the Lives of the Saints in the Eleventh Century.

- M**EGENFROY, MEGINFROY or MEGINFRED, a Monk of *Fulda*, wrote in the Year 1010. the Life of *St. Emmeran* Bishop of *Ratisbon*, directed to *Arnulphus* Count of *Vogburg*, and afterwards a Monk of the Monastery of *St. Emmeran* at *Ratisbon*, and refer'd to by *Canisius* in the second Tome of his Antiquities. The same Author compos'd Twenty four Books of History, cited by *Trithemius*, in the Life of *St. Maximus* Bishop of *Mentz*, which is in *Surius's* sixth Tome, November 18.
- S**YRUS, a Monk of *Cluny*, and the Pupil of *St. Maiol*, wrote about the same time, the Life of his Tutor, dedicated to *Odito*; which was publish'd with great accuracy by Father *Mabillon*, in the fifth *Benedictin* Century, and with *Aldebaldu's* Addition by the *Bollandists*, in May 11.
- O**SBERN or OSBERT, a Monk and Chanter of *Canterbury*, wrote in the beginning of the Century, the Life of *St. Dunstan*, with those of *St. Odo* and *St. Alphegus*. The Life of *St. Dunstan*, was set forth by *Surius*, under the Name of *Osbert*; but that Narration belongs to a later Author, since it was written in *Lanfranc's* Time, and Father *Mabillon* has publish'd the genuine Life of that Arch-bishop by *Osbert*, as well as that of *Odo* of *Canterbury*, and the Life of *St. Alphegus*, refer'd to by *Bollandus* in April 19.
- T**ANGMARUS, a Saxon, Dean of *Hildesheim*, compos'd a Relation of the Life of *St. Bernard* Bishop of that City and his Pupil, which was publish'd by *Browerus* and afterwards inserted in the last Edition of *Surius*. This Author wrote in the Year of our Lord, 1023.
- A**RNOLD, a Canon of *Herfeldt*, wrote the Life of *St. Godehard* Abbot of that Monastery, who succeeded *St. Bernard* in the Bishoprick of *Hildesheim*, A. D. 993. and died in 1036. This Author was *Meginfroy's* Pupil, and had seen *Godehard* in his Youth, but he was inform'd of the Passages which he committed to Writing, by a certain old Man, who had spent his Life with that Saint. This Piece was set forth by *Browerus*, with the Life of *St. Bernard*; and these two Lives may well be reckon'd among the most accurate, that were written at that time.
- E**BERARD, made a Narrative of the Life of *St. Harvic* Bishop of *Salzburg*, who died in 1024. He was his Pupil, and wrote a little while after his Death. This Work is inserted in the second Tome of *Canisius's* Collection.
- A**RNULPHUS, Count of *Vogburg*, and afterwards a Monk of *St. Emmeran* at *Ratisbon*, compos'd two Books in form of Dialogues, of the Life of *St. Emmeran*, which were publish'd by *Canisius*, in the second Tome of his Antiquities.
- E**RGHINFROY or ERGHINFRED, Abbot of *Melck* in *Austria*, wrote A. D. 1012. an Account of the Life and Miracles of *St. Colman* a Scotch Man, which is cited by *Lambecius*, in his *Bibliotheca*.
- T**ritheimius reckons among the Ecclesiastical Writers, of the beginning of this Century, **R**UPERT, Abbot of *Mount Cassin*, whom he much commends; and says, That he compos'd certain Sermons, and some other Works, but we have none of his Pieces in our Possession.
- D**ITHMAR, the Son of Count *Sigefroy* and of *Cunegonda*, born in *Saxony*, A. D. 976. became a Monk of *St. John* at *Magdeburg*, under the Abbot *Riddagius*; was afterwards made Provost of *Walbeck*, and at last Bishop of *Mersburg* after *Wigbert*, whom he succeeded in 1008. He compil'd seven Books of Historical Chronicles, containing the Occurrences and Transactions under five Emperors, viz. *Henry* the Fowler, the *Otho's*, and *Henry* II. He intermixes in several places, a great deal of Ecclesiastical History, and enlarges in the Commendation of many reverend Bishops of his Time. He died A. D. 1018. and his Works were Printed at *Frankfort* in 1580. as also among those of the German Historiographers.

ADEMAR, or AIMAR DE CHABANOIS, a Monk of the Monastery of Ademar St. Cibar at Angoulesme, compos'd a Chronicle of the History of France, which begins A. C. 829. and ends in 1029. with a Catalogue of the Abbots of St. Martial at Limoges; publish'd by Father Labbe in his second Tome of his Library of Manuscripts: He took care to procure the Writing of the Treatise of Offices by Amalarius, and some attribute to him the Supplement to that Work, relating to St. Benedict's Rule, which Father Mabillon inserted in the second Tome of his *Analecta*, tho' 'tis more probable, that it belongs to Amalarius himself. We have also Ademar's Acrostick Verses, taken out of an Extract that he made of the Lives of the Popes, attributed to Damasus, by the Order of Roben Bishop of Angoulesme, which Verses were set forth by the same Father, in the first Tome of his *Analecta*. M. Balusius has in his Possession, a certain Manuscript Letter, (which he has thought fit to communicate to us) written by this Author, after the first Council of Limoges, held A. D. 1029. in which he assisted, and directed to Fouldain Bishop of Limoges, and to the Abbots and other Clergy-men of that Diocese; as also, to Arnulphus Bishop of Rhodex, to Thierry Bishop of Metz, to the Empress Cunegonda the Widow of the Emperor Henry, to Conon, to the Emperor Conrad, to William Duke of Guienne, and to Pope John, who is branded therein, as a brutish, cholerick and cruel Man. In this Letter, he relates many remarkable Passages that happen'd during the Contest about the Apostolical Dignity of St. Martial Bishop of Limoges, chiefly in reference to Benedict, Prior of the Abbey of St. Michael at Cluse in Piemont, who a little while after the Session of that Council, being arriv'd at a certain Place call'd La Bussiere, in the Province of Limousin, on the Festival of the Nativity of the Virgin Mary, publicly gave it out, with a great deal of Heat and Passion, That St. Martial ought not to be reckon'd among the Apostles, and that the Inhabitants of Aquitaine, who look'd upon him to be so, were Asses and ignorant Doters.

This being reported in the Monastery of St. Cibar, by two Monks of that Convent, who were then present at La Bussiere, made so great an impression on the Minds of the Friars, that all, except Aimar and Gosbert, embrac'd Benedict's Opinion; which gave occasion to this Letter, in which Aimar treats Benedict very rudely, who nevertheless, (even according to Aimar's Report) was a judicious and learned Person, but extremely Passionate, if we may give Credit in that respect to Aimar, in his own Cause: For it appears, That the Prior inveigh'd against him most bitterly at La Bussiere; accusing him as the Author of that Innovation, which he also term'd Herefie, and affirming that 'twas devis'd by him through Flattery, on purpose to gratifie the Abbot and Monks of Limoges, who had corrupted him with Money. Benedict added, That having disputed with Aimar upon that Point, he had baff'd him, and had oblig'd him to hide himself. Now Aimar wrote this Letter to refute the Prior's Arguments, declaring what had pass'd at Limoges, between himself and Benedict, whom he censures as an Impostor and Profligate Wretch: He likewise gives an account of the Contest that he had at Angoulesme, about the same Affair, with a certain Monk of Ravenna, being also an able Physician, nam'd Bernard, who came to La Bussiere with Benedict, and had learnt of him all the Arguments against the Apostleship of St. Martial. But it ought to be observ'd, that this Benedict said, That the Dispute could not be determin'd, but by a general Council of France and Italy, held in the Pope's presence: *Quis ausus fuit Martialem predicare Apostolum, nisi prius grande generale Concilium omnium Episcoporum Gallia & Italia, una cum Papa Romano congregaretur, & ibi esset probatum, si est aut non est Apostolus?* And so far as Benedict and a Monk of St. John d'Angely, who likewise maintain'd that Saint Martial was not an Apostle, peremptorily declar'd, That 'twas requisite to make application to the Pope, and to cause the Monks of St. Martial to be forbidden to place him in the Rank of the Apostles, for the future; Aimar replies, "That if the Pope being surpris'd by the Insinuations of envious Persons, should publish such a Prohibition, it would be more expedient to obey God, rather than the Pope of Rome; by reason that no Pope has receiv'd Power to absolve or excommunicate the Holy Apostles, nor to hinder the Church of God from doing well and speaking well: *Si Papa subripiente consilio invicidorum hoc prohibet, tamen obedire oportet Deo magis quam Papæ Romano. Nulli etenim Papæ data est potestas vel absolvendi, vel excommunicandi sanctos Apostolos Dei, vel prohibendi Ecclesiam Dei a benefaciendo & recte loquendo.* M. Balusius has also divers Sermons made in the Council of Limoges, relating to the Apostolical Dignity of St. Martial, which he supposes to have been written by the same Author.

HUGH, Arch-deacon of Tours, compos'd a small Dialogue between him and Fulbert Hugh Bishop of Chartres, containing an Account of an Apparition of St. Martin, seen by Hervens Arch-deacon of St. Martin at Tours, in the beginning of this Century, which was Publish'd by Father Mabillon, in the second Tome of his *Analecta*.

ODORAN, a Monk of St. Peter Le Vif at Sens, is the Author of a Chronicle, which Odoran begins at the Year of our Lord, 675. and ends in 1032. It was Printed in M. Du Chesne's *Monks of St. Peter* Collection of the Historians of France.

Le Vif.

Anselm
Dean of
Namur.

ANSELM, a Canon of *Liege*, and afterwards Dean of *Namur*, wrote, upon the Request of *Ida* Abbess of *St. Cecilia* at *Colen*, the History of the Bishops of *Liege*, from *St. Theodard*, who liv'd, *A. C.* 666. to *Waf'n*, who succeeded *Richard* in 1041. and died in 1048. It was set forth by *Chapeauville*, in his Collection of the Historians of *Liege*.

Hermannus
Contractus,
Monk of
Richenaw.

HERMANNUS, surnam'd *CONTRACTUS*, by reason that his Limbs were shrunk, the Son of the Count of *Weringen* in *Suevia*, who was Educated in the Monastery of *St. Gall*, and afterwards became a Monk of *Richenaw*, flourish'd in the middle of the Century, and acquir'd much Skill in divers Languages and liberal Sciences. He compos'd a Chronicle, from the Creation of the World, to *A. D.* 1052. continu'd by *Bertulphus* of *Constance*, to 1065. It was Printed at *Frankfurt*, in 1583. in the Edition of the Historians of *Germany*, by *Pistorius*; in *Canisius's* Antiquities; and in the last *Bibliotheca Patrum*. To him are also attributed, certain Anthems in honour of the Virgin *Mary*; the *Veni Sancte Spiritus*; and some other † Profes or Hymns. *Tribemius* likewise makes mention of the following Works of this Author, viz. a Treatise of the Science of Musick; another of the Monochord; three Books of the manner of making the Astrolabe; one of its usefulness; one of the Eclipses; another of the Calendar; a Treatise of the Quadrature of a Circle, one of the Discord of Sounds, one of Physiognomy; and the Lives of divers Saints.

† A Part
of the Mass.

Glaber

Radulphus

Monk of

Cluny.

Gualdo

Monk of

Corbie.

Drogo

Monk of

St. Winoch.

Helgaud

Monk of

Fleury.

Witpo

Chaplain

to the Em-

peror Hen-

ry III.

Ebervin

Abbot of

St. Mau-

rice at

Tolen.

Evershelm

Abbot of

Aumont.

Guibert

Arch-

deacon of

Toul.

Metellus

Abbot of

Tergen-

see.

Folcard

Monk of

St. Ber-

thin.

Gerard

Abbot of

St. Vin-

cent at

Laon.

Willeran

Abbot of

St. Peter

at Mers-

burg.

Ursio

Abbot of

Au-

GLABER RADULPHUS, a Monk of *St. German* at *Auxerre*, and afterwards of *Cluny*, compos'd in the Year, 1045. an Ecclesiastical History dedicated to *Odilo* Abbot of *Cluny*, which begins at *A. C.* 900. and ends in 1045. This History being very accurately and faithfully Written, was Printed at *Frankfurt* in 1596. and is contain'd in *M. Du Chesne's* Collection of the Historians of *France*. He likewise wrote the Life of *St. William* Abbot of *St. Benignus* at *Dijon*, who died in 1031. which is refer'd to by *Bollandus* in *January* 1.

GUALDO, a Monk of *Corbie*, wrote in Verse, the Life of *Anscharius* Bishop of *Hamburg*, dedicated to *Adalbert* Arch-bishop of *Bremen*. It is compris'd in the second Tome of the fourth *Benedictin* Century, by *Father Mabillon*.

DROGO, a Monk of *St. Winoch*, wrote the Lives of *St. Godelena*, of *St. Oswald* King of *Northumberland*, and of *St. Winoch*: The Two first of these are in *Surius*, and the Third is only to be found in Manuscript.

HELGAUD, a Monk of *Fleury*, wrote *A. D.* 1050. the Life of King *Robert*, which was publish'd from a Manuscript of *Petrus Pitheus's* Library, and Printed at *Frankfurt* in 1596. also in *M. Du Chesne's* Collection of Historians.

WITPO or WIPPO, Chaplain to the Emperor *Henry III.* compos'd a Relation of the Life and Actions of *Conrad* the Father of that Emperor, which is extant in the Collection of the German Writers by *Pistorius*, and a Panegyrick on *Henry III.* which is Printed in *Canisius's* Antiquities.

EBERVIN or EVERVIN, Abbot of *St. Maurice* at *Tolen* in the Diocess of *Trier*, wrote the Life of *St. Simeon* of *Syracuse* a Monk of *Trier*, who died in 1035. which was dedicated to *Poppo* Arch-bishop of that Diocess, and is refer'd to by *Surius* in *June* 1.

EVERSHELM, Abbot of *Aumont* in *Hainaut*, is the Author of a Life of *St. Poppo* Abbot of *Stavelo*, his Kinsman, cited by *Surius* and *Bollandus* in *January* 25. He was made Abbot of *St. Peter* at *Ghent* in 1058. and died in 1069.

GUIBERT, Arch-deacon of *Toul*, wrote the Life of Pope *Leo IX.* Publish'd by *Father Sirmond*, *A. D.* 1615. and afterwards by *Henschenius* and *Papebrochius* in *April* 19.

METELLUS, Abbot of *Tergensee*, who flourish'd, *A. D.* 1060. left certain Eclogues call'd *Quirinales*, in commendation of *St. Quirinus* Martyr, which were set forth by *Canisius* in the first Tome of his Antiquities.

FOLCARD, a Monk of *St. Berthin*, wrote the Life of that Saint, and that of *St. Omer*, both refer'd to by *Surius*, viz. one in *September* 5. and the other under the 15th Day of the same Month.

GERARD, a Sacristain or Vestry-keeper in the Monastery of *Corbie* in *Saxony*, and afterwards Abbot of *St. Vincent* at *Laon*, is the Writer of the Life of *St. Adelard*, publish'd by *Surius* and *Bollandus* in *January* 2. and by *Father Mabillon* in the first Tome of the fourth *Benedictin* Century. He was afterwards made Abbot of *St. Medard* at *Soissons*, *A. D.* 1077. but being turn'd out thence, by Queen *Bertha*, he Founded the Monastery of *Sauvemajeur*, in the Diocess of *Bordeaux*, where he died in 1095.

WILLERAN, a Monk of *Fulda*, and afterward Abbot of *St. Peter* at *Mersburg*, compos'd an Epithalamium on the Marriage between *JESUS CHRIST* and the Church, or a Commentary on the Canticles, contain'd in three Books in Prose, intermix'd with Verse: A certain Piece of that nature, was publish'd under his Name in *Latin*, and in the old *Gaulish* Language, Printed at *Leyden*, *A. D.* 1598.

URSIO, Abbot of *Aumont* in *Hainault*, wrote an Historical Account of the Life of *St. Marcellus* Pope, *A. D.* 1080.

DESIDERIUS, Abbot of Mount *Cassin*, who was afterwards Pope, under the Name of *Victor III.* being as yet Abbot, compos'd a Dialogue concerning the Miracles of *St. Be-*

nedict.

PAUL,

PAUL, a Canon and Provost of *Benrieden*, wrote in the end of the Century a Treatise of the Actions of Pope Gregory VII. and the Life of St. *Herlucia* a Virgin, both published by *Gretzer*, Printed at *Ingolstadt*, and inserted in the Collection of the *Bollandists*.

CONRAD, a Monk of the Monastery of *Bruvilliers*, in the Diocese of *Colen*, wrote in the Year 1096. the Life of St. *Wolpelin* Abbot of that Abbey, deceased in 1091. which was published by the *Bollandists*, in April 22.

GAUFROY or **GEFFREY DE MALETERRE**, a Norman Monk, compos'd an History of the Conquests of the Normans, under the Dukes *Robert Guiscard* and *Roger*, in *Apulia*, *Calabria* and *Sicily*. It was Printed separately, and is also to be found among the Historians of *Hispania Illustrata* Printed at *Francfurt*, A. D. 1603.

WILLIAM of *APULIA*, wrote in the end of this Century, at the request of Pope *Urban II.* a Poem on the same Subject, Printed separately at *Paris* in 1652. as also in William the Collection of the Historians of *Normandy*, by *Du Chesne*, and in that of the Historiographers of *Sicily*.

BERTULPHUS or **BERNULPHUS**, a Priest of *Constance*, besides a Continuation of *Hermannus Contraſtus's* Chronicle, and an History of his Time, from the Year, 1053. to the end of the Century, compos'd a Treatise, to shew that the Company of excommunicated Persons ought to be avoided, and some other small Tracts in favour of Pope Gregory VII. which were published by *Gretzer* in his Apology for Cardinal *Bellarmin*, Printed at *Ingolstadt*, A. D. 1612.

NALGOD, a Monk of *Cluny*, wrote in the end of the Century, the Lives of St. *Odo* and St. *Mayol*, set forth by the *Bollandists*, and by Father *Mabillon*.

OTHLO, a Priest and Monk of the Monastery of St. *Boniface* in *Germany*, is the Writer of the Life of that Saint, sometime Arch-bishop of *Mentz*, which was published by *Caniſius* in the fourth Tome of his Antiquities, and by Father *Mabillon* in the second Tome of the third *Benedictin* Century.

INGULPHUS, an English Man of the City of *London*, the Son of an Officer belonging to King *Edward's* Court, appli'd himself to Study in his Youth, and acquir'd so great Reputation for his Learning, that *William Duke of Normandy* passing into *England*, brought him back with his Retinue, and made him his principal Minister. He undertook a Journey to the *Holy Land*, A. D. 1064. and returning from thence was admitted into the Monastery of *Fontanelle*, of which he was made Prior soon after, in 1076. *William I. King of England* invited him over into this Kingdom, and constituted him Abbot of *Croyland*, from whence he had turn'd out *Wulketulus*; but *Ingulphus* obtain'd leave to retire from that Abbey, the History of which he compos'd from A. C. 664. to 1091. It was published by Sir *Henry Savil* in 1596. and among the Historians of *England*, Printed at *London* in 1684. This Author died in 1109.

THIERRY, a Monk of St. *Peter* at *Ghent*, and afterwards Abbot of St. *Trudo* in the Diocese of *Liege*, wrote the Lives of St. *Bavo*, St. *Trudo*, St. *Rumold* and St. *Landrada*, published by *Surius*. *Trithemius* says, That he was likewise the Author of a Life of St. *Benedict*, and of an Account of the Translation of his Body, with certain Letters and some other Works in Prose and Verse: He flourish'd A. D. 1050.

ALPHANUS, a Monk of Mount *Cassin*, afterward Abbot of St. *Benedict* at *Salerno*, and at last Bishop of that City, from A. D. 1057. to 1086. is reputed to be the Author of divers Hymns, in Honour of the Saints, and of some other Poetical Pieces, refer'd to by *Ughellus*, in the second Tome of *Italia Sacra*.

AMATUS, a Monk of Mount *Cassin* and Bishop in *Italy*, although 'tis not known of what Church, compos'd four Books in Verse, dedicated to Pope Gregory VII. on the Actions of the Apostles St. *Peter* and St. *Paul*, and eight Books of the History of the Normans, which (as they say) are kept in Manuscript in the Library of Mount *Cassin*. He likewise wrote certain Poems in commendation of Gregory VII. on the Twelve precious Stones of the Breast-plate of the High Priest; and on the Celestial *Jerusalem*.

HEPIDANNUS, a Monk of St. *Gall*, who flourish'd during a considerable part of this Century, is the Author of a Chronicle which begins at the Year, 709. and ends in 1044. It is inserted in the Collection of the Historians of *Germany*, set forth by *Goldastus*, and Printed at *Francfurt* in 1606. He likewise compos'd two Books of the Life and Miracles of St. *Wiborad*, dedicated to *Ulric* Abbot of St. *Gall*, which are refer'd to in the same Place, as also by the *Bollandists*, and by Father *Mabillon*. They were written, A. D. 1072. and this Author might be Dead in 1080.

MARIANUS, a Scotch-man or Irish-man by Nation, related to Venerable *Bede*, (if *Marianus* we may give Credit to *Matthew of Westminster*) was born A. D. 1028. turn'd Monk in 1052. pass'd over into *Germany* in 1058. was ten Years a Recluse in the Monastery of *Fulda*, and spent the rest of his Life at *Mentz*, where he died in 1086. He compos'd a Chronicle from the Creation of the World, to A. D. 1083. in which he follow'd *Cassiodorus*. It was continu'd to the Year, 1200. by *Dodechin* Abbot of St. *Dysibod* in the Diocese of *Trier*, and was Printed in several Places, more especially among the German Historians.

Lambert
Monk of
Hirsfeldt.

LAMBERT of **ASCHAFFENBURG** assum'd the Monastick Habit, in the Convent of *Hirsfeldt*, under the Abbot *Meginher*, A. D. 1058. was ordain'd Priest the same Year, by *Lupold* Arch-bishop of *Mentz*; and soon after undertook a Journey to *Jerusalem*, without the Knowledge of his Abbot, from whence he return'd the next Year. He compos'd an Historical Chronology from the Creation of the World, to A. D. 1077. which is only an Epitome of general History to the Year 1050. and a particular History of *Germany* of a competent largeness, from that Year to 1077. This Work is written with a great deal of Accuracy and Elegancy, and there are few German Authors, who have shew'd so much Politeness in their Writings. It was Printed separately at *Tubingen* in 1533. and also among the Historians of *Germany*.

Adam
Canon of
Bremen.

ADAM, a Canon of *Bremen*, in the Year, 1077. compos'd four Books of the Ecclesiastical History of his Church, in which he treats of the original and propagation of the Christian Religion in the Diocesses of *Bremen* and *Hamburg*, from the time of the Emperor *Charlemagne*, to that of *Henry IV*. He has annex'd at the end, a small Treatise of the situation of *Denmark* and other Northern Kingdoms; of the Nature of those Countries, and of the Religion and Manners of the Inhabitants. The whole Work was publish'd by *Lidembrocius* and Printed at *Hanaw*, A. D. 1579. at *Leyden* in 1595. and afterwards at *Helmstadt* in 1670.

Albert a
Benedi-
ctin Monk
of Metz.

Sigebert and *Trithemius* make mention of a *Benedictin* Monk of *Metz*, nam'd **ALBERT**, who wrote certain Works, and among others, an History of his Time, dedicated to the Bishop of that Diocess.

Anselm a
Benedi-
ctin Monk
of Rheims.

They likewise take notice of another *Benedictin* Monk of the City of *Rheims*, nam'd **ANSELM**, who compos'd an Historical Account of the Voyage of Pope *Leo IX*. to *France*; of the Synods he held there; and of other Affairs transacted by him in that Kingdom. This Piece was call'd Pope *Leo's* Itinerary.

Gonthier
Monk of
S. Amand.

Lastly, *Sigebert* mentions a Monk of *St. Amand*, known by the name of **GONTHIER** or **GONTHERIUS**, who wrote in Verse a Relation of the Martyrdom of *St. Syriacus*.

An Addition of some other Authors who wrote in the Eleventh Century.

Warman
Bishop of
Con-
stance.

WARMAN, Count of *Dillingen*, afterwards Monk of *Richenaw*, and at last Bishop of *Constance*, wrote the Life of *St. Pyrmín*. He died A. D. 1034.

Britwol
Bishop of
Winton.

BRITWOL, a Monk of *Glassenbury* and afterwards Bishop of *Winchester*, wrote the Life of *St. Egwin*, sometime Bishop of the same Diocess, and died A. D. 1045.

Ingelran
Abbot of
St. Riquier.

INGELRAN, a Monk and afterwards Abbot of *St. Riquier*, compos'd a Poem, divided into Four Books, the First of which contains the Life of *St. Riquier*; the Second and Third a Narrative of the Miracles wrought by him; and the Fourth, an Account of the Translation of his Body to the Abbey that bears his Name. Some part of this Poem is inserted in the second Century of the Acts of *St. Benedict*. This Author likewise wrote certain Copies of Verses, in Honour of *St. Wilfran* Arch-bishop of *Sens*, and died A. D. 1045.

Bertha a
Nun of
Willock.

BERTHA or **BERTRADA**, a Nun of *Willock* near *Bonne*, the Sister of *St. Wolphemus* Abbot, wrote the Life of *St. Adelaida*, the first Abbess of her Monastery.

Gislebert
Monk of
St. Ger-
man at
Auxerre.

GISLEBERT, a Monk of *St. Germain* at *Auxerre*, under the Abbot *Winneman*, compos'd in the middle of the Century, two Books of the Life of *St. Romanus*, an Abbot near *Auxerre*, who is suppos'd to be the same that gave Food to *St. Benedict*, in the Grot of *Suabiago*, of which *St. Gregory* makes mention in his Dialogues. This Piece is contain'd in the first *Benedictin* Century by *Father Mabillon*.

Dioder-
icus Monk
of Hirs-
feldt.

DIODERICUS, a Monk of *Hirsfeldt*, compos'd in the beginning of this Century, a Treatise concerning the Translation of *St. Benedict*, which is inserted in the second Part of the fourth *Benedictin* Century. *Trithemius* falsely attributes to him the Book of the Translation of *St. Benedict*, which belongs to *Adalbert* a Monk, who died A. C. 853.

Andrew
Monk of
Fleury.

ANDREW, a Monk of *Fleury*, or of *St. Benedict* on the *Loire*, wrote in like manner, at the same time, a Treatise of the Miracles of *St. Benedict*.

Odo Monk
of S. Maur
des Fosses.

ODO, a Monk of *St. Maur des Fosses*, compleated a Relation of the Life of Count *Burchard*, A. D. 1058.

Bovo Ab-
bot of
St. Bert-
thin.

BOVO, Abbot of *St. Bertin*, compos'd a Narrative of the Canonization of that Saint, and dedicated it to *Guy* Arch-bishop of *Rheims*. He died A. D. 1069. four Years after having resign'd the Government of his Abbey.

Gislebert
Monk of
S. Amand.

GISLEBERT, a Monk of *St. Amand*, wrote four Books containing an Account of the Life of that Saint, and of the destruction of his Monastery. He died A. D. 1095.

St. WIL-

St. WILLIAM, Abbot of *Richenaw*, compos'd two Books concerning the Customs of that Abbey, with some other Works, and died in 1091.

ALBERIC, Cardinal, is the Author of the Life of St. Dominick of *Sora*. See *Petrus Diaconus*, Cap. 12.

JOTSALD, a Monk of *Cluny*, wrote the Life of St. Odilo his Abbot. Father *Mabillon* designs to publish it more entire, than it has been hitherto, in his Sixth *Benedictin* Century.

WOLFERUS, a Monk of *Altaich*, or rather Canon of *Hildesheim*, left a Relation of the Lives of St. Gombier the Hermit, and of St. Godehard Bishop of *Hildesheim*. Some have attributed this Piece to *Albwin*, by whom it was only Revis'd.

GOTZELIN, a Monk of St. *Berthin* and afterwards of *Canterbury*, compos'd an History of the Life and Miracles of St. *Augustin* the Monk, who converted the English Nation to Christianity, with an Account of the Translation of the same Saint, made in his Time. *William of Malmesbury* extols him as the most famous Writer in England after *Bede*; especially in reference to the History of the Saints of this Kingdom, many of whose Lives were written by him.

PETER, a Monk of *Maillezais*, wrote the History of his Monastery, and dedicated it to *Goderan* Abbot of the same Convent, who flourish'd, A. D. 1070.

WILLIAM, a Monk of *Chiufi* in *Tuscany*, wrote the Life of St. *Benedict* Abbot of that Monastery in the Eleventh Century.

RAIMOND, a Monk of St. *Andrew* at *Avignon*, compos'd a Relation of the Life of St. *Pons* Abbot of the same Monastery, in the end of that Century.

HEYMO, a Monk of *Richenaw*, is the Author of the Life of St. *William* of *Richenaw*, which is refer'd by *Trithemius* to the Year of our Lord 1091.

GERARD DE VENNA, a Monk of *La Chaise Dieu*, left a Relation of the Life of St. *Robert* Abbot and Founder of that Abbey. This Life not being well written, was revis'd by *Marbodius* Bishop of *Rennes*.

EGIRWARD, a Monk of St. *Burchard* at *Wurtzburg*, made some Additions to the Life of the same Saint.

GAUTIER or GAUTERIUS, wrote the Life of St. *Anastasi* the Hermit, who liv'd in the end of this Century, in the Diocess of *Rieux*.

GRIMALDUS, compos'd an Historical Account of the Translation of St. *Felix*, sometime Pupil to St. *Emilian* the Patron of *Spain*.

RUDOLF, a Monk of *La Chaise Dieu*, wrote the Life of St. *Adelelm* the third Abbot of that Monastery, and afterward Prior of St. *John* at *Burgos* in *Spain*, who died in the end of the Century.

NOTCHERUS, Abbot of *Hautvilliers* in the Diocess of *Rheims*, compos'd in the end of the Century, a Narrative of the Translation of St. *Helena*, made in his Monastery.

W. a Monk of *Walfor*, wrote in the middle of the Century, the Life of St. *Hiltrada* a Virgin, which is insert'd in the second Part of the third *Benedictin* Century.

To these may be added the nameless Writers of the same Age, who compos'd the following works, viz.

THE Life of St. *Gildas*, firnam'd the Wise, Abbot of *Ruis* in *Bretagne*, written by a NAMELESS Author, who likewise makes mention of certain Saints of the same Monastery, who liv'd in his Time. This Piece is extant in the Library of *Fleury*, and in the first *Benedictin* Century.

A Relation of the Miracles of St. *Martin* at *Vertou*, in the same *Benedictin* Century.

The Life of St. *Bertulf* Abbot of *Renty*, written by a Monk of *Blandin* at *Ghent*, in the first Part of the third *Benedictin* Century.

The Life of St. *Chafer*, which is contain'd in the same Volume.

The Author of the Chronicle of St. *Vincent* at *Vulturno* in *Italy*, in *M. Du Chesne's* third Tome.

The Life of St. *Oditia* Abbess of *Homburg* in *Alsatia*, which is to be found in the second Part of the third *Benedictin* Century.

An Account of the Miracles of St. *Hubert* Bishop of *Liege*, written by a certain Monk of St. *Hubert's* Abbey in *Ardenne*, which is in the first Part of the fourth *Benedictin* Century.

A Narrative of the Translation of St. *Cuthbert* Bishop, by a Monk of *Durham*, contain'd in the second Part of the same Volume.

Another of the Life and Translation of the Body of St. *Hugh* a Monk of St. *Martin* at *Autun*, by a nameless Monk. This Piece is in the fifth *Benedictin* Century.

St. William Abbot of Richenaw.
Alberic Cardinal.
Jotsald Monk of Cluny.
Wolferus Canon of Hildesheim.
Gozelin a Monk of Canterbury.
Peter Monk of Maillezais.
William Monk of Chiufi.
Raimond Monk of St. Andrew at Avignon.
Heymo Monk of Richenaw.
Gerard de Venna Monk of La Chaise Dieu.
Egirward Monk of St. Burchard at Wurtzburg.
Gautier.
Grimaldus.
Rudolf a Monk of La Chaise Dieu.
Notcherus Abbot of Hautvilliers.
W. a Monk of Walfor.
Nameless Authors.

Another of the Translation of the Body of *St. Valery of Flanders*, to the Abbey that bears his Name, by a Monk of the same Convent, which is inserted in the same Volume.

The Life of *St. Simon* Count of *Crepy*, who died, *A. D.* 1082. written by a nameless Author of the same Time.

The Life of *St. Simeon* an *Armenian Hermit*, at *Padolyrona* near *Mantua*.

The Life of *St. Thierry* Abbot of *St. Hubert*, in the Forest of *Ardennes*, who died, *A. D.* 1087.

The Life of *St. Richard* Abbot of *St. Vannes*, deceased in 1046. which was written by a certain Monk of the same Monastery, a little after his Death; although that Abbot was never seen by him.

The Life of *St. Yarn* Abbot of *St. Victor* at *Marseille*, who died *A. D.* 1048.

The Life of *St. Bononius* Abbot of *Lucedia* in *Piemont*, who died in 1026. written by one of his Pupils.

A Relation of the Life and Miracles of *St. Gautier* or *Gauterius*, the first Abbot of *St. Martin* at *Pontoise*, deceased in 1094. which was compos'd in like manner by one of his Pupils.

The Life of *St. Guy* Abbot of *Pomposa* in *Italy*, who died *A. D.* 1046.

C H A P. XII.

Of the Greek Ecclesiastical Writers who flourish'd in the Eleventh Century.

Leotbe
Gramma-
rian.

LEO, the Grammarian, is the Author of a Continuation of *Theophanes's Chronicle*, from *A. C.* 813. to 1013. which is apparently the Year when he wrote. It was publish'd by *Father Combefis*, in the end of *Theophanes's Works*; Printed at *Paris*, *A. D.* 1655.

Alexius
Patriarch
of Con-
stantino-
ple.

ALEXIUS, a Monk of the Monastery of *Studa*, and afterward Patriarch of the Church of *Constantinople*, which he govern'd from *A. D.* 1025. to 1043. compil'd certain Constitutions relating to Ecclesiastical Affairs, which are referr'd to in the Collection of the *Greek and Roman Law*.

Eugesip-
pus.

EUGESIPPUS, an Author very little known, compos'd a Geographical Treatise of the Holy Land, publish'd by *Allarius*, in his Collection of the *Greek and Latin Writers*. 'Tis reported that this Treatise was written about *A. D.* 1040.

Theopha-
nes the
Cera-
mean, Arch-
bishop of
Taurome-
nium.

THEOPHANUS the *Ceraean*, Arch-bishop of *Tauromenium* in *Sicily*, liv'd in this Century, although we have already made mention of him in the Ninth Age, to which he is generally referr'd; but two Reasons invincibly prove, that he belongs to the Eleventh: The first is, That he cites *Metaphrastes*; and the other, that 'tis express'd, That the Homely on *Palm-Sunday*, was made in the Presence of King *Roger*, who could be no other Person but the Count of *Sicily*, whom he stiles King and Emperor, according to the usual Custom of the *Greeks*. The Homelies attributed to *Gregory the Ceraean*, in some Manuscripts, are not different from those of *Theophanes*; inasmuch, that it must either be an Error of the Transcribers, or else *Theophanes* had two Names. Let the Case be how it will, these Homelies being 72 in Number, are not Contemptible; in which the Author explains the literal Sense of the Gospels, and afterwards enlarges on the Allegorical and Moral; but his Style is plain, without any manner of Ornament, or loftiness of Expression.

Nilus
Doxopa-
trus, Ar-
chiman-
drita.

At the same time likewise flourish'd **NILUS DOXOPATRIUS**, Archimandrita or Abbot of his Convent; who by Count *Roger's* Order, compos'd a Treatise of the five Patriarchal Sees, and of the Arch-bishopricks and Bishopricks under their Jurisdiction; as also concerning the Institution of those Patriarchs, their Ranks, Titles, Rights and Privileges. *Allarius* has produc'd many Fragments of this Piece; and it was publish'd entire by *M. Le Moine*, in the first Tome of his *Sacred Varieties*.

Nicetas
Pectora-
tus Monk
of Studa.

NICETAS PECTORATUS, besides the above-mention'd Treatise against the *Latins*, compos'd also some other Works; particularly a Treatise of the Soul, of which *Allarius* set forth a Fragment; an Hymn in Honour of *St. Nicolas*; and another in Commendation of *Metaphrastes*, referr'd to by the same Author.

Michael
Psellus
Senator.

MICHAEL PSELLUS, descended of a noble Family in *Constantinople*, made so great Progress in the Studies to which he apply'd himself, that he became one of the most learn'd Men of that Age: He exercis'd the Office of a Senator, and was highly esteem'd by the Emperors: He was one of those Deputies whom *Michael* surnam'd *Stratioticus*, sent to *Isaac Comnenus* to treat with him, and the latter made use of his Service against *Michael Ceru-*
larius;

Iarius; afterward he was chosen Tutor to *Michael Ducas*, who was advanc'd to the imperial Throne by his means, *A. D.* 1071. He follow'd the Fortune of that Emperor; and was oblig'd, when the same Prince was depos'd in 1078. to retire to a Monastery, where he died a little while after. The Greek Writers, who succeeded him, made many *Encomium's* on his profound Skill in all manner of Sciences; more especially *Allatius*, who gives us a very particular Character of him; and says, That none in that Age nor in the following, was ever more successful in inventing; nor observ'd a more regular Method; nor wrote with so admirable Eloquence, and discuss'd Matters so thoroughly; and lastly, that there is no Science, in which he has not written Commentaries, Abridgments or Treatises.

The Printed Works of *Michael Psellus*, are a Paraphrase in Verse on the *Canticles*, dedicated to *Nicephorus Botoniata*, which was publish'd in Greek by *Meursius*, and Printed at *Leyden*, *A. D.* 1617. and in Latin at *Venice* in 1573. A Commentary on the same Book, taken out of *St. Gregory Nyssen*, *St. Nilus* and *St. Maximus*, which is extant among *Theodore's* Works: Certain Questions about the Holy Trinity and the Person of Jesus Christ, Printed at *Augsburg* in 1608. Iambick Verses on the Vertues and Vices: Moral Discourses on *Tantalus* and *Circe*, and an Allegory of *Sphinx*, Printed at *Basil* in 1545. A Dialogue of the Operation of Demons, Printed at *Paris* in 1615. with *M. Gaulmin's* Notes: A Scholion or brief Commentary on the *Chaldaick* Oracles, Printed at *Venice* in 1593. and at *Paris* in 1599. A Treatise of the Faculties of the Soul, Printed at *Paris* in 1624. with *Origen's Philocalia*: Annotations on some Passages of *St. Gregory Nazienzen*, publish'd by *Bilius*: The Panegyrick and Office of *Simeon Metaphrastes*, set forth by *Allatius*: And a Treatise of the Seven general Councils, publish'd with several Poems by *M. Bosquet*, and Printed at *Paris* in 1632. Not to mention a great number of Books of Philosophy and Commentaries on *Aristotle*, which bear the Name of this Author, and are Printed at several Places.

Allatius likewise produces a Catalogue of many other Treatises written by *Psellus*, which are only extant in Manuscript; particularly, a Treatise against *Eunomius*; an Epitome of the Books of *Moses*; certain Theological Questions; divers Tracts about the Mysteries of Jesus Christ; many Homilies and some Letters: Notwithstanding the high esteem that *Allatius* has for this Author, his Works do not appear to be very useful, nor very learn'd, in respect of Ecclesiastical Matters, nor very eloquent. Although he was no Friend to *Michael Cerularius*, yet he maintain'd the Opinion of the *Greeks* concerning the Procession of the Holy Ghost.

In the end of the same Century liv'd *SIMEON* surnam'd the Younger, Abbot of the *Simeon Monastery of Xerocerce*, of whom we have 33 Orations or Sermons on Faith, and on the Christian and Monastick Manners; as also a Pious Treatise call'd, *Hymns of Divine Love*, in measur'd Prose, which the *Greeks* call Politick or Blank Verse; and 228 moral Maxims, which *Jacobus Pontanus* translated into Latin from the Manuscripts of the Libraries of *Bavaria* and *Augsburg*, and caus'd to be Printed at *Ingolstadt* in Quarto, *A. D.* 1603. *Allatius* gives us a Catalogue of 79 Homilies, 53 Hymns, and some Instructions by this Author, with the Titles and Beginings of them: Of the Homilies there are only Fifteen among those of *Pontanus*, and of the Hymns there are Twenty, which *Pontanus* has not publish'd, no more than the Instructions of which he makes mention. These Works are full of Moral and Ascetic Precepts; but there are also certain Maxims of the *Hesychasts* or Quietists: So that perhaps it may not be amiss, here to shew after what manner he lays down those Principles of Quietism, in his third Discourse of Prayer.

"In the first place (says he) three Things are to be Practis'd, in order to attain to what you desire, viz. the Contempt of all Rational and Irrational Creatures, Mortification, and a pure Conscience, free from all manner of Passions and particular Interests. Afterwards sitting alone in Tranquility in a Corner of your Cell, do what I am now about to tell you: Keeping your Door shut, lift up your Mind above all Vanities; that is to say, above all temporary and transitory Things, and bowing your Head to your Belly, hold your Breath; seek your Heart in Mind: At first you'll find thick Darkness, but by continuing this practice Day and Night, you will discover Wonders and meet with endless Consolation: For when the Mind has once found out the place of the Soul, it clearly perceives things which it never comprehended before; it discerns Air round about the Heart, and becomes altogether Luminous and full of Wisdom: And when a Man is arriv'd to that height of Perfection, if any evil Thought intervenes, it is expell'd and immediately disappears, before it can make any Impression; so that the Mind being exasperated drives away the Devil: You may learn the rest with God, by preserving Jesus Christ in your Heart.

This is the Model of Quietism fram'd by that Monk, who talks of nothing for the most part in his System of Divine Love, but Divine Illuminations and Lights, Divine Unions, Essential Unions with God; the Transformation of our Members into those of Jesus Christ, and other Matters of the like Nature. However it must be acknowledg'd, That otherwise the Works of this Author are full of most excellent Maxims, solid Principles, and very useful Instructions for promoting the Spiritual Life. There are also two other small Tracts by the same Author, viz. one of the alteration and impressions which the Elements make on the

Bodies and Souls of Men; and the other, of the manner of God's Omnipresence in all Places, and how his Light is dispers'd every where. The same Method of Writing, and the same Principles are observable in these Pieces: But *Simeon* was cast into Prison in the end of his Life, for reproving the Emperor too freely (as some say) or as others will have it, upon account of his Erroneous Doctrins. He is also reputed to have first broach'd the Error of those Greek Monks, who imagin'd, That the Light which appear'd on Mount *Tabor*, was the uncreated and eternal Light of the Divine Majesty; and that all Happiness consisted in the Contemplation of it.

JOHN Arch-bishop of *Euchaita* in *Paphlagonia*, compos'd in the middle of this Century, certain Poetical Pieces in Iambick Verse, on the principal Histories of the Festivals of the Year. Printed at *Eton*, A. D. 1610. As also a Relation of the Lives of *St. Eusebius* and *St. Dorotheus* the Younger; some Extracts of which are produc'd by *Allarius*, in his Book of the Agreement of the Greek and Latin Churches, concerning Purgatory.

JOANNES THRACESIUS SCYLITZES, † *Curopalata*, who flourish'd under *Alexis Comnenus*, wrote a Continuation of *Theophanes's* History, from the Year 813. to 1081. when *Alexis Comnenus* was advanc'd to the imperial Dignity. It was Printed at *Venice* in Latin, of *Gabius's* Translation; and *Peter Goar* publish'd it in Greek, at the end of *Cedrenus's* Chronicle, part of the same History by *Scylitzes*, which begins at A. D. 1057. and ends in 1081.

GEORGIUS CEDRENTUS, a Monk, flourish'd in like manner in the end of the Century, and wrote Annals or an Epitome of History, from the beginning of the World to the Year 1057. It is only a Collection of divers Authors, more especially of *George the Syncellus*, whose Chronography he Copied out from the Creation of the World, to the Reign of *Diocletian*; of *Theophanes*, from *Diocletian* to *Michael Curopalata*; and of *Joannes Thracensis Scylitzes*, afterward *Curopalata*, to his time. In a word, his whole History is taken out of the Works of several Writers, the Extracts of which he has drawn up without much Judgment or Skill, in the Art of Critick. These Annals were Translated by *Xylander*, and Printed at *Basil*, A. D. 1566. and afterward at *Paris* in the Royal Printing-House, with the Notes of *Fabrot* and *James Goar*, in 1647.

CONSTANTINUS LICHUDES, who succeeded *Michael Cerularius*, A. D. 1058. in the Patriarchal See of *Constantinople*, compil'd certain Synodal Constitutions, which are contain'd in the Collection of the Greek and Roman Law, as well as a Synodal Decision of *Michael Cerularius* about Marriages, to the seventh Degree of Consanguinity; and some other Fragments of Constitutions by the same Patriarch, relating to forbidden Marriages.

JOHN XIPHILIN, of *Trebisond* or *Trapezunt*, a Monk of Mount *Olympus*, succeeded *Constantin Lichudes*, A. D. 1066. and died in 1078. We have still in our Possession his Homily on the Cross, or on the third Week of Lent, cited by *Gretzer*, and certain Decrees about Marriage inserted in the Collection of the Greek and Roman Law. 'Tis also reported, That there are to be seen in some Libraries, certain Homilies by this Patriarch, on all the Sundays of the Year; and some have imagin'd him to be the Author of the Epitome of *Dion Cassius's* History, but the latter assures us himself, That he was his Nephew, and that he compos'd that Abridgment under the Emperor *Michael Ducas*.

SAMONAS, Arch-bishop of *Gaza*, flourish'd (as 'tis suppos'd) in the end of this Century, and wrote a small Tract in form of a Dialogue, between Himself and a *Saracen*; in which he proves, That the Bread and Wine in the Eucharist, are chang'd into the Body and Blood of Jesus Christ. This Piece is extant in the *Bibliotheca Patrum*; but 'tis more probable, that that Arch-bishop did not live till the Thirteenth Century.

NICOLAS, Bishop of *Metone*, is also referr'd to the Eleventh Century: He compos'd a Treatise of the Body and Blood of Jesus Christ, like that of *Samonas*, against those who doubted that the Consecrated Bread and Wine, were really his Body and Blood: But there is yet a much greater probability that this Author belongs to the Twelfth Century. He likewise compos'd three Treatises of the Procession of the Holy Ghost against the *Latins*, of which some Manuscript-Copies (as we are inform'd by *Allarius*) are preserv'd in the *Vatican Library*: His Treatise of the Eucharist is in the *Bibliotheca Patrum*.

THEOPHYLACT, Arch-Bishop of *Acria* in *Bulgaria*, flourish'd under the Emperors *Romanus Diogenes*, *Michael Ducas* and *Nicephorus Botoniatas*. He took a great deal of pains in explaining the Holy Scripture, by making an Abridgment of *St. Chrysostom's* Commentaries, and after that manner compos'd his Commentaries on the four Gospels, on the Acts of the Apostles, on *St. Paul's* Epistles, and on four of the lesser Prophets, viz. *Habakkuk*, *Jonas*, *Nabum* and *Hesekiel*.

These Commentaries were Printed in Latin at *Paris*, A. D. 1554. and at *Basil* in 1570. The Commentaries on the Gospels were Printed in Latin at *Antwerp* in 1564. in Greek at *Rome* in 1542. and 1568. and in Greek and Latin at *Paris* in 1562. The Commentaries on the Acts, were Printed in Greek and Latin at *Colen* in 1568. The Commentaries on *St. Paul's* Epistles, were Printed in Latin at *Rome* in 1469. at *Antwerp* in 1564. at *Colen* in 1531. and at *Paris* in 1552. as also in Greek and Latin at *London* in 1536. Lastly, The Commentaries on the

the four lesser Prophets were Printed at *Paris* in 1549. and 'tis reported that there is extant an entire Manuscript Commentary on all the lesser Prophets, in the Library of *Augsburg*; *Meursius* has publish'd 75 Letters by this Author in *Greek*, Printed at *Leyden* in 1617. which were afterward translated into *Latin* by *Marinerius*, and Printed at *Colen* in 1622. *Gretser* likewise set forth under *Theophylact's* Name, a Discourse of the Crofs, and Father *Pouftin* another Treatise, which is an Institution dedicated to *Constantin Porphyrogeneta*. *Joannes Vecus* has cited certain Passages of the same Arch-bishop, relating to the Procession of the Holy Ghost, against the *Latins*; and 'tis reported that there is to be seen in the Library of the Duke of *Bavaria*, a Manuscript Treatise by him, concerning the Differences between the *Greeks* and *Latins*, and a Discourse on the Emperor *Alexis Comnenus*. *Theophylact's* Commentaries are very useful for the Literal Explication of the Holy Scriptures.

NICETAS SERRON, a Deacon of the Church of *Constantinople*, and afterward Arch-bishop of *Heraclea*, Coremporary with *Theophylact*, wrote a Commentary on *St. Gregory Nazianzen's* Homilies, which is inserted in *Latin* among the Works of that Father: To him likewise is attributed a *Catena* on the Book of *Job*, Printed in *Latin* at *Venice* in 1587. and at *London* in 1637. which nevertheless may be rather appropriated to *Olympiodorus*, than to this Author; but 'tis probable that the Commentary on the Poems of *St. Gregory Nazianzen*, Printed at *Venice* in 1563. under the name of *Nicetas the Paphlagonian*, belongs to this *Nicetas of Heraclea*.

NICOLAS, Sirnam'd the *Grammarian*, chosen Patriarch of *Constantinople*, in the Year 1084. wrote a large Letter to the Emperor *Alexis Comnenus* to prove, That 'tis not lawful to take away Bishopricks from the *Metropolitans*. He likewise made certain Constitutions about Marriage, which are to be found with this Letter, in the Collection of the *Greek and Roman Law*.

PETER, Deacon and *Chartophylax* or Keeper of the Records of the Church of *Constantinople*, made, *A. D.* 1090. his brief Answers to certain Cases that were propos'd to him: They are in like manner compris'd in the Collection of the *Greek and Roman Law*.

Among all these Authors may be reckon'd, a certain Jew of *Africa*, nam'd *Samuel of Morocco*, converted to the Christian Religion; who compos'd a small Tract to prove, That the Messiah was come; in which he gives us to understand, that he wrote a thousand Years after the Destruction of the Temple of *Jerusalem*: This Piece was Printed at several times separately, and is extant in some Collections of Authors.

Nicetas Serron, Arch-bishop of Heraclea.

Nicolas the Grammarian, Patriarch of Constantinople. Peter Chartophylax, of the Church of Constantinople. Samuel of Morocco, a converted Jew.

CH A P. XIII.

Of the COUNCILS held in the Eleventh Century.

HAVING already given an Historical Account of divers Councils, treating of other Ecclesiastical Affairs transacted in this Century, we shall now proceed to do the same thing, in reference to those of which we have not hitherto had occasion to make mention.

The Councils of France.

I N the Year of our Lord, 1017. certain concealed Hereticks were discover'd, who spread abroad detestable Doctrins and committed no less infamous Actions; and this Discovery was first made by a *Norman Lord* nam'd *Arefastus*: He had a Clergy-man in his House, who going to *Orleans* to hold Conferences with the Learned of that City, met two other Clerks, one nam'd *Stephen*, Professor of School-Divinity in *St. Peter's Monastery*, and the other *Lisius*, Clerk of the Convent of *St. Croix*, who were then in great repute for their Learning and Piety. He Convers'd with them for some time, till they communicated their Errors to him, and afterward returning to *Normandy*, acquainted his Patron with their Tenets, who disclos'd the matter to Duke *Richard*. Whereupon the Duke gave notice of it to King *Robert*, and at the same time sent *Arefastus* with his Chaplain in order to discover and convict the Hereticks. *Arefastus* pass'd through *Chartres*, to know of *Fulbert* what Measures were most expedient to be taken in this Case; but not meeting with him, he consulted *Eorard*, a Doctor of Divinity and Prebend of the Church of *Chartres*, who advis'd him to give himself up to Prayer, to receive the Holy Communion, and to fortify himself every Day with the sign of the Crofs, before he enter'd into Conference with those Hereticks; not to contradict what he heard them say, and feigning to be their Disciple, to make a Discovery of all their Errors. He follow'd this Advice, and having associated himself with them

The Council of Orleans, 1017.

several

several times, was inform'd by them, " That they did not believe that JESUS CHRIST " was born of the Virgin Mary, nor that he died for the Salvation of Mankind, nor that " he was bury'd and rose again: And that they maintain'd, That Baptism did not procure " the remission of Sins; that the Consecration by the Priest did not constitute the Sacra- " ment of the Body and Blood of our Lord; and that it was unprofitable to make Prayers " to the Holy Martyrs and Confessors. Afterward *Arefastus* having interrogated them about the Salvation which they hop'd to be partakers of, they inform'd him, That at certain Hours of the Night, they were wont to meet together in a particular Place, every one being furnish'd with a Lamp, where after having invoc'd the Demons, they perpetrated infamous Villanies, and even burnt the Children born of their incestuous Copulations, whose Ashes they reserv'd to be given to sick Persons as a kind of *Viaticum*.

King *Robert* being arriv'd at *Orleans* with some Bishops, caus'd this Herd of Miscreants to be apprehended and *Arefastus* among them, by whose Testimony they were Convicted, and their Errors were refuted by the Bishops: But upon their refusal to abjure their Heresy, they were depriv'd of their Ecclesiastical Habits and all burnt in a House, except one single Clerk and a Nun, who were Converted. These Circumstances are thus related in an ancient History of the Council of *Orleans*, referr'd to by Father *Luke Dachery*, in the second Tome of his *Spicilegium*; and *Glaber* a Cotemporary Historian, relates them almost after the same manner as to the matter of Fact, except that he makes no mention of *Arefastus*; but he attributes to them some other Errors, viz. " That they deny'd the Holy Trinity, " affirm'd the World to be Eternal, and believ'd that sensual Pleasures are not to be punish'd " in the future State, and that good Works are unprofitable. This Author adds, That the Persons burnt upon that Account, were thirteen in Number.

The Synod of Arras, held in the Year, 1025.

The Synod
of Arras,
in 1025.

SOME time after there appear'd in *Flanders* another Sect of Hereticks, which was likewise Condemn'd in a Synod held at *Arras*, A. D. 1025. on the Festival of *Christmas*, by *Gerard* Bishop of *Cambray* and *Arras*; for both these Cities had then but one Bishop. *Gerard* residing some Days in the latter, News was brought him, that certain Persons were arriv'd from *Italy*, who introduc'd a new sort of Heresy, which ruin'd the Gospel Ordinances, and the Discipline of the Church; and that these Miscreants making profession of perfect Righteousness, gave it out, That that alone was sufficient for the Justification of a Person, and that there was no other Sacrament in the Church for the attaining of Salvation.

Upon this Report, *Gerard* caus'd a strict search to be made after those, who were suspected to be maintainers of this Heresy; insomuch, that they were apprehended by the Governor's Order, and even brought before the Bishop, who being taken up at that instant with other Affairs, after he had examin'd them for some time concerning their Doctrine, and perceiv'd them to be in an Error, caus'd them to be confin'd during three Days, and order'd a Fast to be kept the next Day, by the Clerks and Monks who were there present, that Almighty God might be implor'd to give Grace to those Miscreants to acknowledge their Errors. On the third Day, being *Sunday*, he held a Synod compos'd of the Abbots, Archdeacons, Monks and other Clergy, and caus'd the Prisoners to be brought forth in the presence of the People: Then, after having made a Speech to the Assembly, he demanded of the Prisoners, what their Doctrine was, and who were their Teachers: They reply'd, That they were the Disciples of an *Italian* nam'd *Gandulphus*, who had instructed them in the Commandments of the Gospel, and of the Apostles; that they receiv'd no other Scripture, but that they observ'd that very strictly. The Bishop having heard it reported, That they abhor'd Baptism; that they rejected the Sacrament of the Body and Blood of JESUS CHRIST; that they gave it out, that Penance was altogether unprofitable; that they despis'd the Churches; that they condemn'd lawful Marriages; that they did not acknowledge any Eminency in the Confessors; and that they affirm'd, That none ought to be honour'd except the Apostles and Martyrs; he thought fit to interrogate them, and to give them Instructions about those Points. As to the first, they own'd, " That their Master " had Taught them, That provided that they practis'd the Precepts of the Gospel; that " they renounced the Vanities of the World; that they did not follow their Passions; that " they got their Livelihood by the Labour of their Hands; that they did no injury to " any; and that they exercis'd Charity toward those, who were animated with the same " Zeal; it was not necessary to receive Baptism; that if the performance of these Duties " were neglected Baptism would be unprofitable, and that altho' 'twere granted that it had " some efficacy; yet it was now become altogether useless and of none effect for these three " Reasons, viz. 1. Upon account of the irregular Practices and Conversation of the Ministers. 2. Because the Sins which might have been remitted by Baptism, are committed " again by Professours during the whole Course of their Lives. 3. In regard that Infants " are Baptis'd, who have neither Faith nor free Will; who cannot desire Baptism, nor " know

" know what is meant by Faith or Free Will ; neither can the Profession of others avail them any thing.

The Bishop reply'd upon that Article, " That altho' JESUS CHRIST was perfectly Righteous, yet he condescended to receive Baptism from St. John ; That he instituted it for the regeneration and the remission of Sins ; That in this Sacrament the Holy Ghost operates invisibly in the Soul, what is done outwardly by the Water, on the Body : That altho' it be administer'd by worthy or unworthy Ministers, nevertheless it is always effectual ; because it is the Holy Ghost who Sanctifies, and the Iniquity of a Man cannot hinder the effect of the operation of God : That whilst the Minister outwardly sprinkles the Body, the Soul is inwardly purify'd by the operation of the Holy Ghost : That afterward Holy Unction is administer'd to the Infant, for its farther Sanctification after Baptism ; by reason that as Sin is remitted by Baptism, so Unction sanctifies the Person after Baptism : That the Imposition of Hands was also added, to procure the Descent of the Holy Ghost : That the necessity of Baptism is prov'd by the Doctrine of the Gospel and of the Apostles : That how Holy or Innocent soever, the Life of a Man may be, yet he cannot be Sav'd without receiving this Sacrament : That Baptism takes away both original and actual Sins, and re-establishes Man in the same State of Uprightness, in which he was created, altho' it does not render him immortal : That the Example of the Man Sick of the Palsy, whom our Saviour cur'd, having regard to the Faith of those Persons, who brought him into his Presence ; and that of the *Cananitishe* Woman, who by Faith obtain'd a Cure for her Daughter, give us to understand, that the Faith of those who present an Infant to be Baptis'd, may stand it in some stead. Lastly, he demanded of them, for what reason, they express'd so great contempt of the Sacraments of the Church, who were so punctual in observing the Ceremony of washing their Feet ? Neither does he insist less on the second Article, concerning the Mytery of the Eucharist, of which he explains the Effects, proving the real Presence of the Body and Blood of JESUS CHRIST, and answering the Objections that were made about the impossibility, that the same Body should be present in divers Places, to which purpose he relates a great number of Miracles.

These Hereticks being convinc'd by his Discourse, acknowledg'd their Error, and sued for a Pardon : The Bishop gave them some hopes of obtaining their Request, and proceeded to the other Points of Discipline, to which they had no regard, viz. those that related to the Churches, Altars, Sacred Orders, Unction, Exorcisms, Bells and Funeral Rites. After having vindicated the Customs of the Church as to these Matters, he endeavour'd to prove against them, the usefulness of Penance for the Living, and that of Prayer, good Works and Sacrifices for the Dead. He shews, " That lawful Marriages is not forbidden by the Ordinances of the Gospel : That the Confessours ought to be honour'd as well as the Martyrs : That the singing of Psalms is not only allow'd of, but also commendable : That a due Veneration ought to be had for the Cross, by referring that Worship to JESUS CHRIST : That the use and adoration of the Images of our Saviour, and of the Saints is profitable ; because the sight of them represents their Actions, and puts us in mind of their Vertues. He concludes with discoursing of the usefulness and distinctions of Sacred Orders, and about the necessity of the Grace of JESUS CHRIST.

Upon the conclusion of this Discourse, the Hereticks, who were present, declar'd, That they acknowledg'd the Truths, which the Bishop of *Avras* had explain'd to them ; inasmuch that a Form of a Confession of Faith contrary to the Errors which were refuted by that Prelate, was immediately drawn up and recited by him and the rest of the Clergy : Afterward they caus'd it to be explain'd in the Vulgar Tongue, by an Interpreter in favour of these Hereticks, who did not well understand the *Latin* : Then they approv'd and sign'd it, and were dismiss'd in Peace after having receiv'd Benediction from the Bishop. The said *Gerard* himself compil'd the Acts of this Synod, and Dedicated them to one of his neighbouring Bishops whose name is mark'd by the Letter *R* prefix'd at the beginning of the Epistle which he wrote to him, and who is apparently *Reginald of Liege*. These Acts were publish'd by Father *Luke Datchery*, in the thirteenth Tome of his *Spicilegium*, and may well be esteem'd as one of the finest Monuments of those times.

The Council of Bourges, held in the Year, 1031.

AIMO, Arch-bishop of *Bourges*, held a Council on the first day of November, A. D. 1031. The Council in that City, in which assisted the Bishops of *Puy en Velay*, *Clermont*, *Alby*, *Cahors* and of *Bourges* *Mande*, with the Abbot of *Micy* and several others. Pope *John's* 18th Letter was read concerning the Affair of St. *Martial's* Apostleship ; proper means were sought for, to put a stop to the Civil Wars and to establish Peace in the Kingdom, and the following Constitutions were rectify'd.

The First ordains, That the Commemoration of St. *Martial* shall be made among the Apostles, and not among the Confessors.

The Second, That the Priest shall not keep the Body of Jesus Christ, consecrated under the same Hosts longer, than from one Sunday to another.

The Third imports, That the Bishops shall not receive any Presents upon account of Ordinations, nor even their Officers, who were wont to take somewhat for Registering the Names of those Persons, who were propos'd for Ordination.

The Fourth, That none shall obtain an Arch-deaconry, who is not a Deacon.

The Fifth, That Priests, who cohabit with their Wives, shall only be Readers or Chanters for the future; and that Deacons and Sub-deacons shall not be suffer'd to keep either Wives or Concubines.

The Sixth, That the Bishops shall oblige them to take an Oath to that purpose, at their Ordination.

The Seventh enjoins, That all those who are employ'd in the Ministerial Functions, shall have Ecclesiastical Tonsure; that is to say, their Beards shav'd, and the Crown made on their Heads.

The Eighth, That the Sons of Deacons and Sub-deacons, shall not be admitted into the Clergy.

The Ninth, That Slaves shall not be ordain'd Clerks, till they have obtain'd Freedom of their Masters.

The Tenth, That such Persons shall not be look'd upon as the Sons of Clergy-men, as were born after their Fathers quitted the Ecclesiastical State, and return'd to that of Laicks.

The Eleventh, That the Bishops shall declare at the time of Ordination, that they excommunicate those who shall presume to present to them any Sons of Clergy-men or Slaves to be ordain'd, and that Persons under such Circumstances, who have got their Ordination by surprise, shall be depos'd.

The Twelfth, That nothing shall be exacted for the Administration of Baptism and Penance, nor for burying the Dead; nevertheless that it shall be permitted to receive whatever the Faithful shall think fit to bestow Voluntarily upon those Occasions.

The Thirteenth orders, That the Priests shall have the Offerings, and the Funeral Torches, which are presented to them, but that the Paschal-Taper shall remain to give Light to the Altar.

The Fourteenth, That Linnen Cloths which have serv'd to cover dead Bodies, shall not be laid on the Altar.

The Fifteenth, That no publick Meetings shall be held on Sundays for the Management of Secular Affairs, unless they be call'd to perform Works of Charity, to oppose the Insults of Enemies, in case of danger, or to transact Business upon some other emergent Occasion.

The Sixteenth ordains, That those Persons who leave their Wives, except upon account of Adultery, shall not marry others as long as the former are living, nor the Women other Husbands in the like Cases.

The Seventeenth, That no Man shall take to Wife a Relation to the sixth or seventh Degree of Consanguinity.

The Eighteenth, That none in like manner shall be permitted to Marry his Kinsman's Wife.

The Nineteenth, That no Man shall give his Daughter in Marriage to any Priest, Deacon or Sub-deacon, nor to their Sons.

The Twentieth, That none shall Marry their Daughters.

The Twenty first imports, That Lay-men shall not enjoy Ecclesiastical Benefices.

The Twenty second, That Laicks shall not put Priests in their Churches without the approbation of the Bishop.

The Twenty third, That those Ecclesiastical Persons, who renounce their Clerkship or Ministerial Functions, shall be separated from the rest of the Clergy.

The Twenty fourth, That Monks, who quit their Habit, shall be depriv'd of the Communion of the Church, till they have resum'd it; and if the Abbots or Monks refuse to readmit them, they shall reside with the Clerks in Churches or in other Monasteries, wearing the Habit of Monks and observing the Monastick Rule.

The Twenty fifth, That neither the Canons nor Monks shall pass from one Church or from one Monastery to another, without a License from the Bishop or Abbot.

After the Session of this Synod, *Aimo* made a Declaration, That *St. Martial* should be stil'd an Apostle in all the Church-Offices.

The Council of Limoges held in the Year, 1031.

The Council of Limoges in 1031.

THE same Question was debated at large in the Council of *Limoges*, assembled eighteen days after in the Church of that City, where the greatest part of the Prelates who had assisted in the Council of *Bourges*, were present, with *Fourdain* Bishop of *Limoges*, *Isambert* of *Poitiers*, *Arnold* of *Perigueux*, *Rohon* of *Angoulesme* and some others. There were only two Sessions, *viz.* the first on the 18th day of *November*, and the other on the 19th. In the former after many Debates, the Apostolical Dignity was confirm'd to *St. Martial*.

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In the second, after having observ'd, that different Customs might be in use in several Churches, the Constitutions made in the Council of *Bouges* were read; and the second concerning the renewing of the Host every Sunday was alter'd, because 'twas judg'd sufficient that they should be renew'd Twelve times a Year. Afterward the Affair of the Abbey of *Beaulieu* was propos'd, which was possess'd by a secular Abbot: He was Summon'd to the Synod, and after he had consented that it should be reform'd according to the Rule, 'twas ordain'd that the Bishop of *Limoges* should place a regular Abbot therein, before the Festival of *Christmas*. This gave occasion to treat of the Monastick Regularity in the Council: The Bishop of *Limoges* was very well satisfied with the Conduct of the Abbots and Monks of his Diocese, and only complain'd of one Abbot, who had suffer'd a certain Vicount, excommunicated by the Bishop and deceased without Absolution, to be interr'd in his Church: The Abbot vindicated himself; alledging, That it was done without his Knowledge by the Souldiers of that Vicount, who bury'd him themselves; but that as soon as he was inform'd of the Matter of Fact, he caus'd his Corps to be dug up, and to be laid without the consecrated Ground. The Bishop of *Cahors* related an Accident of the like nature, which happen'd in his Diocese. Then the Prelates of the Council proceeded to find out Means to oblige the great Lords and Noblemen to make Peace one with another, and Excommunication and Suspension from Divine Service were propos'd to that end. The Monks of *St. Martial* had their Custom confirm'd of Administ'ring Baptism on the Festivals of *Easter* and *Whitsuntide*; and the Abbots had a Privilege granted them to have a Chaplain and three Deacons assisting at their Celebration of Mass, on the solemn Festivals: The Canons against incontinent Clergy-men and Simoniack Practices were reviv'd; and the time of Ordination was fix'd on the four *Ember-Weeks*. Upon a Remonstrance, that divers Persons excommunicated by their Bishops for notorious Crimes, went to *Rome* and receiv'd Absolution from the Pope; the Bishop of *Puy en Velay* reported, that some Years ago, the Count of *Clermont* being excommunicated by the Bishop, for leaving his lawful Wife to Marry another, made a Journey to the Court of *Rome*, where he obtain'd Absolution of the Pope, who had no notice of the Sentence of Excommunication pass'd against him: That the Bishop having made a Complaint, the Pope return'd for Antwer, That he ought to blame himself for what had happen'd, by reason that he never gave him any Information that the Count was excommunicated; the Pope added, That if he had known it, he would have confirm'd the Bishop's Sentence, because he makes Profession to assist his Brethren in every thing, and not to oppose them; that he should be very sorry, to hear of any Schism or Mis-understanding between him and them; and that therefore he abrogated and made void the Penance and Absolution, which he had granted to that excommunicated Person, by whom he was surpriz'd, and who ought to expect nothing but a Curse, till he has made Satisfaction and has been duely absolv'd by his Diocesan.

This Narrative makes it appear, That these sorts of Absolutions were often surreptitiously got of the Popes, as it may be further evinc'd from another Passage of the like nature, which happen'd at *Angouleme*; where a certain excommunicated Person, who could not obtain Absolution, by reason that he was unwilling to make Satisfaction, presented to his Bishop a Letter from the Pope, in which he intreated him to admit the said Person to the Penance which he had enjoy'd: The Bishop, without being surpriz'd, reply'd, That he did not believe that that Order came from the Pope, and that it should not be serviceable to the Offender, who should remain under the Sentence of Excommunication, till he had accepted of and done the Penance, that should be impos'd on him by himself or by his Arch-deacon by his Order. Upon these considerations, the Bishops unanimously declar'd, That the Pope had indeed a Right to confirm, augment or diminish the Penance enjoy'd an Offender by his Diocesan, or even to impose it on those, whom the Bishops should nominate for that purpose; but that he had no Power either to impose Penance or to grant Absolution, in respect of an excommunicated Person, without consulting the Diocesan. And that it was his Office, rather to confirm than to disannul the Sentences of the other Bishops; in regard that if the Members ought to follow their Head, the Head also ought to take care not to oppress the Members: The Acts of this Council are very large, and contain a great number of Matters of Fact, Authorities and Arguments, relating to the Affair of *St. Martial*, which are of no very great Moment.

Divers Councils held in France, A. D. 1040.

MANY other Councils were conven'd at the same time in divers Provinces of France, particularly in *Aquitaine*, *Burgundy* and *Lyonnais* for the re-establing of Peace and Church-Discipline. Effectual Means were chiefly sought for therein, to put a stop to the Civil Wars, publick Robberies and Outrages that were committed, more especially in reference to the Church-Revenues and Clergy. It was ordain'd in all these Councils, that the People should abstain from eating Flesh on *Fridays* and *Saturdays*, and from drinking Wine on *Fridays*; that those who were desirous to be exempted, for some lawful Cause, should be oblig'd to maintain their indigent Persons on those days; and that in consideration of this Abstinence,

Divers Councils held in France, in 1040.

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Offenders

Offenders should be discharge'd from other Pennances, provided that they bound themselves by an Oath to observe it. However some Bishops oppos'd this Constitution, and among others Gerard Bishop of *Cambray*, who maintain'd, That that Yoke ought not to be laid equally on all People, because there were some who were not able to undergo it, by reason of the weakness of their Bodies; neither perhaps did their Transgressions deserve so severe a Chastisement, and there were others, in respect of whom, this Satisfaction is not proportioned to the heinousness of their Offences: That it were more expedient to follow the Canonical Rules in the imposing of Pennances; and that much less ought the People to be constrain'd by an Oath to observe this Abstinence; since that were by such means to expose them not only to the hazard of breaking a Commandment, but also of incurring Perjury. The same Prelate did not think fit that the Bishops should be concern'd in Military Affairs, and the bearing of Arms; saying, *That it is the Province of Kings to take cognizance of these matters, and not that of Clergy-men.*

'Tis a thing very observable, that a great number of Bodies of Saints and abundance of Relicks were brought into those Councils, and that 'twas generally believ'd, that many Miracles were wrought therein: There were also held at the same time divers other particular Councils, either for the dedicating of Churches, or for the granting of Privileges to Monasteries, or for the determining of private differences among the Bishops, about the limits of their Diocesses, or to put an end to other Contests, which are mention'd by the Writers of that Time, but do not deserve to be insist'd upon in this Place.

The Council of Rheims held in the Year, 1049.

The Council of Rheims in 1049. HERIMAR, Abbot of St. Remy at Rheims, having invited over Leo IX. to consecrate his new Church, that Pope arriv'd there in the Month of October A.D. 1049. accompanied with the Arch-bishops of *Trier*, *Lyons* and *Bezançon*, and the Bishop of *Porto*, and after having perform'd the Ceremony, and that of the Translation of the Body of St. Remy to this new Church, he held a Council therein, which continu'd during some Days: It was compos'd of the Arch-bishops of *Rheims*, *Trier*, *Lyons* and *Bezançon*; of the Bishops of *Seis-fons*, *Terouane*, *Senlis*, *Mets*, *Langres*, *Coutances*, *Lisieux*, *Bayeux*, *Auranches*, *Verdun*, *Nevers*, *Angers*, *Nantes* and *Porto*, and of a Bishop of *England*, with divers Abbots and other Clergy-men, to the number of Fifty. Peter Deacon of the Church of *Rome* open'd the Council, declaring, *That it was requisite to treat about the reformation of many Abuses which had crept into the Churches of France, particularly Simony, the seizing of Churches by Laicks, forbidden Marriages, the Apostacy of Clerks and Monks, &c.* But above all things, he admonish'd the Bishops to declare under pain of an *Anathema*, whether they were ordain'd for Money or otherwise: The Arch-bishops of *Trier*, *Lyons* and *Bezançon*, protested that they were not, but the Metropolitan of *Rheims* desired time to return an Answer: Among the Bishops there were only Four, who were not able to clear themselves, viz. those of *Langres*, *Nevers*, *Coutances* and *Nantes*. The Abbots being ask'd the same Question, many of them protested themselves innocent, and others own'd their Fault by their silence. The Abbots of *Poitiers* was accused of Incontinency by the Bishop of *Langres*, and not having sufficiently clear'd himself, was depos'd. In the end of this Session, it was prohibited under the penalty of an *Anathema* to attribute the Title of Universal Primate of the Church to any but the Bishop of *Rome*.

The next Day, the Arch-bishop of *Rheims* after having had a private Conference with the Pope and some other Prelates, entreated the Bishop of *Senlis* to speak in his favour, who accordingly declar'd that the Arch-bishop was not guilty of Simony; but the Pope order'd that he should clear himself by Oath; whereupon he sued for longer time, which was granted, on condition that he should appear in a Council to be held at *Rome* in the middle of *April* in the following Year. The determination of the Cause that was depending between that Arch-bishop and the Bishop of *Toul*, about the Abbey of *Monstier-Randy*, was refer'd to the next Day. Afterward certain Clerks of the Church of *Tours*, brought an Accusation against the Bishop of *Dol* for assuming the Quality of Arch-bishop, and withdrawing himself with the seven Bishops of *Bretagne* from the Jurisdiction of the Metropolitan of *Tours*: It was order'd that he should be summon'd to the Council of *Rome*, in the Month of *April* following. Then the Bishop of *Langres* was accused of Simony, of bearing Arms and committing Murders, of tyrannizing over his Clergy, and of perpetrating other more notorious Crimes: One of his Clerks depos'd that the said Bishop took away his Wife, whom he had whilst he was as yet a Lay-man, and after having abus'd her, made her a Nun: A certain Priest gave in evidence, that he caus'd him to be kept in Custody under a Guard and to endure much hardship, on purpose to extort Money from him. The Bishop of *Langres* demanded Counsel, and made application to the Arch-bishops of *Lyons* and *Bezançon*: The latter going about to plead for him, falter'd in his Speech, and the other acknowledg'd, that the Bishop had expos'd the sacred Orders to Sale, and exacted a Sum of Money of that Priest, but deny'd that he caus'd him to be misus'd.

On the third Day, the Bishop of *Langres* not daring to appear, and being summon'd thrice, and fought for to no purpose, was at last excommunicated. The Bishop of *Nevers* own'd, that his Relations had given a Sum of Money for his Bishoprick, but that he was altogether ignorant of what they had done; nevertheless he declar'd, that he design'd to leave it, and even at the same time laid down his Crozier-Staff at the Pope's Feet, who caus'd him to take it up again, after he had taken an Oath, that that Money was paid without his knowledge. Then an ancient Copy of a Privilege granted to the Church of *Rheims* was read, which made it appear, that the Abbey of *Monfieur Rands* belong'd to its Jurisdiction, and it was accordingly adjudg'd to that Church. The Bishop of *Comances* confess'd, that his Brother had laid out a Sum of Money to get him advanc'd to the Episcopal Dignity; but having taken an Oath, that it was done without his knowledge, he was declar'd innocent. The Bishop of *Nantes* was not so favourably treated; for having own'd that he succeeded his Father in his Bishoprick, after having disburs'd a certain Sum of Money, he was depos'd, and only permitted to exercise the Office of a Priest. Lastly, a Sentence of Excommunication was denounc'd against the Prelats who were summon'd to this Council but did not appear, and the following Constitutions were agreed upon, viz.

1. That none shall be promoted to Ecclesiastical Dignities, but by the election of the Clergy and People.
2. That none shall buy or make Sale of the Sacred Orders, Ecclesiastical Offices or Altars.
3. That Laicks shall not retain Spiritual Livings.
4. That none but the Bishop or some Person deputed by him shall be empower'd to levy any Sums of Money within the Parishes of the Churches.
5. That nothing shall be exacted for Burying the Dead, or for administering the Sacraments of Baptism and the Lord's Supper.
6. That Clergy-men shall not bear Arms, nor go on Warfare.
7. That no Clerk nor Lay-man shall lend Money upon use.
8. That the Monks and Clerks shall not quit their Profession.
9. That none shall offer violence to Clergy-men as they are Travelling.
10. That there shall not be suffer'd any manner of oppression of the Poor.
11. That no Man shall take to Wife any of his near Relations.
12. That it should be prohibited to leave a lawful Wife, in order to marry another.

Lastly, all those Persons were excommunicated, who should protect or hold correspondence with the new Hereticks of *France*, the Sodomites and certain Lords, who had contracted forbidden Marriages and assaulted some Bishops and other Clergy-men.

The Council of Tours, held in the Year, 1060.

THE Custom being now introduc'd that the Councils for the reformation of Church-discipline, should be held in the presence or by the authority of the Legats of the See of *Rome*; *Stephen* Cardinal and Legat of Pope *Nicolas II.* call'd one *A. D. 1060.* at *Tours*, in which it was ordain'd, *The Council of Tours in 1060.*

1. That all those Persons who give Money for any Ecclesiastical Dignity, shall be depriv'd of it for ever.
2. That if any Bishop or Patron confer Benefices for Money, the Clerks shall be allow'd to oppose their Proceedings and to have recourse to the Arbitration of the neighbouring Bishops; nay, even to Appeal from them to the See of *Rome*.
3. That no new Benefice can be sold, nor any Church-Revenues alienated.
4. That none shall purchase any Spiritual Livings of Lay-men.
5. That the same Person cannot enjoy two Benefices in different Churches.
6. That the Bishops, Priests and Deacons, who knowing the Prohibition made by Pope *Nicolas*, do not forbear the Exercise of their Ministerial Functions, when they have been engag'd in a scandalous Conversation with Women, or who shall refuse to desist for the future, after having receiv'd information of that Prohibition, shall be depos'd without a possibility of restoration.
7. That Clergy-men, who bear Arms, shall be depriv'd of their Benefices and Dignities.
8. That Laicks, who presume to sell or dispose of the Church-Revenues shall be excommunicated.
9. That those Men who marry their Kinswomen, or those Women who keep an unchast Correspondence with their Kinsmen, and refuse to leave them, or to do Penance, shall be excluded from the Communion of the Faithful and turn'd out of the Church.
10. That those Monks who quit the Monastick State, shall likewise be separated from the Communion of the Church as Apostates.

The Council of Soissons, held in the Year, 1092.

ROSCELIN, a Clerk of the Church of *Compiègne*, and a very able Logician, gave it out in the end of the Eleventh Century, That the three Divine Persons of the Holy Trinity were three Things: This Opinion was condemn'd in a Council held at *Soissons*, *A. D. 1092.* *The Council of Soissons in 1092.*

Roscelin der Raynold Arch-bishop of Rheims, and confuted by St. Anselm, by Ives of Chartres, and even by Abaelard, who is reputed to have been his Pupil. Roscelin was oblig'd to make an abjuration of his Error in that Council, but afterward he did not forbear to maintain it obstinately, and for that reason was banish'd from France and England. THEOBALD, a Clerk of the Church of Etampes likewise wrote a Letter against him, on another Subject, viz. to shew, That the Sons of Priests may be admitted into the Clergy.

Thicobald
a Clerk of
the Church
of Etam-
pes.

Divers Councils held in Normandy.

The Council of Rouen, conven'd, A. D. 1050.

The Coun-
cil of
Rouen, in
1050.

MAUGIER, Arch-bishop of Rouen, held a Council in that City, A. D. 1050. with Hugh Bishop of Eureux and Robert of Coutances, in which he drew up a Letter directed to the Bishops and Faithful of his Province, containing the following Constitutions, viz.

1. That the Articles of Faith, compris'd in the Creed of the Catholick and Apostolick Church, ought to be firmly adher'd to.
2. That no Presents shall be made to Princes, nor to their Officers for the obtaining of Bishopricks.
3. That the Bishops shall not cover to be translated from one See to another, out of a Principle of Ambition.
4. That the Monks shall not cause themselves to be made Abbots for Mony.
5. That one Bishop shall not dispossess another, nor one Abbot another.
6. That the Bishops shall not exact any thing for Ordinations.
7. That their Officers, that is to say, their Arch-deacons or Secretaries shall not in like manner demand any thing upon that account.
8. That no Person shall be ordain'd who is not of a competent Age, and who has not made a sufficient progress in Learning.
9. That a Bishop shall not ordain a Clerk of another Diocess without the permission of his Diocesan.
10. That the Bishops shall not bestow the Revenues, Lands and Benefices of the Clergy on Laicks.
- 11, 12 and 13. That Clergy-men shall not endeavour to supplant one another.
- 14, 15 and 16. That nothing shall be exacted for the Holy Chrism, nor for the Consecration of Churches, nor for the Administration of Baptism.
17. That on the eight days, during which new Baptized Persons wear the † Albe, they shall be oblig'd only to offer their Wax-Tapers and the Linnen with which their Heads were cover'd, by reason of the Holy Chrism.
18. That the Penance impos'd on Offenders, shall neither be augmented nor diminish'd for Money.
19. That the new Baptized Persons shall spend eight days in wearing the Albes, and holding lighted Tapers in the Church, where they were baptized.

† A sort of
Vestments
worn by
Popish
Priests.

The Council of Lisieux, held A. D. 1055. and that of Rouen in 1063.

The Coun-
cil of
Lisieux in
1055.

THE Arch-bishop of Rouen, under whom the preceding Council was held, was depos'd, A. D. 1055. in another Council conven'd at Lisieux, in the presence of Stephen Bishop of Sion in Switserland, the Pope's Legat, which consisted of the Bishops of that Province. He was accus'd of having robb'd his Church, of consuming its Revenues in unprofitable Expenses, and of dissipating part of them to Largesses only to satisfy his Ambition: He was also suspected to be guilty of infamous Crimes, and was censur'd for not shewing a due Respect to the See of Rome: He was apparently culpable, but that which chiefly brought upon him this Condemnation, was the Displeasure of Duke William his Nephew, who was incens'd against him, because he had excommunicated that Prince upon account of his Marriage with the Princess Mathilda his Kinswoman, the Daughter of Baldwin Count of Flanders, and favour'd the Party of Duke Argues his Brother: Therefore the Duke banish'd him immediately after his Condemnation, to the Isle of Guernsey, and caus'd Maurillus, a Monk of Fecamp, to be substituted in his room. The latter was zealous in endeavouring to re-establish the Church-Discipline and to reform the Corruption of Manners: To which purpose he call'd divers Synods, and made some Constitutions. In that which was held by him at Rouen, A. D. 1063. for the Dedication of the Cathedral Church, the building of which was compleated at that time, he publish'd a Confession of Faith against Berenger's erroneous Opinion, of which we have made mention elsewhere.

The Coun-
cil of
Rouen, in
1063.

The

The Council of Rouen held, A. D. 1072.

MAURILLUS, dying A. D. 1069. Duke William caus'd John de Bayeux, Bishop of Avranches, to be chosen to supply his Place, and sent Lanfranc on purpose to Rome, to get that Election confirm'd by the Pope. This Arch-bishop held a Council at Rouen in 1072. The Council of Constantinople, Ephesus and Chalcedon, they set forth Twenty four Canons, relating to Church-Discipline. Rouen, in 1072.

The First imports, That the Bishop shall perform the Consecration of the Holy Chrism and of the Oils, after the Hour of † None, having at least twelve Priests for his Assistants.

The Second, That the Arch-deacons shall not content themselves, only with receiving some few Drops of the Chrism and consecrated Oil, to be mixt with the other Oil; as it is commonly practis'd in some Places by an Abuse, but that they shall present all their Chrism and Oil to the Bishop to be consecrated by him. † One of the Popish Canonical Hours.

The Third, That the Deans, being clothed with Albes, shall distribute the Chrism and consecrated Oil with Reverence, and keep them in well stop't Vessels.

The Fourth ordains, That none shall celebrate Mass without the Communion.

The Fifth, That the Priests shall remain Fasting and Cloath'd with the Albe and Stole, when they go about to administer Baptism, unless in Case of necessity.

The Sixth, That the Viaticum or Holy Water, shall not be kept above eight days; and that Hosts already consecrated, shall not be consecrated a second time.

The Seventh, That to confer Confirmation, 'tis requisite that the Bishop and those Persons who receive it should be Fasting, and that Tapers be lighted.

The Eighth, That sacred Orders shall be conferr'd in the Evening on Saturdays or Sunday Morning, if Saturday's Fast were not broken.

The Ninth, That the Fasts shall be exactly observ'd during the Ember-Weeks.

The Tenth, That Clerks who have caus'd themselves to be ordain'd by surprize, shall be depos'd.

The Eleventh, That those who have receiv'd Crowns with Benediction, and presume to quit them, shall be excommunicated, till they have made Satisfaction; and that Clerks who are desirous to be ordain'd, shall repair to the Bishop on Fridays for that purpose.

The Twelfth enjoyns, That vagabond Monks, or such as have been turn'd out of their Monastery for some Misdeameanour, shall be constrain'd by the Bishop's Authority to return to them; but if the Abbots refuse to re-admit those whom they have expell'd, they shall be oblig'd to give them Alms, and to maintain them.

The Thirteenth, That no Merchandise shall be made of Spiritual Livings.

The Fourteenth, That no Marriages shall be solemniz'd privately, nor after Meals; but that the Bride-groom and Bride being Fasting, shall be bless'd by a Priest in like manner Fasting; and that before he proceed to marry them, enquiry shall be made, whether the Parties be not Relations in the seventh Degree of Consanguinity.

The Fifteenth declares, That Priests, Deacons and Sub-deacons, who are marry'd, cannot enjoy any Church-Revenues, nor dispose of them themselves, or by others.

The Sixteenth, That a Man cannot marry a Widow, with whom he is suspected to have convers'd scandalously, in her Husband's Life-time.

The Seventeenth, That a Man, whose Wife is vail'd a Nun, cannot take another, as long as she is living.

The Eighteenth, That a Woman cannot marry again, till she be certainly assur'd of her Husband's Death.

The Nineteenth orders, That Clerks who have committed enormous and publick Sins, shall not be restor'd to their Dignities, till after a long course of Penance.

The Twentieth, That if any Clergy-man be guilty of a Crime, for which he ought to be depos'd, his Diocesan shall summon such a number of his Colleagues, as is requir'd by the Canons; that is to say, six for the deposing of a Priest, and three for that of a Deacon; and that those who cannot assist in Person, shall be permitted to send their Deputies to supply their Place.

The Twenty first, That during the time of Lent, none shall take any Repast before the * Hour of None.

The Twenty second, That on Saturday the Vigil of Easter-Festival, the Office shall not be begun before the Hour of None, by reason that it is the Nocturnal Office, which belongs to cal. * One of the Canonical Hours.

The Twenty third, That if any Festival happens to fall on a day, when it cannot be celebrated, it shall be transferr'd to another within the Octave.

The Twenty fourth, That the solemn and general Baptism of adult Persons, shall be administered only at Easter and Whitsontide, and not even on the Festival of the Epiphany, unless in Case of necessity; but as for Infants, they may be Baptiz'd at all times.

A Quarrel
between
the Arch-
bishop of
Rouen,
and the
Monks of
St. Ouen.

In the following Year, there happen'd a notable Quarrel between *John de Bayeux* the Arch-bishop, and the Monks of the Abbey of *St. Ouen* at *Rouen*: It was a Customary thing for the Metropolitan of that City, to celebrate a solemn Mass in their Church on the Patron's Festival: Arch-bishop *John* having made them stay somewhat longer than ordinary, they began the Office without him; but he arriv'd when the Hymn call'd *Gloria in excelsis* was ended; and being incens'd, because they did not wait for him, he excommunicated all the Monks, caus'd the divine Service to cease, and the Abbot of *Sees*, who was officiating, to depart from the Altar. By this means a great Tumult was rais'd, during which one of the Monks or one of their Servants got up into the Steeple, rung the Alarm-bell, and cry'd out from the top of the Tower, That the Arch-bishop was come to take away the Relicks of *St. Ouen*: Whereupon the People were gather'd together; some with Hatches, and others with Staves; ran in crowds to the Church; and broke in furiously; whilst others climb'd upon the Vaults: The Arch-bishop terrify'd with the danger, retir'd toward the Church-doors, caus'd them to be shut, and made a Rampart of Seats and Benches against those who were in the Church. In the mean while his Attendants fell foul upon the Monks with Candelsticks and Staves, and the Monks on the other side, defended themselves as resolutely; till at last the Sheriff of the City being inform'd of this Tumult and of the danger, to which the Arch-bishop was expos'd, came with his Guards and rescu'd him out of the Hands of the Rabble: The latter immediately wrote to King *William* about the Affair, and the Monks did the like on their side. This Prince order'd, that the Arch-bishop should reconcile the Church, and upon his refusal, caus'd it to be done by the Bishop of *Avanches*; nevertheless, to give Satisfaction to the Arch-bishop, some of the Monks were put into Prison, and others were dispers'd in divers Monasteries.

The Council of Rouen, held, A. D. 1074.

The Council of
Rouen, in
1074.

IN the Year 1074. the same Arch-bishop *John*, held another Council at *Rouen* with his Suffragans, in which he publish'd Fourteen Canons.

The First imports, That to extirpate Simony, 'tis forbidden to buy or sell any sort of Benefice, whether it be an Abbey, Arch-deaconry, Deanery or Cure of Souls, and to exact any thing for admission into Orders.

The Second, That Abbéys shall only be bestow'd on those who are well vers'd in Matters of Church-Discipline, by the means of a continu'd practice of it for several Years.

The Third, That the ancient Constitution shall be observ'd, which prohibits to entertain any Clerk, without a Letter of recommendation from his Diocesan.

The Fourth, That several Orders shall not be receiv'd on the same day.

The Fifth, That the Sub-deacons, Deacons and Priests, shall not be ordain'd but upon making a solemn Profession, according to the Injunctions of the Council of *Toledo*.

The Sixth, That Monks or Nuns, who have fallen into any publick notorious Enormity, shall be excluded for ever from the exercise of their Functions.

The Seventh enjoyns, That the Monks and Nuns take care exactly to observe *St. Benedict's Rule*.

The Eighth, That Clergy-men who are ordain'd, shall be instructed in those things which are express'd in the Eighth Canon of the Eighth Council of *Toledo*.

The Ninth, That Christian Burial shall not be deny'd those Persons who die suddenly, if they do not actually lie under the guilt of some notorious Crime: nor to Women with Child, or newly brought to Bed.

The Tenth, That no Credit shall be given to the Depositions of those Persons, who under a colour of a scruple of Conscience, declare that they have had to do with the Sisters or Relations of their Wives, to have a pretence to leave them, unless they bring sufficient Proof of the Matter of Fact.

The Eleventh, That they shall likewise be oblig'd to the same thing, who give it out that they did not receive all the inferior Orders, when they were ordain'd Priests, on purpose to get an opportunity to quit the Sacerdotal Functions.

The Twelfth, That Clergy-men degraded for their Misdeameanours, shall not have the liberty to lead a secular Life, as Laicks.

The Thirteenth, That those Persons whose Marriage is declar'd Null, because it was contracted with near Relations, shall live continently till they be married to others.

The Fourteenth, That the Christians shall not have any *Jews* for their Slaves, nor any *Jewish* Women for their Nurses.

Some time after, this Arch-bishop of *Rouen* falling Sick of a Palfey, King *William* the Conqueror demanded a License of *Gregory VII.* to substitute another Clerk in his room. This Pope gave orders to *Hubert* Sub-deacon of the Church of *Rome* his Legat, with the Bishops and Abbots of the Province, and the Clergy of the City of *Rouen*, to enquire whether *John de Bayeux* their Metropolitan were really capable any longer to perform the Episcopal Functions, and in case it appear'd so, that they should exhort him to consent to the Election of another Arch-

Arch-bishop; but if his Distemper hindred him from giving such Consent, they might proceed to the Choice of a Person worthy of being advanc'd to that Dignity. Upon mature deliberation, *John* being found incapable was oblig'd to make a Resignation in due form, and retir'd to one of his Country-Houses: The King caus'd *William* Abbot of *St. Stephen* at *Caen*, the Son of *Radbod* Bishop of *Sees* to be chosen to supply his place. Pope *Gregory* disapprov'd this Election, because he was the Son of a Priest; but notwithstanding his Prohibition, *William* was ordain'd, *A. D.* 1079. whilst *John* was as yet living, who died some time after.

The Council of Lillebonne, held, A. D. 1080.

WILLIAM I. caus'd the Conquerour, King of *England* and Duke of *Normandy*, caus'd a Council of the Prelats of *Normandy* to be held at *Lillebonne* in his presence, *A. D.* 1080. *William* Arch-bishop of *Rouen* presided in this Synod, and divers Constitutions were made therein, against those who married their Relations; against Clergy-men, who had Wives; to prohibit Simoniack Practices and Exactions for the performance of Ecclesiastical Functions; concerning the restitution of Revenues usurp'd from the Churches; the Rights of Bishops and Arch-deacons; the maintenance of Priests to serve the Churches that belong to Monks; and about the Punishments to be inflicted on Criminals and the Infringers of the Ecclesiastical and Civil Laws.

The Councils of the Province of Aquitaine.

The Council of Narbonne, held in the Year, 1054.

GEFFREY, Arch-bishop of *Narbonne* held in that City, *A. D.* 1054. a Council consisting of ten Bishops, and made a large Ordinance concerning the Laws of Peace and Truce; in which he marks the Days on which it is forbidden to make War, as also the Persons and Goods that ought to be free from Injults, even in the time of War, who are more especially Clergy-men, Husband-men and Merchants; with the Effects belonging to their respective Qualities,

The Council of Toulouse, held, A. D. 1056.

POPE *Victor* II. having given Orders to *Rambaldus* Arch-bishop of *Arles*, and to *Pontius* Arch-bishop of *Aix*, his Vicars, to call a Council for the extirpation of *Simony*, and the restoration of Ecclesiastical Discipline: They met together, *A. D.* 1054. at *Toulouse*, with the Arch-bishop of *Narbonne*, and divers other Bishops of *France*, and drew up thirteen Canons.

In the First it is Decreed, That those Persons who receive Ordination for Money, shall be degraded from their Dignity, as well as they who ordain'd them.

In the Second, That a Bishop, Abbot or Priest shall not be ordain'd till the Age of thirty Years, nor a Deacon till he has attain'd to that of Twenty five.

In the Third, That nothing shall be taken for the Dedication of Churches.

In the Fourth, That nothing shall be given to obtain Ecclesiastical Benefices.

In the Fifth, That they who turn Monks with a design to get the Government of an Abbey, shall never be promoted to that Dignity.

In the Sixth, That the Abbots shall govern their Monks according to *St. Benedict's* Rule, and that they shall not suffer them to enjoy any private Estate, nor to hold a Provostship or Superiority without their consent.

The Seventh enjoyns Priests and Deacons to lead a single Life.

The Eighth, That Lay-men shall not have any Spiritual Livings.

The Ninth, That the Estates and Goods of deceased Persons shall not be pillag'd, but that they shall be dispos'd of, according to their last Will and Testament.

The Tenth ordains, That the Churches shall be oblig'd to pay the accustomed Duties to the Episcopal See, and that those that do not pay any, shall allot the third part of their Tithes and the Oblations, for the use of the Bishops and Clerks.

The Eleventh, That in the Churches which belong to the Jurisdiction of Noble-men, the third part of the Tithes, and the Offerings shall be reserv'd for the Priests and Clerks, who officiate therein.

The Twelfth denounces a Sentence of Excommunication against Adulterers and incestuous Persons, as also against those who are found guilty of Perjury.

The Thirteenth orders the like Sentence to pass upon those who hold Correspondence or Converse with excommunicated Persons, unless to reprove or admonish them.

The

The Councils of Germany.

The Council of Dortmund, held in the Year, 1005.

The Council of Dortmund in 1005. **I**T is related by *Dithmar* the Historian, that a great Council was held at *Dortmund* in *Westphalia* July 7. *A. D.* 1005. in which the Emperor *Henry II.* complaining of the Irregularities in reference to Church-Discipline, induc'd the Bishops to revive the Ecclesiastical Laws, and to endeavour to reform the Exorbitances and corrupt Manners of the Clergy and Laity, by making divers useful Canons: But the Acts and Constitutions of this Council are lost.

The Council of Selingenstadt, held, A. D. 1023.

The Council of Selingenstadt in 1023. **A**RIB O, Arch-bishop of *Mentz*, held in the Year, 1023. a Council at *Selingenstadt*, compos'd of *Burchard* Bishop of *Worms*, *Vernarius* Bishop of *Strasburg*, *Bruno* of *Augsburg*, *Eberhard* of *Bamberg* and *Meginhard* of *Wurtzburg*, in which these Bishops made the following Constitutions, *viz.*

The First ordains, That Abstinence from eating Flesh shall be observ'd fourteen Days before the Festival of *St. John*, as many before that of *Christmas*, and on the Vigils of the *Epiphany*, of the Festivals of the Apostles, of the Assumption of the Virgin *Mary*, of *St. Laurence* and of all the Saints.

The Second fixes the *Ember-Weeks*.

The Third denotes the time, when the solemnization of Marriages is forbidden, *viz.* from *Advent* till after the *Epiphany*, and from *Septuagesima* till after *Easter*, as also on the above specified Days of Abstinence, as well as the Vigils of the solemn Festivals.

The Fourth imports, That a Priest who has drunk plentifully after the Cock-crowing in the Summer, or even in Winter, shall not be allow'd to say Mass the next Day, unless in case of necessity.

The Fifth prohibits Priests to celebrate above three Masses in one Day.

The Sixth forbids under pain of an *Anathema* that † *Corporals* should be thrown into the Fire to put a stop to the Conflagration.

The Seventh ordains, That if two Persons suspected to have committed Adultery together, one confesses the Crime, and the other denies it, the Party who owns it shall be put to Penance, and the other shall clear himself by taking his Trial.

The Eighth forbids the carrying of Swords into the Church, except the Sword of State.

The Ninth prohibits Meetings in the Church-yards.

The Tenth condemns the Custom of some Laicks, and more especially of certain Ladies, who contented themselves only to hear every Day the Gospel *In principio*, or to cause the Masses of the Trinity and of *St. Michael* to be said in their presence; and ordains, That this shall not be done for the future, but in the proper time: Otherwise if any Persons be desirous to hear a particular Mass, being mov'd by a singular Veneration for the Holy Trinity, and not by any superstitious Conceit; they shall hear a Mass for the Day, or one for the consolation and safety of the Living, or one for the Dead.

The Eleventh imports, That the first degree of Consanguinity shall be reckon'd from the *Cofins German*.

The Twelfth, That the Houses of Laicks which are contiguous to Churches shall be pull'd down, and that none shall be built in the Courts belonging to them, except those of Priests.

In the Thirteenth, Lay-men are forbidden to consign their Churches to Priests, without the consent and approbation of the Bishop or of his Grand Vicar.

The Fourteenth imports, That two Persons being accus'd of having committed Adultery together, which they deny; if either of the Parties desire that they may both undergo a Trial, and if one be cast, they shall both be reputed guilty.

The Fifteenth enjoyns, That the publick Fasts appointed by the Bishops shall be observ'd, or else that they shall be redeem'd by allotting a certain Largess for the sustenance of poor People.

The Sixteenth, That none shall take a Journey to *Rome*, without a Licence from the Bishop or his Grand Vicar.

The Seventeenth, That no Priest shall retrench any thing from the Forty Days Fast imposed on Penitents.

The Eighteenth is against those who being guilty of enormous Crimes, refuse to receive Penance from their Diocesan, upon a presumption, that going to *Rome*, the Pope will forgive all their Sins: The Council declares, That this Indulgence shall stand them in no stead, and

† A Consecrated Linen Cloth on which the Chalice and Host are set in the Popish Churches.

and that they ought at first to receive a Penance proportioned to the heinousness of their Offences, after which they may go to *Rome* with the permission and recommendatory Letters of their Diocesan.

In the Nineteenth, Penitents are prohibited to Travel during the forty Days of their Fast.

The Twentieth forbids Priests to admit into the Church, such Persons as are not allow'd to enter therein, by reason of their Crimes, without having receiv'd an Order from the Bishop.

These Canons are follow'd with a Form of Ceremonies to be observ'd, and Prayers to be said during the Session of a Synod.

The Council of Mentz, held, A. D. 1069.

SIGEFROY or **SIGEFRID** Arch-bishop of *Mentz* succeeded *Luitbold*, A. D. 1059. and govern'd that Church till 1084. He held a Council in 1069. at *Mentz*, in which the Emperor *Henry IV.* made a Proposal to divorce his Wife, by reason that he could not have any Issue of her Body. *Sigefrid* inclin'd to his Opinion; but *Peter Damien* the Pope's Legat being arriv'd, and having prevented the Divorce, the Arch-bishop wrote to *Alexander II.* that he had prohibited the Emperor from divorcing his Wife, under pain of Excommunication; but that this Prince having alledg'd, that he could not have carnal Copulation with her, and the Empress having own'd her impotency, he found himself oblig'd to consult the Holy See, about so extraordinary a Case; that he was unwilling to pass Judgment on the Affair in a Council, which was call'd upon that occasion, till he had receiv'd his Answer; and that he entreated him to send his Legats to examine and decide the matter in *Germany*.

The Council of Mentz, A. D. 1071.

THE same Arch-bishop held another Council at *Mentz*, A. D. 1071. to enquire into the Ordination of *Charles* nominated to the Bishoprick of *Constance*: He was accus'd of Simony, and the Pope forbid *Sigefrid* to ordain him Bishop; nevertheless the Emperor peremptorily requir'd it, and wrote to the Pope about the Affair, who refer'd the examination of it to the Arch-bishops of *Colen* and *Mentz*. Whereupon they summon'd a Council, but the Emperor would not suffer it to be held, and took a resolution to send *Charles* to *Rome*, to the end that the Pope might take cognizance of the matter and ordain him Bishop. *Sigefrid* prevented the Pope, and entreated him not to consecrate *Charles*, but if he found him Innocent, to send him back to him and to his Collegues, to receive Ordination from them. The Pope refusing to determine this Affair at *Rome*, sent him back to be examin'd in his own Country, and it was refer'd to the Council which *Sigefrid* held at *Mentz* in the Month of *August*, A. D. 1071. The Arch-bishops of *Salzburg* and *Trier* with nine Bishops of *Germany* assisted in this Synod, in which, Matters were debated during four Days between *Charles* and his Adversaries, till at last *Charles* fearing lest he should not be able to carry the Point, declar'd that he would not be Bishop contrary to the Inclination of those whom he was to govern, and deliver'd up his Ring and Crozier into the Emperor's Hands. The Acts of this Council, which were sent to the Pope and *Sigefrid*'s Letters are still extant.

The Council of Erford, A. D. 1073.

IN the Year, 1073. there happen'd a difference between *Sigefrid* and the Clergy of *Thuringen*, about the Tithes of that Province, which this Arch-bishop claim'd as his Right, and which were contested with him by the said Clergy, more especially by the Abbots of *Erford* in *Fulda* and *Herfeldt*. The matter was debated in an Assembly held at *Erford* in the same Year, and determin'd by the Emperor to the advantage as *Sigefrid*, who wrote about it to *Hildebrand*, and to Pope *Alexander*. The History of this Council is written by *Lambert*, and we still have *Sigefred*'s two Letters, in the last of which, he makes mention of the Outrages committed against the Arch-bishop of *Trier*, declaring that he was taken away by force, extremely abus'd, and at last shamefully put to Death.

The Councils of England.

The Council of Aenham, held in the Year, 1010.

KING *Ethelred* call'd a Council about the Year, 1010. in which *Elphegus* Arch-bishop of *Canterbury* and *Ethelred* Arch-bishop of *York* assisted, and made a great number of Constitutions concerning the Reformation of Manners and Church Discipline; Rules that

that ought to be follow'd by the Clerks and Monks; the Celebacy of Priests and other Clergy-men; against superstitious Practices and Incontinency; about the Rights of Churches, particularly *St. Peter's Pence*, the Tribute of funeral Torches, which was paid thrice a Year, that of Burials, &c. concerning the Festivals and Fasts that ought to be observ'd, viz. the great Festival of the *Virgin Mary*, preceded by a Fast; and the Festivals of the Apostles in like manner preceded by their respective Vigils, except that of *St. James* and *St. Philip*, when a Fast is not to be kept, by reason of the Paschal Solemnity: the Fast of the four *Ember-Weeks*, and that on all *Fridays*: Concerning the time, in which Marriages are forbidden to be solemniz'd, that is to say, the solemn Festivals; the *Ember-Weeks*; from *Advent* to the *Octave* of the *Epiphany*, and from *Septuagesima*, to the end of the Fortnight after *Easter*: About the Interval that ought to be observ'd by Widows before they marry again, which is the space of a Year: Lastly, concerning frequent Confessions; the receiving of the Communion; and divers other Points of Morality. For the Ordinances of this Council contain many excellent Instructions and very prudent Exhortations: Forasmuch as it was held under *Elphegus* Archbishop of *Canterbury*, it must needs be between the Year of our Lord, 1006. and 1013. There are two different Editions of the Acts of the Council of *Aenham*.

The Laws of the Kings Ethelred and Canut.

*King
Ethelred
and King
Canut's
Laws.*

THE same King *Ethelred* publish'd A. D. 1012. certain Laws, among which are some relating to Ecclesiastical Affairs; particularly, about the payment of *Peter's Pence*; to oblige all the Faithful to Fast three Days before the Festival of *St. Michael*; concerning the Prayers which ought to be said in the Churches for the State, and about Alms-giving.

King Canut in like manner in the Year, 1032. caus'd divers Laws to be proclaim'd which relate to Church-Affairs, viz. concerning the exterior Religious Worship; the Peace of the Churches; the respect due to Clergy-men; unlawful Marriages; the payment of Tithes, *Peter's Pence* and other Tributes; the observation of Festivals, Sundays and Days of Abstinence; the Functions and Manners of the Clergy and of the Faithful; and against Irregularities, Abuses and Misdemeanours. These Laws are full of moral Maxims and pious Exhortations: There are also some others of the like nature enacted by King *Edward III.*

The Council of London, held in the Year, 1075.

The Council of London in 1075.

T WAS a long time since any Councils were held, or any Constitutions made relating to Church-discipline in *England*, when *Lanfranc* was ordain'd Arch-bishop of *Canterbury*, neither could such an Assembly be summon'd for some time after, because the King would not suffer any to be conven'd without his permission. At last he held a National Synod at *London*, A. D. 1075. in which *Thomas* Arch-bishop of *York* assisted and eleven Bishops of *England*, with the Bishop of *Coutances*, who was admitted to the Council, because he had a considerable Estate in this Kingdom: There were also present 21 Abbots in this Council, in which it was first ordain'd, That all the Bishops should take their Places according to the antiquity of their Ordination, except those who had a peculiar Privilege upon account of the Dignity of their Sees; and after having sought for those who might lay claim to such a Privilege in *England*, it was determin'd that the Arch-bishop of *York* should be plac'd on the right Hand of the Metropolitan of *Canterbury*; the Bishop of *London* on the left, and the Bishop of *Winchester* next the Arch-bishop of *York*; and that in the absence of the latter, the Bishop of *London* should sit on the right Hand of the Arch-bishop of *Canterbury*, and the Bishop of *Winchester* on the left. Afterward it was decreed, That all the Monks should live according to *St. Benedict's* Rule; that they should take care to instruct the Youth, and that they should not have any private possessions: Then three Episcopal Sees which were erected in Towns, were translated to Cities, according to the Tenor of the third Constitution, and the ancient Injunctions were reviv'd, which prohibited to receive a Clerk who was subject to the Jurisdiction of another Bishop, without Letters of recommendation from his Diocesan, and to marry a near Kinswoman. Simoniacal Practices, Witchcraft and Pagan Superstitions were likewise forbidden, and the Celebacy of the Clergy was strictly enjoin'd.

The Council of Winchester, held, A. D. 1076.

IN a Council held the next Year at *Winchester*, *Lanfranc* caus'd divers Canons to be drawn up against Persons guilty of Simony; for the celebration of Provincial Councils; the subjection of Clerks to their Bishops, and the payment of Tithes; concerning the administration of the Sacraments and divers other Points of Discipline, among which the following are more especially remarkable, viz.

That

That the Altars ought to be made of Stone : That the Mass cannot be celebrated with Beer or Water : That Divine Service shall not be perform'd in Churches till they be Consecrated by the Bishops : That none shall be bury'd in the Churches : That the Bells shall not be rung during the Canon of the Mass : And that the Chalices shall not be made of Wax nor Wood. Constitutions were also made about the time of Penance for divers Crimes.

The Council of London, held, A. D. 1102.

Arch-bishop *Laufanc* continu'd to celebrate divers other Councils in *England* in his Lifetime, the Canons of which are not as yet come to our Hands ; but after his Death, much time pass'd ere any could be conven'd, and *St. Anselm* his Successour in vain importun'd the Kings of *England* to that purpose, till at last he held a solemn Synod at *London*, *The Council of London, in 1102.* A. D. 1102. the Constitutions of which were transmitted to us by *Eadmer* : The Arch-bishop of *York* and twelve Bishops of *England* assisted in this Council, and made the following Constitutions.

By the first, they condemn'd Simony, and depos'd several Abbots, who were convicted of that Crime.

The Second forbids Bishops to exercise the Functions of Civil Magistrates, and enjoyns them to wear Habits suitable to their Profession.

In the Third, it is prohibited to let out Arch-deaconries to Farm, or to confer them on any other Persons than Deacons.

The Fourth revives the Constitutions about Celibacy.

In the Fifth, Clergy-men are forbidden to undertake the Management of secular Affairs, or to sit as Judges in Criminal Causes, and to drink in Victualling Houses or Places of publick Resort : They are also enjoyn'd to wear Habits of one single Colour, and to have their Crowns shav'd.

The Seventh declares, That Tithes ought only to be paid to the Churches.

The Eighth is a Prohibition to build new Chappels without the consent of the Bishops, and without raising a sufficient Fund for the Maintenance of the Priest and Church.

In the Ninth, Abbots are prohibited to bear Arms, and enjoyn'd to reside in their Monasteries, with their Monks.

The Tenth prohibits that Monks should administer Penance without the consent of their Abbot, and that Abbots should impose it on other Persons than those, who are under their Jurisdiction.

In the Eleventh, Monks are forbidden to hold Farms ; to stand as God-fathers ; to get Churches into their Possession without the consent of the Bishops ; or to take the Revenues of those that are granted to them, without allowing a competent Maintenance for the Priests who serve in them, and a sufficient Fund for the keeping them in repair.

The Twelfth declares the Promises of Marriage, made without Witnesses, to be Null, if it be deny'd by one of the Parties.

The Thirteenth enjoyns the Cutting of the Hair short, so that part of the Ears and the Eyes may be discover'd.

The Fourteenth prohibits Marriages, to the seventh Degree of Consanguinity.

The Fifteenth forbids to bury the Dead without the Bounds of their Parish, unless the accustomed Duties be paid to the Curate ; and to honour their Memory, without the Bishop's Authority.

In the Sixteenth, it is prohibited to make Merchandise of Men, by selling them for Slaves as it was often practis'd. Lastly, Sodomy is forbidden under very severe Penalties, and this Case is reserv'd to the Cognizance of the Bishops. These Constitutions were confirm'd by the Authority of the See of *Rome*.

In the Year 1108. *St. Anselm* held another Council at *London*, in which he made Ten very rigid Canons against Priests and Deacons, who were marry'd or liv'd incontinently. *The Council of London, in 1108.*

The Councils of Spain.

The Council of Leon, held in the Year, 1012.

FEW Councils were call'd in *Spain* in this Century, by reason that part of that Kingdom was then under the Dominion of the *Moors*. However, King *Alphonfus* held a notable Assembly at *Leon*, A. D. 1012. in which the Bishops drew up Seven Canons. *The Council of Leon, in 1012.*

The First imports, That Ecclesiastical Affairs shall be first treated of, at the opening of the Synods.

The Second, That the Churches shall peaceably enjoy such Revenues as are left them by last Wills and Testaments, and that the Clergy-men shall pass Judgment as to their validity.

The Third, That Abbots, Abbeſſes, Monks and Nuns, shall be subject to the Jurisdiction of their Dioceſan Biſhop.

The Fourth ordains, That none shall ſeize on the Church-Revenues.

The Fifth, That the King's Officers shall Proſecute thoſe who have kill'd a Clergy-man.

The Sixth, That after having diſpatch'd Eccleſiaſtical Affairs, the Biſhops ſhall proceed to the Examination of thoſe of the Kingdom.

The Seventh, That none ſhall buy the Eſtate of a Vaſſal of the Church, and he who has done it, ſhall loſe the Money he gave for the Purchase.

Theſe Decrees are follow'd with Forty others for the advantage of the State, ſome of which nevertheleſs have reference to the Preſervation of Eccleſiaſtical Revenues.

The Council of Coyaco, held, A. D. 1050.

The Council of Coyaco, in 1050.

SINCE the time of King *Alfonſus*, we do not find that any Eccleſiaſtical Conſtitutions were made in *Spain*, till the Reign of *Ferdinand I.* King of *Caſtile*, who being deſirous to revive the ancient Church-Diſcipline, which was for ſo long time diſus'd, call'd a Council in the Year 1050. at *Coyaco*, a Caſtle in the Dioceſs of *Oviedo*, where the Biſhop of that City aſſiſted, together with Eight other Biſhops of *Spain*; and the following Conſtitutions were ratify'd by them.

The Firſt ordains, That the Biſhops ſhall govern their Dioceſſes, and perform their Eccleſiaſtical Functions with their Clerks, according to the Order of the Church.

The Second, That the Abbots and Abbeſſes ſhall likewiſe govern their Monaſteries according to *St. Benediſt's* Rule, and ſhall be ſubject to the Biſhops; and that they ſhall not admit any Religious Perſons of another Monaſtery, without the permiſſion of their Abbot or Abbeſſes.

The Third, That the Churches and Clergy ſhall be under the Jurisdiction of the Biſhops, and not under that of Laicks: That the Churches ſhall not be divided, but that they ſhall be ſupply'd with Priests and Deacons, and furniſh'd with Service-Books and Ornaments; ſo that there may be no need of Wooden or Earthen Chalice: That the Habits of the Priests during the Celebration of the Maſs, be the *Amict*, the *Albe*, the *Cincture*, the *Stole*, the *Chafuble* and the *Maniple*; and thoſe of a Deacon, the *Amict*, the *Albe*, the *Cincture*, the *Stole*, the *Dalmatick* and the *Maniple*: That the Altar be intirely made of Stone, and conſecrated by the Biſhop: That the Hoſt be altogether of pure Wheat and without any Defect: That the Wine be likewiſe Pure, and the Water Clean; the Altar decently adorn'd and cover'd with a white Linnen Cloth, with a *Corporal* above and below the Chalice: That the Priests and Deacons ſhall not bear Arms; but that they ſhall always have the Crown of their Head and Beards ſhav'd: That they ſhall not keep any Women in their Houſes; unleſs their Mother, Siſter, Aunt or Mother-in-Law: And that they ſhall teach Children the Creed and the Lord's Prayer.

The Fourth imports, That Perſons guilty of Murder, Adultery, or any other ſort of Uncleanneſs, ſhall be oblig'd to do Penance; and if they reſuſe to ſubmit to it, they ſhall be ſeparated from the Church and the Communion.

The Fifth, that thoſe whom the Arch-deacon preſents for Ordination, in the *Ember-Weeks*, ſhall be well verſ'd in the *Plaſter*, the *Hymns*, the *Canticles*, the *Epistles*, the *Gospels*, and the *Prayers*: That the Priests ſhall not be preſent at Weddings to eat among the Gueſts, but only to give the Benediction: That the Clerks and Lay-men, who partake of the Funeral Banquets, eating the Bread of the Deceas'd, ſhall do ſome good Work for their Souls, and that they ſhall invite the Poor and the Sick to theſe Banquets.

The Sixth, That all the Chriſtians ſhall go to Church, on *Saturday* Evening and on *Sunday* Morning; that they ſhall aſſiſt on that day at the Maſſes and the whole divine Service; that they ſhall do no ſervile Work, nor undertake any Journeys except for Devotion ſake, or to bury the Dead and viſit the Sick, or to put in Execution ſome private Order receiv'd from the Prince, or to defend themſelves againſt the *Saracens*: And that the Chriſtians ſhall not keep any Correſpondence with the *Jews*.

The Seventh, That the Counts or chief Magiſtrates ſhall govern the People with Juſtice; ſhall admit upon a Tryal, only the Evidence of Eye or Ear Witneſſes; and ſhall ſeverely puniſh falſe Witneſſes.

The Eighth, That Juſtices ſhall be adminiſter'd in the Kingdoms of *Leon*, *Gallicia*, *Aſturia* and *Portugal*, according to *Alphonſus's* Law, and in *Caſtile*, according to thoſe of *Sanchez*.

The Ninth declares, That the Triennial Preſcription ſhall not take place, in reference to the Churches.

The Tenth, That he who has manur'd Land or cultivated a Vineyard, ſhall gather the Fruits with a Priviſo, till the Point be debated by the Parties concern'd about the Property.

The Eleventh imports, That all the Christians shall Fast on *Frydays*.

The Twelfth, That those who have taken Sanctuary in the Churches; nay, even within thirty Paces of the Church, cannot be taken away from thence by Force.

The Thirteenth, That the Subjects of the Kingdom shall be obedient to their Prince, as they were to *Alphonfus* and *Sanchez*. These Constitutions were made in the Presence, and by the Authority of King *Ferdinand* and Queen *Sanchia*.

The Council of Elna in Rouffillon, held, A. D. 1065.

TO these Councils may be join'd an Assembly of Bishops and Counts, held in the Year 1065, at *Elna* in the County of *Rouffillon*, where the Episcopal See of *Perpignan* was formerly fix'd: Divers Constitutions were made in this Council, for the Preservation of Church-Revenues, and more especially that which was call'd, *The Truce of God*.

The Council of Elna in Rouffillon.

C H A P. XIV.

Observations on the Ecclesiastical Affairs of the Eleventh Century.

THE Study of Divinity, which was neglected in the preceding Age, was reviv'd in this Century; and many Persons made publick Lectures of it in the Schools of the Cathedral Churches or of the Monasteries. In the beginning, they contented themselves (according to the ancient Method) to relate the Explications of the Fathers on the Holy Scriptures, and Points of Doctrin were only treated of by the way, and when some remarkable Occasion induc'd them to do it. But in the end of this Century, they began to make Divinity-Lectures on the Doctrinal Points of Religion; to propose divers Questions about the sacred Mysteries; and to resolve them by the Principles of Ratiocination and according to the Logical Method. This was the Original of Scholastick Divinity, which became in a little after, the principal and almost only Employment of those, who studied Matters of Religion.

The Study of Divinity in the Eleventh Century.

Some of those, who follow'd this Method, relying too much on their nice Ratiocinations, and departing from the plain manner of Discourfing us'd by the ancient Fathers of the Church, advanc'd some erroneous Propositions. In this Century, *Roscelin*, who was Professor of Divinity at *Compiègne*, started a Proposition about the Holy Trinity, which gave offence to every Body; viz. *That the three Divine Persons were three Things*; nevertheless 'tis not probable, that he design'd to maintain the Error of the *Tritheites*, or to admit three different Substances in God; and one may reasonably suppose, that by those *three Things*, he understood only three subsisting and distinct Persons, altho' of the same Nature.

But altho' no new * Heresie sprung up in this Age about the Mysteries of the Trinity and the Incarnation, yet there were divers in respect of the Sacraments and Church-Discipline. We have shewn that in the beginning of the Century, certain Hereticks were discover'd at *Orleans* in *Flanders*, and at *Toulouse*, who deny'd the real Presence of the Body of *Jesus Christ* in the Eucharist; the necessity of Baptism, and the efficacy of the Sacraments; who rejected the Worship of Saints and Croffes, and the Use of Images; who condemn'd lawful Marriages, and censur'd the most part of the Ceremonies of the Church.

* We have not thought fit in this Translation, any where to omit the Words of the Author; who being of the Church of Rome, relates many things as Heresies, which the Protestants esteem not so: Wherefore we doubt not but the discreet Protestant Reader will always use his own Judgment.

Some time after, *Berengarius* divulg'd his Opinions about the Sacrament of the Eucharist, which were condemn'd in divers Councils. The Controversies that were debated in this Century, between the Greek and Latin Churches, have regard only to Points of Discipline, and particularly to the use of Unleavened Bread in the Communion. *Lutheric* Archbishop of *Sens*, is wrongfully accus'd of having deny'd the real Presence of the Body of *Jesus Christ* in the same Sacrament, in the beginning of this Century; and 'tis falsly suppos'd that he was reprov'd by King *Robert* upon that account: For *Helguad* does not say, that he embrac'd that Opinion, but only that he was wont to make use of the Eucharist, to try whether Persons were unworthy or not, by saying to those to whom he was ready to administer that Sacrament, *If you are worthy to receive it, draw near and take it*: And that King *Robert* found great Fault with this Expression, and reprov'd him very sharply for it; but that *Leutheric* turn'd the Reprimand to his own Advantage.

Of the
Rights of
the Popes
and of the
Church of
Rome.

The Quarrels that broke forth between the Popes and the Emperors, caus'd very great Confusions and Disorders in the Church and the Western Empire. During these Commotions, the Popes took an occasion to establish their Temporal Sovereignty in *Rome*, and endeavour'd to make themselves independent of the Emperors. *Gregory VII.* extended his Pretensions yet farther, and us'd his utmost Efforts to persuade the World, that he was rightful Sovereign of the whole Universe, as well in Civil as in Ecclesiastical Affairs: He was the first of the Popes, who attempted directly to dispossess the Emperor and the Kings of their Dominions, and imagin'd that he had a right to dispose of them in favour of whomsoever he should think fit to advance to that Dignity. As for the Spiritual Supremacy, he carry'd it beyond its due Bounds, and abrogated almost the whole Authority of the Bishops, and the Liberties of particular Churches. The great number of Legats of the See of *Rome* sent abroad on all sides, and the Power which they assum'd to themselves, did not a little contribute to ruine the Authority of the Ordinaries, and was extremely chargeable to the respective Churches: The Dignity of the Cardinals was augmented to the detriment of that of the Bishops, and they began to have the greatest share in the Election of Popes, and in the Management of the Affairs of the Church: The Arch-bishops were oblig'd to receive the Pall, before they were permitted to exercise the Functions of their Order; and to conclude, the Court of *Rome*, under divers Pretences, got the Cognizance and Determination of all manner of Ecclesiastical Affairs.

Divers
Points of
Discipline
concerning
the Clergy.

The Simoniack Practices, Marriage and Concubinage of Clergy-men were express'd, and their Career at last quite stop'd by the means of a vast number of Decrees: Some to palliate Simony, thought fit to distinguish the Temporal Revenue of Benefices from the Spiritual; and maintain'd, That in giving Money for a Benefice, they did not commit Simony, because they purchas'd only the Temporalities. This gave occasion to determine, That it was Simony, to buy the Revenues annexed to Church Livings, the Functions of which were Spiritual: The famous distinction of three sorts of Simony, *ab officio, a manu, a lingua* was in vogue at that time: *St. Gregory* was the first who made the Remark, and it was reviv'd by *Gregory VII.* The Laicks who had Tithes in their Possession, were mov'd by a scruple of Conscience to restore them; but they often bestow'd them on Monks, and apply'd them to the Founding of Monasteries: The Bishops oppos'd this Practice, and ordain'd that they cannot be given to Monasteries without the permission of the Diocessans and of the Pope: However, the Monks did not forbear to retain those that they had in their Possession, nor even to accept of others, when offer'd to them. The Elections of Bishops were still in use; but the Princes often nominated them, or caus'd those to be chosen whom they thought fit to promote, and sometimes the Popes took care to provide them, or ordain'd those who were elected, when the Metropolitan refus'd to do it.

The Emperors and Kings still had the Power of granting the Investiture of Bishopricks and Abbeyes; and this Right was not contested with them till about the end of the Eleventh Century: The Plurality of Benefices began to be in use, and was condemn'd by divers Constitutions: A great number of Monks were promoted to the Episcopal Dignity, and some Bishops left their Bishopricks to retire to Monasteries, after having obtain'd a Licence from the Pope. Many Bishopricks were made Metropolitan Sees, and many others were newly erected. The Arch-bishop of *Lyons* was instituted Primat of *France*: In the end of the Century, the Bishopricks of *Arras* and *Cambray* were separated, and the Episcopal Sees of *Gascogne*, which had lain for a long time vacant, were fill'd up again. The Sons of the Clergy were declar'd unworthy to be admitted into Holy Orders; but this Decree was not generally receiv'd, nor without opposition: For in many Places, the admission into the Monastick State, or into the Order of Regular Canons, remov'd that Obstacle. A great number of Churches, Abbies and Monasteries were then founded, and almost all the old Churches were demolish'd, to build new ones.

The Discipline of the Church, relating to Penance, was not so strict nor so severe as in the preceding Century; for the Pilgrimages, the Absolutions fetch'd from *Rome*, the Redemptions, the Disciplining Whip and the Crusades, contributed much to the Abolishing of that Injunction: Private Confession was more especially recommended. The Sentences of Excommunication were so frequent, that they became contemptible; and they were extended not only to Persons actually excommunicated, but also to those who convers'd or kept correspondence with them, even to the third Generation; a Practice which can scarce be met with in any other Age of the Church. The ancient severity of the Canons, which ordain, That Clergy-men guilty of notorious Offences, more especially of Simony, should be suspended from their Office for ever, was no longer observ'd; but they were generally re-establish'd in the Functions of their Orders, and restor'd to their former Rights, by the means of certain particular Ceremonies.

Remarks on
the Scourging,
Discipline and
Fasts.

The use of the Disciplining Whip, unknown to all Antiquity, began in the end of this Century, having had its Opposers and Maintainers; the Custom of doing Penance for another, was likewise introduc'd at that time. The Fasts on the four *Ember-Weeks* were strictly observ'd; but the *Ember-Week* of the Summer-Quarter, was not as yet fix'd; for some took it to be the second Week of the Month of *June*, and others refer'd it to the Week immediately

mediately following *Whit-Sunday*. Divers Councils ordain'd abstinence from Flesh on *Saturdays*, and from Flesh and Wine on *Fridays*: In the former Ages of the Church, 'twas customary to fast on *Fridays* and *Saturdays*, till the Hour of † *Nine*: The Church of *Rome* was † *One of* wont to keep a Fast on *Saturdays* instead of *Wednesdays*: The Churches of *France* for a long the *Canon*-time, observ'd the Fasts of *Wednesday* and *Friday*, but that Custom was abolish'd; neither was cal *Hours*. any regard had even to abstinence on those days. A Constitution was made to that purpose in this Century, for *Friday* and *Saturday*, although it met with some Opposition.

The Priests were forbidden to celebrate above on Mass in a day, unless in case of necessity, *Observa-* or when 'twas requisite that one should be said for a deceased Person; for then they were al- rions on the lowed to say such a Mass, and that of the day: Some sorts of Penance were impos'd on Mass. Priests who let fall an Host through Carelessness: In some Churches, 'twas customary to give a consecrated Host to the Priests on the day of their Ordination, with which they communicated during forty days. This Question was debated at that time, *viz.* Whether it were lawful for a Priest to celebrate Mass, without being attended with divers Assistants, and when he officiated in that manner, whether he ought to say, *Dominus vobiscum*? All the Faithful were obliged to receive the Holy Communion at *Easter*, and it was still usually administer'd in all the Churches, under both Kinds: However, in some, the consecrated Bread was steeped in the Wine; and perhaps the Canon of the Council of *Clermont*, which ordains, That both the *Species* should be receiv'd separately, was made against that Custom.

The general Commemoration of all the Dead, the next day after the Festival of all Saints, was instituted in the end of this Century: *Odilo* Abbot of *Cluny*, enjoyn'd it to his whole Order; and this Custom was introduc'd into the Church a little while after. It was ordain'd in the Council of *Clermont*, That the Office of the Virgin *Mary* should be said every *Saturday*, and there arose Disputes about the Festival of her Annuntiation, *viz.* whether it ought to be celebrated on *March 25.* or on *December 18.* but it was usually referr'd to the former: Some other Questions of less importance were likewise started, and hotly debated, particularly, That about the Apostolical Dignity, attributed to *St. Martial*. The *Benedictins* of the Abbey of *Fleury*, and those of *Mount Cassin*, had a long Contest for the Body of *St. Benedict*, the Founder of their Order, and the Monks of *St. Dennis* and of *St. Emmeran* at *Ratisbon*, in like manner contended for that of *St. Dionysius* or *Dennis the Arcopagite*.

The Monastick State, receiv'd very considerable Accessions and advantages in the Eleventh *Observa-* Century. The Congregation of *Cluny* was much augmented by a vast number of Monaste- ons on the ries newly founded, and by the great Revenues, with which it was endow'd; but the en- Monastick crease of Riches occasion'd Remissness of Discipline; caus'd Ambition to be predominant, and Life. immers'd the Monks in Secular Affairs. A serious reflection on these Irregularities induc'd many Persons to embrace a more austere sort of Monastick Life, and more conformable to that which is enjoyn'd in *St. Benedict's* Rule, and gave occasion to the founding of several new Orders, who all made profession to follow the same Rule made by *St. Benedict*; altho' they had their peculiar Customs. Thus *St. Romuald* founded that of the *Camaldolites* in *Italy*, in the beginning of the Century. He became a Monk, *A. C.* 971. at the Age of 20 Years, *The Order of Camaldolites.* in the Abbey of *Classe* in the Diocess of *Ravenna*, but perceiving the Disorders in which his Monastery was involv'd, and considering that the engagement of the Monks in Secular Affairs, was the cause of their Irregularity, he put himself under the tuition of a certain Reverend Hermit nam'd *Marinus*, who resided in the Territories of *Venice*, and embrac'd the Hermetick Life, which he re-establish'd in the Western Countries. Thir Institution was not to live alone, as the ancient Hermits, but to dwell together in the same place separated from other Men, and in distinct Cells, under the Government of the same Superiour, and observing the same Rule: These sorts of Monasteries were anciently call'd *Laur*, and *St. Romuald* founded a very great number of them in *Italy*: One of the most famous, was that which was built on *Mount Apennin* near *Arezzo*, in a Place which was given them by a certain Person nam'd *Mandel*, from whence the Order took the name of *Camaldoli*: *St. Romuald* liv'd 100 Years after he had taken upon him the Vows of Religion, and saw his Order in a flourishing Condition. *Peter Damian* in like manner instituted a Congregation of Hermits of the same kind: These Hermits practis'd great Austerities, and are reputed to have done very extraordinary things. *John Gualbert* of *Florence* having likewise quitted his Monastery to lead a more regular course of Life, retir'd to *Vall'Ombrosa*, and their laid the Foundation of a new Religious Society.

The Order of the *Carthusians* was instituted, *A. D.* 1086. by *Bruno*, a Native of *Colen*, *The Order of Carthu-* and Canon of *Rheims*, who repair'd, with Six of his Companions to the Solitude of *Char-* of *Carthu-* treuse, which was assign'd to them by *Hugh* Bishop of *Grenoble*. Some time after, two Gentlemen of *Vienne* nam'd *Gaston* and *Girond*, having devoted their Persons and Estates to the relief of those who being seiz'd with the Distemper commonly call'd *St. Antony's* Fire, came to implore the Intercession of *St. Antony* at *Vienne*, where the Body of that Saint was translated from *Constantinople* by *Jocelin D'Albon*, in the time of King *Lothaire* the Son of *Lewes D'Outremer*, gave occasion to the Institution of the Order of *St. Antony*, which was *The Order of St. An-* compos'd at first of certain Lay-men, and afterward of Monks, who made Profession of *St. An-* *tony*.

The Cister- St. Augustin's Rule. In the Year, 1098. *Robert* Abbot of *Molesme* retired to *Cisteaux* in the *tian Order*. Diocels of *Challon sur Saone*, with 21 Monks of his Convent, to practise *St. Benedict's* Rule with greater strictness: His design being approv'd by *Gautier* Bishop of *Challon*, and by *Hugh* Arch-bishop of *Lyons*, he built a Monastery in that Place, which was endow'd by *Eudes* Duke of *Burgundy*; but he had not long the Government of it, for *Pope Paschal II.* enjoind him, the next Year, to return to *Molesme*. The other Monks continu'd at *Cisteaux*, under the tuition of *Alberic*, and this Reform was approv'd by the *Pope*, *A. D.* 1100. *Stephen Harding*, who succeeded *Alberic* in 1109. brought this Order to its full perfection, insomuch, that it became very numerous and obtain'd great Reputation. About the same time *Robert D'Arciselles* Arch-deacon of *Rennes*, having receiv'd a Mission from *Pope Urban II.* to Preach to the People, by that means gather'd together a great multitude of Persons of both Sexes, and caus'd many Cells to be built for them in the Forest of *Frontevault*, at the distance of three Leagues from *Saumur*. Afterward he shut up the Nuns in a separate Apartment, and in the Year of our Lord, 1100. made a great Monastery, which was govern'd by him till the end of his Life; but before he died, he caus'd *Petrucilla de Chemille* to be chosen Abbess, *A. D.* 1115. and conferr'd on her, both the Government of the Nuns, and of the Monks of that Order.

Of the regular Canons. The regular manner of living in common, peculiar to the Canons, which was instituted in the Ninth Century, was now almost every where abolish'd; nevertheless some Bishops reviv'd it in their Chapters, and it was re-establish'd in the end of the Century in another form: For then certain Religious Houses were founded, in which Clergy-men, who were desirous to lead a more regular course of Life, retir'd thither, to live in common, without having any manner of private Property. These last Canons were different from those of the Ninth Century. 1. In regard that the former had Benefices annex'd to Churches, and were oblig'd to officiate in them; whereas there were many among these who had not any peculiar Church-Living. 2. Because the former were wont to live in common, of the Church-Revenues, but they might also retain those of their private Patrimony; whereas these were oblig'd to renounce them, as well as the Monks. 3. Upon account that the others were at liberty to quit that course of Life; whereas these last profess'd to live always after the same manner, and they were positively forbidden to do otherwise. The latter Canons liv'd in common, under an Abbot, Superiour or Provost, and made profession, as the Monks, of Poverty, Constancy and Obedience; altho' they were not as yet bound by an exprefs Vow; neither were they only employ'd in serving the Church or Monastery, where they resided, but they were also taken sometimes out of their House, to receive a Cure, and to exercise other Ecclesiastical Functions. Ives afterwards Bishop of *Chartres*, establish'd this strict Reform in the Monastery of *St. Quentin*, *A. D.* 1078. Afterward that Religious House supply'd *France*, with many other Convents of regular Canons, and in the beginning of the following Century, the Congregations of *St. Rufus* and *St. Norbert* were instituted; insomuch, that the Order of regular Canons, became very numerous, and extended very far within a short space of Time.

Chronological TABLES,

And other Necessary

INDEXES and TABLES.

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1001	Silvester II.	Otho III. III.	Basil and VI. Constantin. XXVI.			St. Fulbert be- comes Professor of Divinity in the School of the Church of Char- tres.
		The Re- volt of the Romans a- gainst Otho who retires to Rome.				
1002	IV.	Otho dies in the Month of Jan. Henry I. Duke of Bavaria is put in his place by the Princes of Germa- ny, and crown'd at Mentz by the Archbishop.	XXVII.			Burchard Bi- shop of Worms.
1003	V.	Silvester II dies May 12. John XVI. surnam'd the Lean, who is cho- sen in his place possesses the See of Rome only during 5 Months, and John XVII. suc- ceeds him.	II. XXVIII.	Almost all the old Churches are demolish'd to build new ones.		
1004	I.	III.	XXIX.	Leutheric Archbishop of Sens is reprov'd by King Robert for making use of the Eucharist as a Trial.		
1005	II.	IV.	XXX.		A Council at Dortmund in Westphalia.	
1006	III.	V.	XXXI.	Alphegus Archbish. of Canterbury goes to Rome to fetch the Pall. The erecting of the Bishoprick of Bam- berg in the Council of Francfurt.	A Council at Francfurt on the Mayn.	

A Chronological Table.

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1007	IV.	VI.	XXXII.	St. Fulbert succeeds Rodulph in the Bishoprick of Chartres.		
1008	V.	VII.	XXXIII.	Wigbert Bishop of Mersburg dying, Dithmar is chosen to succeed him in that Bishoprick.		
1009	VI. John XVII dies in the Month of July. Ser- gius IV. is substituted in his room in the mon. of August.	VIII.	XXXIV.	The Eastern and West. Churches still maintain'd a kind of mutual Communion one with another. The Church of Jerusalem is destroy'd by the Prince of Babylon, and afterward re-establish'd. Adelbold is chosen Bishop of Utrecht.		
1010	I.	IX.	XXXV.	The Tryal of the Archbishop of Hamburg at Rome, about a certain Parochial Church.	A Council held at Ren- ham in Eng- land in this Year.	William Abbot of St. Benignus at Dijon. Godehard Bp. of Hildersheim. Gosbert Abbot of Tergessee. Meginfroy Monk of Fulda. Erchinsfroy Abbot of Melck.
1011	II.	X.	XXXVI.			Syrus Monk of Cluny. Osbert or Osborn Chanter of Canter. Adelbold Bp. of Utrecht. Rupert Abbot of Mount Cassin. Dithmar Bp. of Mersburg.
1012	III. Sergius IV dies May 13. A Schism af- ter his death be- tween Benedi- VIII. and Gregory, during which the former retired to the Emperor Henry I.	XI.	XXXVII.		A Council at Leon in Spain. The Laws of Ethelred King of Eng- land.	
1013	Henry marches to Rome, re-establishes Be- nedi- Emp. the next year in the month of May.	XII.	XXXVIII.			Leo the Gram- marian.
	II.					A Coun-

A Chronological Table.

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A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1014	III.	XIII.	XXXIX.		A Council held at <i>Pa-via</i> after that year.	
1015	IV.	XIV.	XL.			
1016	V.	XV.	XLI.			
1017	VI.	XVI.	XLII.	The Heresy of the <i>Manichees</i> re-viv'd in <i>France</i> , and suppress'd by King <i>Robert</i> . A Shower of Blood in the Province of <i>Aquitaine</i> .	A Council at <i>Orleans</i> against the <i>Manichean</i> Hereticks.	<i>Guarlin</i> or <i>Gauslin</i> Archbishop of <i>Bourges</i> .
1018	VII.	XVII.	XLIII.			The Death of <i>Dichmar</i> Bishop of <i>Mersburg</i> .
1019	VIII. <i>Benedict</i> goes to <i>Bamberg</i> in <i>Germany</i> .	XVIII.	XLIV.	<i>Sergius</i> Patriarch of <i>Constantinople</i> , who succeeded <i>John</i> , dies, and <i>Eustachius</i> is substituted in his room.		
1020	IX.	XIX.	XLV.			<i>Tangmarus</i> Dean of <i>Hildesheim</i> .
1021	X.	XX.	XLVI.			
1022	XI. The Emperor <i>Henry</i> arrives in <i>Italy</i> .	XXI.	XLVII.			<i>Guy Aretin</i> Abbot of <i>Croix-Saint Leufroy</i> .
1023	XII. <i>Henry</i> returns to <i>Germany</i> .	XXII.	XLVIII.		A Council at <i>Selingenstadt</i> .	<i>Brivo</i> Archbishop of <i>Mentz</i> .
1024	<i>Benedict</i> dies in the end of the Month of <i>Feb.</i> and <i>John xviii.</i> succeeds him. I.	The death of <i>Henry</i> . <i>Conrad</i> is chosen Emperor in his stead. his Brother succeeds him. I.	XLIX.	An Embassy of the <i>Greeks</i> to <i>Rome</i> to obtain a Grant of the Pope that the Church of <i>Constantinople</i> may be styl'd the <i>Catholick</i> or <i>Universal</i> Church. The French Prelates oppose their Proceedings, and <i>William</i> Abbot of <i>St. Benignus</i> at <i>Dijon</i> writes a Letter to <i>John XVIII.</i> to divert him from his Design.		<i>William</i> Abbot of <i>St. Benignus</i> at <i>Dijon</i> .
1025	II.	II.	L. <i>Basil</i> dies and <i>Constantin</i> reigns alone.	<i>Alexius</i> is advanc'd to the Patri-archal Sec of <i>Constantinople</i> .	A Council at <i>Arras</i> .	
1026	III.	III.	I.			The death of <i>Burchard</i> Bp. of <i>Worms</i> Con-

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1027	IV.	IV. Conrad is crown'd Emperor at Rome.	II.			The death of Adelbold Bishop of Utrecht.
1028	V.	V.	III.			The death of St. Fulbert Bishop of Chartres.
1029	VI.	VI. Constantin dies, and Romanus is chosen to supply his place.	I.	Robert King of France holds an Assembly of Bishops at Orleans, for the Dedication of the Church of St. Aignan, which he had built.	A Council at Limoges.	
1030	VII.	VII.	II.			Berno Abbot of Richenaw. Ademar, or Aimar de Chabanois Monk of S. Cibar. Hugh Arch-deacon of Tours. Arnulphus Monk of Emmeran.
1031	VIII.	VIII.	III.	Hugh Monk of Cluny is made Bishop of Langres. Canut King of England takes a Journey to Rome, where he is honourably receiv'd by the Pope and the Emperor, and obtains certain Privileges for his Subjects. The Pope's Letter, which attributes the Quality of an Apostle to St. Martial. St. Martial is plac'd among the Apostles in the Councils of Bourges and Limoges. The Abbey of Beauleau usurp'd by a Secular Abbot, is reform'd by the Council of Limoges.	A Council held at Bourges, Nov. 1. A Council at Limoges on the 18th day of the same Month.	Odoran a Monk of St. Peter le Vie. Agelnothus Archbishop of Canterbury. Eberard St. Harvic's Pupil. The death of Aribio Archbishop of Mentz.
1032	IX.	IX.	IV.			The Laws of Canut King of England.
1033	X.	X. Pope John dies Nov. 7. and Benedict IX. a young Pope John Child, the Son of Alberic Count of Freſcati is substituted in his place.	V.	The death of Burchard Archbishop of Lyons. Odilo Abbot of Cluny refuses to accept that Archbishoprick, and the Pope blames him for it in a Letter. Bruno, Uncle by the Father's side to the Emperor Conrad, is ordain'd Bishop of Wurzburg.		

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A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
		ruled in his room.	France, July 20. Henry I. his Son succeeds him.			
1034	I.	XI.	Romanus dies April 11. being poison'd and afterward strangl'd, by the Order of Zoe his Wife; who causes Michael the Paphlagonian her Favourite, to be plac'd on the Throne.			
		I.				
1035	II.	XII.	II.	The death of Simeon of Syracuse a Monk of Trier.		
1036	III.	XIII.	III.	Drogon is made Bishop of Terrouane.		The death of Godehard Bishop of Hildesheim.
		Conrad marches into Italy.				
1037	IV.	XIV.	IV.			
1038	V.	XV.	V.	Pandulphus Duke of Capua is oblig'd to submit to the Emperor Conrad.		
1039	VI.	Conraddies June 5. and Henry III. his Son succeeds him.	VI.			Bagesippus. Bruno Bishop of Wurzburg.
1040	VII.	I.	VII.		Divers held this year in France.	Glaber Radulphus a Monk of Cluny. Arnold Canon of Herfeldt. Campanus of Lombardy.
1041	VIII.	II.	VIII.	Lanfranc receives the Monastick Habit from the hands of the Abbot Herluin, in the Abbey of Bec.		
		Michael dies in the Month of Decemb. and Zoe causes Michael Calephas to be put in his place.				
1042	IX.	III.	I.	Michael		

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
				<i>Calephus is expell'd, and Constantin Monomachus being substituted in his room, marries Zoe.</i>		
1043	X.	IV.	I.	<i>Alexius Patriarch of Constantinople dying, Michael Cerularius is chosen in his stead.</i>		
1044	The Romans expel Benedict	V.	II.			
	accused of divers Crimes, and put Sylvester III. Bp. of St. Savine in his place. Benedict acknowledging himself unworthy of the Papal Dignity, resigns it in favour of Gregory VI. on condition that he should enjoy the Revenues which the See of Rome receiv'd from England.					
1045	II.	VI.	III.			
1046	Henry Emperor of Germany deposes Gregory 6th by Pope and causes Clement II. Judge Bp. of Bamberg to be chosen Pope on Christmas-Eve, who takes the name of Clement II. Gregory VI. voluntarily abdicates the Popedom in a Synod, and is banish'd. Sylvester III. is sent back to his Bishoprick of St. Sabina.	VII.	IV.		Councils held at Rome for deposing the Popes Benedict IX. Sylvester III. and Gregory VI.	
1047	I. Clement II. dying Oct. 2. Benedict IX. got Possession of S. Peter's	VIII.	V.	<i>Hildebrand accompanies Gregory VI. in his Exile, and retires to Cluny. Eusebius Bruno made Bishop of Angers. A Letter written by Pope Clement II. to John nominated Archbishop of</i>	<i>A Council at Rome against Perjury and Simony.</i>	

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A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
		Chair a 3d time, and kept it 8 months longer.		Salerno, in which he approves his Translation to the Bishoprick of Pe- sti, as also to that Archbishoprick, and grants him the Pall.		
1048	The Em- peror sends from Ger- many Poppo Bishop of Brescia, who is made Pope under the name of Damasus II. but he dies 23 Days after his Conse- cration.	XI.	VI.	Theoduin is ordain'd Bishop of Liege. Geffrey Count of Anjou and Agnes his Wife, give the Church of all Saints in the Suburbs of Angers, to the Abbey of Vendome. Hildebrand leaves the Abbey of Cluny, of which he was Prior, and accompanies Bruno Bishop of Toul to Rome.		
1049	Bruno Bp. of Toul, who af- sum'd the name of Leo IX. was chosen Febr. 13. 5 months after the death of Damasus. I.	X.	VII.	Pope Leo confirms by a Bull the Privileges of Cluny Abbey. He causes the Body of St. Remy gainst Simo- of Rheims to be translated to the ny. Church of that Abbey, which was also dedicated by him. He approves, in a Letter, the Translation of John from the Bishop- rick of Frescati to that of Porto. Arnold Abbot of Poitiers, accused of Incontinency by the Bishop Langres, was depos'd in the Coun- cil of Rheims. Hugh Bishop of Langres charged with divers Crimes, was likewise depos'd and excommunicated in that Council; but having attended the Pope to Rome, and having done Pen- nance, he was restor'd to his former Dignity some time after. Rudisus Bishop of Nantes, was also degraded for succeeding his Father in his Bishoprick, by the means of Simoniack Practices. The Contest between the Archbp. of Rheims and the Bp. of Toul, about the Abbey of Monstier-Randy, was determin'd in favour of the former, in the same Council.	A Council at Rome a- ny. A Council at Pavia. A Council A Council at Meilly. A Council held in the end of this year, or in the beginning of the next.	
1050	II.	XI.	VIII.	Berengarius or Berenger is accus'd and condemn'd in divers Councils held this Year. He and his Fol- lowers are constrain'd to retract their Opinions under pain of death in the Council of Paris. Lanfranc is oblig'd to give an ac- count of his Doctrine in the Coun- cil of Rome, and he there makes a Confession of Faith. His Doctrin is approv'd in the Council of Verceil. A Confirmation of the Privileges of Corbey Abby by the Pope.	A Council at Rome. A Council at Brionne. A Council at Verceil, Septemb. 1. A Council at Paris, Nov. 19. A Council at Coyaco. A Council	Anselm Dean of Namur. Hermannus Con- tractus a Monk of Richenau. Theophanes the Ceraean. Nilus Doxopatrius. Gualdo Monk of Corbey. Drogo Bishop of Terouane. Helgaud Monk of

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
					at Rouen. A Council at Siponto.	<i>Fleury.</i> <i>Wippo</i> the Empe- ror's Chaplain. <i>Eberwin</i> Abbot of St. Maurice. <i>Evershelm</i> Abbot of Aumont. <i>Guibert</i> Arch- deacon of Toul. <i>Anselm</i> a Bene- dictin Monk.
1051	III.	XII.	IX.	Pope <i>Leo's</i> Letter, confirming to <i>John</i> Archbishop of <i>Salerno</i> , the Right of a Metropolitan.		<i>Berenger's</i> Letter to <i>Lanfranc</i> , and his Treatise a- gainst him. <i>Theoduin</i> Bp. of <i>Liege's</i> Letter a- gainst <i>Berenger</i> . <i>Adelman</i> a Clerk of <i>Liege</i> , and afterward Bishop of <i>Brescia</i> , writes to <i>Berenger</i> about his Opinion. Reciprocal Letters be- tween <i>Ascelin</i> and <i>Berenger</i> . <i>John</i> Archbishop of <i>Eu- chaita</i> .
1052	IV.	XIII.	X.	The Pope confirms the Privileges of the Abbey of St. <i>Sophia</i> at Bene- vento. <i>John</i> , surnam'd <i>Jeannelin</i> , is no- minated Abbot of <i>Erbrestin</i> by the Emperor <i>Henry III.</i> <i>Marianus Scotus</i> turns Monk.	A Council at Mantua, disturb'd by	<i>John Jeannelin</i> Abbot of <i>Erbre- stein</i> . <i>Hepidamnus</i> a Monk of St. <i>Gall</i> . The death of <i>Hugh</i> Bishop of <i>Langres</i> .
1053	V.	XIV.	XI.	A Letter written by <i>Michael Ceru- larius</i> Patriarch of <i>Constantinople</i> in his own Name, and under that of <i>Leo</i> Archbishop of <i>Acris</i> , against the <i>Latin</i> Church. This Patriarch causes the Churches of the <i>Latins</i> in <i>Constantinople</i> to be shut up, and takes away from all the <i>Latin</i> Abbots and Monks, who refus'd to renounce the Ceremonies of the Church of <i>Rome</i> , the Mona- steries which they had in that City. The Pope being set at liberty by the <i>Normans</i> of <i>Apulia</i> , grants them all the Territories which they had subdu'd, and those that they might obtain by Conquest, from the <i>Greeks</i> and <i>Saracens</i> . A Contest between the Churches of <i>Grado</i> and <i>Aquileia</i> for the Metropolitan Right, determin'd in the Council of <i>Rome</i> , in favour of <i>Grado</i> . The Pope's Letter to the Bishops of <i>Venice</i> and <i>Istria</i> , confirming that Right.	A Council at Rome.	

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1054	Leo IX. dies Apr. 15. and the Papal See continues vacant dur- ing a whole year. Hilde- brand goes to meet the Emperor, to demand Gebhart Bishop of Eichstade, who was made Pope the next year under name of Victor II. I.	XV.	Constantin Monomach- us dies, and Theo- dora Por- phyrogenne- ta governs the Em- pire. I.	Pope Leo's Letters, which confirm the Metropolitan Right of the Church of Carthage, over all those of Africa. The Pope sends Legats to Constantinople to treat about the Re-union of the Greek and Latin Churches. Pope Leo's Letters on that Subject to the Emperor Constantin, and to Michael Cerularius Patriarch of Constantinople. A Contest between the Legats and that Patriarch. An Answer by Cardinal Humbert the Pope's Legat, to the Letter of Michael Cerularius and Leo of Acris. Nicetas Peffloratus, a Monk of Seuda, composes a Tract against the Latin Church. Cardinal Humbert's Answer to that Piece. Nicetas makes a Recantation, and burns his Writings. A Sentence of Excommunication denounc'd by the Legats against Michael Cerularius. The Patriarch in like manner excommunicates the Legats by a publick Edict, and raises a Sedition which obliges the Emperor to deliver up their Interpreters, who are misus'd and put in Prison.	A Council at Narbonne.	Humbert Cardinal. Nicetas Peffloratus a Monk of Seuda. Dominick Patriarch of Grado. Peter Patriarch of Antioch.
1055	II.	XVI.	II.	Berenger abjures his Opinions in the Council of Tours, in the presence of Hildebrand. Maugier Archbishop of Rouen is depos'd in the Council of Lisieux; and Marrillus a Monk of Fecamp put in his place.	A Council at Florence. A Council at Lyons. A Council at Tours against Berenger. A Council at Lisieux.	
1056	II. Pope Victor goes to Germany, where he was invited by the Emperor Henry III.	XVII.	III. The Emperor Henry dies in the end of the year, and his Son, Michael, aged only 5 years, succeeds him, and is at first put under the Tuition of his Mother, who obtains the Administration of the Government.	Theodore dies Oct. 3. end of the year, and his Son, Michael, whom she had made Emperor, succeeds him, and is at first put under the alone. Tuition of his Mother, who obtains the Administration of the Government.	A Council at Toulouse.	

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1057	<i>Victor</i> dies at Florence July 28. and <i>Frederick</i> Abbot of Mount <i>Cassin</i> is chosen in his place, on the Festival of <i>S. Stephen</i> , whence he took the Name of <i>Stephen IX.</i>	I.	<i>Michael</i> abdicates the Imperial Throne and leaves it to <i>Isaac Comnenus.</i>	<i>Pope Victor's</i> Letter, which confirms and augments the Privileges granted to the Church of <i>Selve-Blanche.</i> <i>Frederick</i> is made Abbot of Mount <i>Cassin</i> ; a little after, Cardinal; and at last Pope.	A Council at Rome.	<i>Peter Damian Alphanus.</i>
			I.	<i>Alphonsus</i> Abbot of <i>St. Benedict</i> at <i>Salerno</i> , is ordain'd Archbishop of that City.		
				A Letter by which <i>Pope Stephen IX.</i> re-unites the Bishoprick of <i>Mari-li</i> , which was sometime divided.		
				<i>Peter Damian</i> is made Cardinal and Bishop of <i>Ostia</i> by that Pope.		
1058	<i>Stephen</i> dies at Florence, March 29. The Count of <i>Frescati</i> and <i>Gregory</i> of <i>Lateran</i> , cause <i>Mincius</i> Bishop of <i>Veletti</i> , to be chosen Pope, who assumes the name of <i>Benedict.</i> Cardinal <i>Hum-ber</i> and many others refuse to own his Authority. <i>Gerard</i> Bp. of <i>Florence</i> is chosen, and this Election is approv'd by the Emperor <i>Henry.</i>	II.	II.	<i>Pope Stephen</i> sends Legats to <i>Constantinople</i> , who return without pursuing their Journey, having receiv'd Information of his death. <i>Michael Cerularius</i> is turn'd out of the Patriarchal See of <i>Constantinople</i> , and <i>Constantin Liebudes</i> is substituted in his room. <i>Eversheim</i> is made Abbot of <i>St. Peter</i> at <i>Ghent.</i> <i>Marianus Scotus</i> an English Monk passes into Germany, where he continues ten years a Recluse, in the Monastery of <i>Fulda.</i> <i>Lambert</i> of <i>Afchaffemburg</i> assumes the Monastick Habit at <i>Hirfeldt</i> under the Abbot <i>Meginher</i> ; in a little while after is ordain'd Priest by <i>Lupold</i> Archbishop of <i>Mentz</i> , and undertakes a Journey to the Holy Land without the knowledg of his Abbot, from whence he returns the next year.		
1059	II. <i>Gerard</i> is ordain'd Bp. of <i>Rome</i> in the beginning of <i>Jan.</i> and takes the name of <i>Nicolas II.</i>	III.	III.	A Privilege granted to the Nun-nery of <i>St. Felicitas</i> near <i>Florence.</i> The Election of Papes reserv'd to the Cardinals in the Council of <i>Rome.</i> <i>Berenger</i> abjures his Opinions in that Council, and makes a Confession of Faith. <i>Peter Damian</i> is sent Legat to <i>Milan</i> to reform the Clergy, who publicly us'd Simoniacal Practices. The Bishop of <i>Trani</i> is depos'd in the Council of <i>Melfi.</i> <i>Sigefroy</i> or <i>Sigifred</i> succeeds <i>Luitbold</i> in the Arch-bishoprick of <i>Mentz.</i>	A Council at Rome.	A Council at <i>Melfi.</i>
	I. <i>Mincius</i> renounces the Papal Dignity, and is suspended for ever from Ecclesiastical Functions.		I.	<i>Peter Damian</i> is sent Legat to the Month of <i>August.</i>	A Council at <i>Benevento.</i>	
1060	II.	IV. <i>Henry I.</i> King of <i>France</i> , causes his	II.	<i>St. Anselm</i> embraces the Monastick Life in the Abbey of <i>Bec.</i>	A Council at <i>Tours.</i>	<i>Guilmont</i> Arch-bishop of <i>Aversa.</i> <i>Durand</i> Abbot of <i>Troarn.</i> <i>Franco</i> a Philoso-Son

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A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
		Son Philip to be crown'd at Rheims, May 22. dies in the end of this year.				pher of Liege. Warin Abbot of St. Arnulphus at Mets.
1061	III.	V.	III.			Michael Pfellus. Alberic a Monk of Mount Cassin. Merellus Abbot of Tergensee.
		The death of Nicolas II. in the Month of July. Anselm Bishop of Lucca is elected three Months after, and ordain'd Pope under the name of Alexander II. The Emperor Henry, incens'd by reason that he was chosen without his knowledg, causes Cadalous Bishop of Parma to be proclaim'd Pope, who endea- vours to make himself Master of the City of Rome; but being repuls'd, was oblig'd to return to Parma the next year.				
1062	I.	VI.	IV.			
1063	II.	VII.	V.			
				A Contest between Peter Arch- bishop of Florence and his Monks. The Pope sends the Pall to Peter Archbishop of Dalmatia. Lanfranc is made Abbot of the Abbey of St. Stephen at Chien, newly founded, and St. Anselm succeeds him in the Office of Prior of Bee Abbey. Maurillus Archbishop of Rouen holds a Synod for the Dedication of the Cathedral Church of that City, which was newly built. A Confession of Faith publish'd in that Synod against Berenger's Opinions. A Privilege granted by the Pope to the Abbey of Vendome. Peter Damian the Pope's Legat in France, deter- mins in the Council of Challon, the Differences be- tween the Bishop of that City, and the Abbey of Cluny, about the Privileges of the same Abbey, which are confirm'd in the Council.	A Council at Rome. A Council at Rouen. A Council at Challon.	
1064	III.	VIII.	VI.			
		Cadalous causes some Di- sturbances. Alexander is own'd as lawful Pope		Guibert, Grand Lord of Parma and Chancellor to Henry, Emperor at Mantua. of Germany, is ordain'd Archbishop of Ravenna.	A Council at Mantua.	

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A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
		in the Council of Mantua, and par- dons Cada- lous, who dies a little while after				
1065	IV.	IX.	VII.	The Heresy of the Nicolaitans condemn'd in two Councils held at Rome.	A Council at Rome. Another Council at Rome. A Council at Elna in Roussillon.	Lanfranc.
1066	V.	X.	VIII.	John Xiphylin is chosen Patriarch of Constantinople, instead of Constantin Lichudes. The Charters of Edward King of England for authorizing the Confirmation of the Privileges of the Church of Westminster, which was granted by the Popes Leo IX. and Nicolas II. William Duke of Normandy passes over into England, and defeats Harald who had taken Possession of the Throne, after the death of King Edward.		
1067	VI.	XI.	IX.	Constantin Ducas dies, leaving 3 Children and his Wife Eudoxia, who takes upon her the Administration of the Government.	IV.	
1068	VII.	XII.	II.	Peter Damian is sent Legat into Germany, to hinder the Emperor Henry from divorcing Bertha his Wife. Marianus Scorus, who liv'd as a Recluse in the Monastery of Fulda, goes to Mentz to end his Life there in the same Quality.		
1069	VIII.	XIII.	II.	The death of Maurillus Archbishop of Rouen. Lanfranc refuses to accept of that Archbishoprick, which is obtain'd by John de Bayeux Bishop of Auranches. Lanfranc goes to Rome, to cause that Translation to be ratify'd, and to get the Pall for the same Archbishop. The Emperor Henry endeavours to get himself divorc'd from Bertha in the Council of Mentz, but is oppos'd by Peter Damian the Pope's Legat.	A Council at Mentz.	The death of Everhelm Abbot of Aumont. Lanfranc

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A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1070	IX.	XIV.	III.	<i>Lanfranc</i> is oblig'd to accept of the Archbishoprick of <i>Canterbury</i> . The Pope gives leave to <i>Gebehard</i> Archbishop of <i>Saltzburg</i> , to erect a Bishoprick in his Province.	A Council at <i>Windsor</i> .	<i>Benno</i> Cardinal.
1071	X.	XV.	IV. <i>Romanus</i> <i>Diogenes</i> is taken Prisoner by the <i>Turks</i> , and <i>Michael</i> the Son of <i>Constantin</i> <i>Ducas</i> is pro- claim'd Emperor. <i>Diogenes</i> being deliver'd, has his Eyes put out by <i>Michael's</i> Order, and dies a little while after.	<i>Charles</i> , nominated by the Emperor <i>Henry</i> to the Bishoprick of <i>Constance</i> , not being able to get Ordination by reason of <i>Simoniack</i> Practices, resigns his Ring and Crosier-staff to the Emperor, in the Council year.	A Council at <i>Mentz</i> . A Council held at <i>Winchester</i> this year.	<i>Theophylact</i> .
1072	XI.	XVI.	II.	<i>Peter Damian</i> is sent by the Pope to <i>Ravenna</i> , to take off the Excommunication denounc'd against that City, by reason of the Conteſts which the Bishop of that Diocess had with the See of <i>Rome</i> .	A Council at <i>Rouen</i> .	<i>Hepidannus</i> writes two Books of the Life and Miracles of St. <i>Wiborada</i> .
1073	XII. <i>Alexander</i> dies April 22. and <i>Hildebrand</i> is chosen in his place on the same day. He is ordain'd Priest and consecrated Pope, under the Name of <i>Gregory</i> 7th in the Month of <i>June</i> . I.	XVII.	III. <i>William</i> Archbishop of <i>Auche</i> , and <i>Pontius</i> Bishop of <i>Beziers</i> , are depos'd by <i>Gerald</i> Cardinal of <i>Ostia</i> , the Pope's Legat, for having voluntarily communicated with certain Persons, who lay under a Sentence of Ex- communicaton. Pope <i>Alexander</i> confirms the Set- tlement of a Convent of Regular Canons, made by <i>Altman</i> Bishop of <i>Passaw</i> . <i>Dominic</i> Patriarch of <i>Venice</i> is de- puted by Pope <i>Gregory</i> to negotiate at <i>Constantinople</i> , about the Re-union of the Greek and Latin Churches. Pope <i>Gregory's</i> Decree against Per- sons guilty of <i>Simony</i> , and against Clerks who marry or keep Concu- bines. Letters written by the same Pope to the Bishops and Princes, about putting that Decree in execution. Other Letters by <i>Gregory</i> against <i>Godfrey</i> Archbishop of <i>Milan</i> and the Bishops of <i>Lombardy</i> , who were excommunicated for their <i>Si-</i> <i>moniack</i> Practices. But they were protected by <i>Henry</i> Emperor of <i>Ger-</i> <i>many</i> , which gave occasion to the Diffensions that afterward broke forth between that Prince and the Pope.	A Council at <i>Erford</i> .	The death of <i>Peter Damian</i> on <i>Febr.</i> 23. <i>Robert de Tomba-</i> <i>lene</i> Abbot of St. <i>Vigor</i> . <i>William</i> Abbot of St. <i>Arnulphus</i> at <i>Metz</i> . <i>Hugh</i> Bp. of <i>Die</i> . <i>Anselm</i> Bishop of <i>Lucca</i> . <i>Manasses</i> Arch- bishop of <i>Rheims</i> .	

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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1073

Anselm, who succeeded Pope *Alexander II.* in the Bishoprick of *Lacca*, but repenting that he had receiv'd the Investiture of that Bishoprick from the Emperor *Henry IV.* retir'd to the Monastery of *Cluny*; from whence he was recall'd by the Pope to govern his Bishoprick.

Landric Arch-deacon of *Autun* is chosen Bishop of *Mascon*, and consecrated the next Year by the Pope, the Bishops of *France* not daring to ordain him.

The Pope's Complaints and Menaces against *Philip I.* King of *France*.

Pope *Gregory* lays claim to *Spain*, and by virtue of it gives to *Ebol* Count of *Roccy*, all the Countries that he could wrest out of the Hands of the *Saracens*, on condition that he should hold them of the Holy See, and should pay him a certain Tribute.

He exacts an Oath of Allegiance of *Landolphus* Duke of *Benevento*, and of *Richard* Duke of *Capua*.

He promises the Pall to *Bruno* Bishop of *Vercorona*, provided he come to *Rome* to receive it there in Person.

He confirms all the Privileges granted by *Alexander II.* to *Wradislaus* Duke of *Bohemia*.

Feromir Bishop of *Prague* is suspended, and depriv'd of the Revenues of his Church, by the Pope's Legats, for opposing their reception in *Bohemia*.

A Contest between the same Bishop of *Prague* and the Bishop of *Moravia*, for the possession of certain Territories.

The Pope's Remonstrance to the Inhabitants of *Carthage*, some of whom had deliver'd up *Cyriacus* their Bishop, into the Hands of the *Saracens*.

1074

II.

XVIII.

IV.

Garnier Bishop of *Strasburg*, ex-communicated for Simoniackal Practices, is absolv'd in the Council of *Rome*.

Hugh is ordain'd Bishop of *Die* by the Pope in that Council.

A Decree against Investitures made by the Pope in the same Council, according to the Relation of some Authors.

Robert Guiscard Duke of *Apulia* is excommunicated in the same Council of *Rome*.

The Agreement between the Bishops of *Prague* and *Moravia*, confirm'd by the Pope's Bull, dated March 2.

William Archbishop of *Auche*, and *Pontius* Bishop of *Beziers*, restor'd to their respective Sees.

The Pope reproves the Inhabitants of *Ragusa*, for imprisoning *Vitalis* their Bishop, and substituting another in his room. He summons both the Bishops to *Rome*, if the

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1074

Matter cannot be determin'd by his Legat in that City.

The Pope's Legats sent to the Emperor *Henry*, about the Affair of the Bishops of *Lombardy*.

The Contest between those Legats and *Sigefred* Archbishop of *Mentz*, about the Right of calling a Council, which the Archbishop claim'd, as Vicar of the Holy See. The Legats return'd without any effect of their Negotiation.

The first Project of a Crusade form'd by the Pope.

The Pope's Letters to divers Princes and Bishops, for putting in execution his Decree against *Simony*, and the Incontinence of Clergy-men.

Letters written by the same Pope to the Bishops of *France*, against the Proceedings of King *Philip*, whom he threatens to dethrone.

A Constitution of the Council of *London* about the Rank and particular Sear, that every Bishop ought to hold in the Councils of the Kingdom of *England*.

The Pope confirms the Privilege of the Monastery of *St. Stephen* at *Caen*.

William Duke of *Aquitaine* is oblig'd, in the Council of *Poitiers*, to put away his Kinswoman, whom he had taken to Wife. *Isembert*, Bishop of that City, who had disturb'd the Council, was suspended, and some time after excommunicated by the Pope.

The pretended Claim which *Gregory VII.* laid to the Kingdoms that were newly converted.

He takes it very heinously that *Solomon* King of *Hungary* should be establish'd in that Kingdom by *Henry* Emperor of *Germany*, and insists, that King *Stephen* formerly gave it to the Holy See after his Conversion. Wherefore he threatens that Prince with the Apostolical Censures, if he do not make Suit to receive the Royal Scepter from his Hands.

The Pope restores to the Bishop of *Prague* the Revenues of his Church, and orders him to come to *Rome* with the Bishop of *Moravia*: The former being arriv'd there, is sent back to his own Country, fully reconciled and re-instated: However, the Pope adjudges to the latter the possession of the contested Lands, but the Bishop of *Prague* having seiz'd on them at his return, the Pope enjoin'd him to restore them.

A Tribute paid by the *Bohemians* to the See of *Rome*.

1075

III.

XIX.

V.

The Pope falls out with *Cincius* the Son of *Alberic* Prefect of *Rome*, and excommu-

Henry subdues the Saxons, who had revolted.

Liemar Archbishop of *Bremen*, *A* Council *Garnier* Bishop of *Strasburg*, *Henry* held at *Rome* of *Spire*, *Herman* of *Bamberg*, *Wil-* in the end of *liam* of *Pavia*, and *Cunibert* of *Tu-* the Month *rin*, are suspended in the Council of *February* of *Rome*. Some of these Bishops re- *A* Council pair to that City to get Absolution. at *Poitiers*

Denis Bishop of *Placentia* is de-against *Be-* pos'd in the same Council, without renger. hope of Restauration.

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1075 nicates
him.

Cincius
excited by
Guibert
Archbishop
of Ravenna
seizes on
the Pope's
Person, as
he was say-
ing Mass
on *Christ-
mas-day*,
but he is
forc'd by
the People
to set him
at liberty,
and to re-
tire to the
Emperor.

Herman of Bamberg is excommu- A Council
nicated some time after, for his at London.
Misdemeanours.

The Pope's Letters to the Empe-
ror Henry, to the Archbishop of
Mentz, and to the People of Bam-
berg against that Bishop.

A private Embassy sent by Henry
to the Pope, to settle a good Cor-
respondence between them.

The Success of the Emperor's
Arms causes him to have less regard
to the Pope's Interest.

His second Embassy to the Pope,
which is not very favourably re-
ceiv'd.

Henry causes Tedald to be chosen
Archbishop of Milan, to the preju-
dice of him whom the Pope had
nominated to that Dignity.

The Pope's Letters to the Empe-
ror Henry, and to the Suffragan Bi-
shops of the *Milanese*, to hinder
Tedald's Ordination.

Henry's Circular Letter to the Bi-
shops and Princes of the Empire,
against Gregory.

Letters by Thierry Bishop of Ver-
dun, and Engelbert Archbishop of
Trier, against the Pope.

1076 IV. XX. VI.

Cardinal Hugo excommunicated An Assembly
by the Pope. held at

The Pope's Election condemn'd Worms on
in the Council of Worms. Septuagesima-

A Letter sent from the Council to Sunday.
the Pope, importing that Condem- A Council
nation. held at Rome

Roland a Clerk of Parma, the in the begin-
Bearer of this Letter, deliver'd it to ning of Lent.
the Pope, and makes him the De- A Council
clarations and Protestations with at Winchester
which he was charg'd. Apr. 1.

The Envoys of Henry make the A Council
same Protestations against the Pope. at Tribur or

The Pope excommunicates Sige- Oppenheim,
froy Archbishop of Mentz, and sus- Octob. 26.
pends the other Bishops of the Coun-
cil of Worms in the Synod of Rome:
He likewise declares the Emperor
Henry excommunicated, and fallen
from the Imperial Dignity, and ab-
solves his Subjects from their Oath
of Allegiance.

Henry's Enemies take an occasion
from this Sentence of Excommuni-
cation, to enter into a League a-
gainst him.

The greatest part of the Prelats
of the Assembly of Worms are re-
concil'd with the Pope.

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1076

Gregory brings over to his Party *Matilda*, Sovereign Princess of a considerable Territory in Italy, and the Widow of *Godfrey* Duke of *Lorraine*, who died there this year, divorced from his Wife.

The Pope's Letters to all the Faithful of the Roman Empire against *Henry*.

A Letter written by *Herman* Bishop of *Metz* to the Pope concerning the Excommunication of *Henry*, and about this Question, *viz.* Whether a Sentence of Excommunication can be denounc'd against Kings?

The Pope's Answer, shewing that Kings may be excommunicated; which he proves by divers Examples.

Another Letter by the Pope to the Prelats and Nobility of *Germany*, prescribing certain Conditions for the absolving of *Henry*, which if not performed by him, he requires them to proceed to the Election of another Prince, to take upon him the Government of the Empire.

By vertue of this Letter, the Dukes of *Suevia*, *Bavaria* and *Carinthia*, and the Bishops of *Wurtzburg* and *Worms* confer together at *Olm*, and appoint an Assembly at *Oppenheim*.

Sigehard Patriarch of *Aquileia* and *Altman* Bishop of *Passaw* the Pope's Legat, declaim against the Conduct of *Henry*, in the Assembly of *Oppenheim*, and demand another Emperor to be chosen in his place.

Henry on the other side promises the Legats, by his Deputies, to reform Abuses for the future, and to make Restitution for what Damage he might have done.

A Committee of the Assembly is appointed to treat with the Emperor, who submits to their Remonstrances; disbands his Army; dismisses the Prelats and other excommunicated Persons residing in his Court; retires to *Spire*, and relinquishes all the Marks of the Imperial Dignity till he can get himself absolv'd within the year.

Gregory writes to the Bishop of *Cirenza*, to give Absolution to *Roger* Count of *Sicily*, and to the Bishop of *Melfi*.

The Pope ordains *Servandus* Bishop of *Hippon*, and sends him back into *Africa*, with Letters of Recommendation.

He likewise installs *Ives* Abbot of *St. Melaine*, in the Bishoprick of *Doll* in *Bretagne*, and grants him the Pall.

William I. King of *England* turns *Wulketulus* out of the Abbey of *Croyland*, and gives it to *Ingulphus*, who nevertheless procures the Restauration of *Wulketulus*.

1077

V.

XXI.

VII.

Henry goes to Italy to

Henry passes into Italy, and there An Assembly comes to an Agreement with the at *Forcheim*, Pope, by the Mediation of the Prin- March 13.

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A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1077		sue for the Pope's Par- don, and receives Absoluti- on. After- wards he falls out with him again, and Rodolphus is elected Emperor of Germany.	cel's <i>Matilda</i>, of <i>Hugh</i> Abbot of <i>Cluny</i>, and of some other Noble-men. He obtains his Absolution at <i>Canossa</i> under certain Conditions, which afterwards he was not able to observe. The Complaints of the <i>Lombards</i> against these Proceedings of the Emperor, which oblige him to break with the Pope. <i>Henry</i> recalls the excommunicated Bishops, whom he had dismiss'd. <i>Rodolphus</i> Duke of <i>Swabia</i> causes himself to be chosen Emperor in the Convention at <i>Forcheim</i>, and to be crown'd at <i>Mentz</i> by Archbishop <i>Sigefred</i>. The Pope determines to pass into <i>Germany</i> to end the difference between <i>Henry</i> and <i>Rodolphus</i>; but the former takes a resolution to hinder his Passage, and to make War with <i>Rodolphus</i> and the other Rebels. The Pope having caus'd certain Bishops of <i>Henry's</i> Party to be apprehended, that Prince in like manner arrests two of the Pope's Legats, by way of Reprisal. The Archbishops of <i>Rheims</i>, <i>Besanson</i>, <i>Liege</i>, <i>Sens</i>, <i>Bourdeaux</i>, <i>Bourges</i> and <i>Tours</i>, and the Bishops of <i>Senlis</i>, <i>Chartres</i>, <i>Auxerre</i>, <i>Noyon</i> and <i>Autun</i>, not appearing in the Council of <i>Autun</i> to clear themselves, are condemn'd by <i>Hugh</i> of <i>Die</i> the Pope's Legat, and oblig'd to go to <i>Rome</i> to get that Condemnation remitted. <i>Geduin</i> Arch-deacon of <i>Langres</i> is chosen and ordain'd Archbishop of <i>Lyons</i>, instead of him whom <i>Hugh</i> of <i>Die</i> had depos'd. <i>Rainier</i> Bishop of <i>Orleans</i> is likewise depos'd by the Pope, and <i>Sanxon</i> is substituted in his room. <i>Stephen</i> Bishop of <i>Annecy</i> is excommunicated for taking possession of that Church. The Pope renews his Pretensions to <i>Spain</i>, and exhorts the Kings and Princes of that Country to pay him the Tribute, which he pretends to be due to the Holy See. He in like manner lays claim to the Island of <i>Corsica</i>, and sends a Legat to reside there in quality of Governour. <i>Gerard</i> Abbot of <i>St. Vincent</i> at <i>Laon</i> is made Abbot of <i>St. Medard</i> at <i>Soissons</i>; but being turn'd out some time after, by Queen <i>Bertha</i>, he founded the Abbey of <i>Seauve-Majeur</i> in the Diocese of <i>Bourdeaux</i>.	A Council at <i>Vermont</i> . A Council at <i>Dijon</i> . A Council at <i>Autun</i> .	
1078	VI.	XXII.	VIII.	The Pope renews, in the Council of <i>Rome</i> , the Anathema which he held at <i>Rome</i> against <i>Tedald</i> Bishop of <i>Milan</i> , and against <i>Guibert</i> Archbishop of <i>Ravenna</i> . Another Council at <i>Rome</i> in the	<i>Lambert</i> of <i>Aschaffenburg</i> compleats his History. <i>Michael Psellus</i> retires to a Monastery, where he perial

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1078

perial Dia- ing present in the Council, is de- Month of
dem, hav- pos'd for Simoniacal Practices, with- Decemb.
ing caus'd out hope of Restauration.

Michael to *Roland* Bishop of *Trevisi* is ex- at *Poitiers*.
be confi- communicated, for having obtain'd
ned in a his Bishoprick, by undertaking to
Monastery. manage the Deputation of the As-
sembly of *Worms*.

I. Cardinal *Hugo*, who took part
with the Emperor *Henry*, is like-
wise excommunicated.

The Sentence of Excommunica-
tion denounc'd against the Archbishop of *Nar-
bonne*, by the Pope's Predecessors is reviv'd in
that Council.

All the *Normans* of *Apulia* are excommuni-
cated in the same Council.

Upon the breaking up of this Council, the
Pope solicits the *Germans* to call an Assembly,
to put an end to the Dissensions between
Henry and *Rodolphus*, and excommunicates all
those Persons who hinder their Meeting.

Both Parties seem to mistrust the Pope's de-
finitive Sentence.

Henry makes himself Master of the Coun-
tries of *Bavaria* and *Suevia*, which *Rodolphus*
had abandon'd to retire to *Saxony*.

Rodolphus levies Forces, besieges the City of
Wurtzburg, and takes it after having defeated
Henry's Army, who came to relieve the Place,
but the latter found means to recover it a little
while after.

Nicephorus Botoniata is excommunicated in
the second Council of *Rome* for usurping the
Government of the Eastern Empire.

The Envoys of *Henry* and *Rodolphus* take
an Oath in that Council, in the name of their
Masters, that they should not hinder the Pope's
Legats from holding an Assembly in *Germany*
to determine their Controversies.

A Decree in the same Council against Inve-
stitures made by Laicks.

The Archbishop of *Tours* and the Bishop of
Rennes are suspended in the Council of *Poi-
tiers*, for endeavouring to disturb it.

The Archbishop of *Besancon* is likewise sus-
pended in that Council, for not appearing
therein, no more than the Bishop of *Aulun*.

The Abbot of *Bergues* is depos'd for Si-
mony, in the same Council.

The Divorce of *William* Duke of *Aqui-
taine* from his Wife is order'd in that Council,
by reason of their being too near a kin.

The Settlement of the Regular Canons of
St. Quentin at *Beauvais* made by *Guy* Bishop
of that City, who conferr'd the Government
of that Convent on *Ives*, his Successor after-
ward in the Bishoprick of *Beauvais*.

Cosmus is chosen Patriarch of *Constantinople*
in the place of *John Xiphilin*.

St. Anselm succeeds *Herluin* Abbot of *Bec*,
who dy'd this year.

dies a little while
after.

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A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1079	VII.	XXIII.	II.	<i>Berenger</i> is forc'd to abjure his Opinions, and to make a new Confession of Faith. The Archbishop of <i>Aquileia</i> promises in the Council of <i>Rome</i> to continue loyal, for the future, to Pope <i>Gregory</i> and his Successors, and to be obedient to them in all things. <i>Tedald</i> Archbishop of <i>Milan</i>, <i>Peter</i> Archbishop of <i>Narbonne</i>, <i>Sigefrey</i> Bishop of <i>Bononia</i>, <i>Roland</i> Bishop of <i>Trevisi</i>, and the Bishops of <i>Fermo</i> and <i>Camerine</i>, are excommunicated and depos'd in that Council without hope of restoration. The Pope, after having caus'd the Envoys of <i>Henry</i> and <i>Rodolphus</i> to take an Oath in the Council that their Masters should submit to the Decision of the Holy See, deposes his Legats to hold an Assembly in <i>Germany</i>. <i>Henry</i> having defeated <i>Rodolphus</i> in a Battel near <i>Fladesheim</i>, could not suffer an Assembly to be held, in which his Right might be brought into Question. The Church of <i>Lyons</i> erected into a Primacy by <i>Gregory VII.</i> This Pope threatens a certain Lord nam'd <i>Wezelin</i> with Excommunication, if he continue to disturb the Tranquility of the King, whom the Holy See had set over <i>Dalmatia</i>. He confers upon <i>Landulphus</i> Bishop of <i>Pisa</i> and his Successors the Office of Legat, and half the Revenues of the Island of <i>Corfica</i>, reserving the other Moiety for the Holy See, with all the Forts. He confirms the Election which the Monks of <i>Marseille</i>, made of Cardinal <i>Richard</i>, for their Abbot. <i>William</i> Abbot of <i>St. Stephen</i> at <i>Caen</i>, is ordain'd Archbishop of <i>Rouen</i> in the place of <i>John</i>, who had resign'd that Archbishoprick by reason of his Infirmities.	A Council held at <i>Rome</i> in the Month of February.	
1080	VIII.	XXIV.	III.	The Pope forbids the <i>Sclavonians</i> to celebrate Divine Service in the Vulgar Tongue. <i>Manasses</i> Archbishop of <i>Rheims</i> is depos'd in the Council of <i>Lyons</i>. The Decree against Investitures is reviv'd in the Council of <i>Rome</i>. The Sentence pronounc'd in the Council of <i>Lyons</i> against <i>Manasses</i>, is confirm'd in that of <i>Rome</i>. The Bulls of Excommunication publish'd against <i>Tedald</i> Archbishop	A Council at <i>Bordeaux</i>. A Council at <i>Lyons</i>. A Council held at <i>Rome</i> in the beginning of Lent, against the Emperor <i>Henry</i>. An Assen-	<i>Theophylact</i> Archbishop of <i>Acris</i>. <i>Folcard</i> a Monk of <i>St. Berthin</i>. A Council of <i>St. Vincent</i> at <i>Laon</i>. <i>Willeram</i> Abbot of <i>St. Peter</i> at <i>Mersburg</i>. <i>Orsio</i> Abbot of <i>Aumont</i>.

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1080		nity, but pell'd by the latter Alexis dies in the Comnenus, end of the who is pro- Year.	claim'd Emperor.	of Milan, Guibert of Ravenna, Peter of Narbonne, and the other Bishops, are re-iterated in that Council. Henry is excommunicated by the Pope in the Council, which declares him fallen from the whole Imperial Dignity, and transfers the Empire of Germany to Rodolphus. The chief Leaders of Henry's Party meet at Mentz, and call the Council of Brescia against the Pope. Hildebrand is depos'd in that Council, and Guibert Archbishop of Ravenna is substituted in his room, who assumes the Name of Clement III. Henry's Letter to Hildebrand deposed from the Papal Dignity, to oblige him to relinquish the See of Rome. A Letter by the same Emperor to the Clergy and People of Rome, requiring them to expel the deposed Pope. Henry likewise sends Ambassadors to the Christian Kings and Princes, to induce them to acknowledge Clement as lawful Pope, and to withdraw them from their Obedience to Gregory. Gregory comes to an Agreement with Robert Guiscard Duke of Apulia, and invests him with the Territories which were in his Possession, granting him also a Toleration to enjoy those that he had usurp'd. This Pope nominates another Archbishop of Ravenna instead of Guibert, whom he endeavours to get outed from that Archbishoprick. A bloody Battel fought Octob. 15. between Henry and Rodolphus; insomuch that the latter having receiv'd a Wound in his Arm, quits the Field, and causes himself to be convey'd to Mersburg, where he died a little after. Henry marching into Saxony, lays waste those Parts, and at his return regains the whole Country of Suevia. Gregory demands Succours of Robert Guiscard; writes to the German Princes, to oblige them to choose an Emperor intirely devoted to the Interests of the Holy See, in the place of Rodolphus deceased; and sends thither a Form of an Oath, which he requires them to put to the Prince whom they should elect. Achard is turn'd out of the Church of Arles which he usurp'd, and Gibelin is substituted in his room, by Hugh of Die, in the Council of Avignon. Another Hugh is chosen Bishop of Grenoble in that Council. Ursio Bishop of Soissons is depos'd in the Council of Meaux, and Arnulphus a Monk of	bly held at Mentz at Whitfuntide. A Council held at Brescia in the Month of June, against the Pope. A Council at Avignon. A Council at Lillebonne. A Council at Meaux. A Letter written by the Clergy of Noyon to those of Combray, about the admission of the Sons of Priests into Orders.	Amatus a Bishop in Italy. Adam a Canon of Bremen. Conrad Bishop of Utrecht. Weneric Bishop of Verceil. Waleran Bishop of Naumburg. The death of Guimond Archbishop of Aversa. Hepidannus a Monk of St. Gall, died likewise this Year.

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1080				St. Medard is put in his place. Gaultier is elected Bp. of <i>Challon</i>. The Pope endeavours to no purpose, to extort a Tribute from the Kingdom of <i>France</i>, as he had done from <i>England</i>, and the other Estates of <i>Christendom</i>. He congratulates <i>Alphanus</i> Bishop of <i>Salerno</i>, upon occasion of his having found the Relicks of Saint <i>Matthew</i>. He threatens <i>Ozzococcus</i> Sovereign Prince of <i>Sardinia</i>, to dispossess him of that Island (which he avouches to belong to the Holy See) unless he submit to the Injunctions of the Church of <i>Rome</i>. He is well satisfy'd with the Conduct of his Legat in that Island, who had oblig'd a <i>Greek</i> Archbishop to keep his Beard shav'd. In a Letter written by him to <i>Synnadius</i> Patriarch of the <i>Armenians</i>, he censures certain Errors which are attributed to him.		
1081	IX.	XXV.	I.	Bertrand Count of <i>Provence</i>, takes an Oath of Allegiance to the Pope.		<i>Joan. Thrasefius</i> <i>Scylitzes</i> <i>Curopalata</i>. <i>Engelbert</i> Archbishop of <i>Trier</i>. <i>Ulric</i> a Monk of <i>Cluny</i>. <i>Bernard</i> a Monk of <i>Corbie</i> in <i>Saxony</i>.
1082	X.	XXVI.	II.	<i>Robert</i> Abbot of <i>Rebais</i> is ordain'd Bishop of <i>Meaux</i> in the Council of that City, by <i>Hugh</i> of <i>Die</i>; but this Ordination being made without the Consent of the Archbishop of <i>Sens</i> and his Suffragans, that Archbishop consecrated another, after having excommunicated <i>Robert</i>.		
1083	XI.	XXVII.	III.	<i>Gregory</i> holds a Synod at <i>Rome</i> with <i>Henry's</i> Consent, who grants held at <i>Rome</i> compleats his Passports to all the Prelats who were in the Month <i>Chronicle</i>. oblig'd to be present therein; but of <i>Novemb</i>. he causes the Deputies of the <i>German</i> Rebels, and <i>Osbo</i> Cardinal-Bishop of <i>Ostia</i> who accompany'd them, to be arrested on the Road.		<i>Marianus</i> <i>Scotus</i>

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1083	causes Gui- bert to be ordain'd Pope, who takes the Name of Clement III.			This Synod concludes nothing. Hugh Bishop of Die is translated from that See to the Archbishoprick of Lyons.		
1084	XII. Henry takes the rest of the City of Rome, and causes himself to be crown'd Em- peror by Clement III. But Gregory VII. induces Ro- bert Duke of the Normans to come to his Relief, who obliges Henry to retire.	XXVIII.	IV.	Nicolas the Grammarian is chosen Patriarch of Constantinople.		
1085	XIII. Gregory VII. dies May 24. and the See of Rome continues vacant al- most a whole year. Guibert becomes Master of part of the Churches of Rome, and endea- vours to get himself acknow- ledg'd as lawful Pope,	XXIX.	V.	This Question, viz. Whether the Pope had a Right to excommunicate and dethrone the Emperor Henry? is debated in the Assembly of Berchach, between Gebhard Archbishop of Saltzburg on Herman's side, and the year a- Wicelin Archbishop of Mentz on that of Henry, without determining any thing as to the Matter in Hand. Wicelin's Opinions condemn'd and his Ordinations declar'd null in the Assembly of Quintileneburg. The Ordinations and Consecra- tions of Sigefrey Bishop of Augsburg, of Norbert Bishop of Chur, and all those made by excommunicated Clerks, are likewise declar'd null in that Assembly, which pronounc'd a Sentence of Anathema with lighted Candles against Guibert, Cardinal Hugo, John Bishop of Porto, Peter the Chancellor, Liemar Archbishop of Bremen, Utho Bishop of Hildesheim, Otho of Constance, Burchard of Basil, and Herman of Spire; as also against Wicelin of Mentz, Sigefrey of Augsburg, Norbert of Chur, and their Adherents. Hildebrand with those of his Par- ty, and the Bishops of the Assembly of Quintileneburg, are condemn'd and depos'd in that of Mentz, and other Bishops are substituted in their room.	An Assembly at Goslar or Berchach, held in the beginning of the year a- gainst Henry. An Assem- bly at Quintileneburg, held against Henry after Easter. An Assem- bly at Mentz held in the Month of May.	Deusdedit Cardinal.

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1085				Herman and Ecbert of Saxony are likewise excommunicated in that Council. The death of Robert Guiscard Duke of the Normans of Apulia.		
1086	Desiderius Abbot of Mount Cassin is made Pope, under the Name of Victor III. I.	XXX.	VI.	Hugh Archbishop of Lyons, the Archbishop of Aix, and the Bishop of Marseille aspire to the Papal Dignity. The Archbishop of Lyons in vain endeavours to oppose the Election of Victor. St. Bruno institutes the Order of Carthusian Monks. Philip King of France divorc'd from Bertha his Wife, who is banish'd to Monstreuil.		The death of Anselm Bishop of Lucca. The death of Alphanus Bishop of Salerno. Marianus Scotus a Recluse dies at Mentz.
1087	II. Victor is consecrated at Capua, May 9. and dies Sept. 16. at Mount Cassin, after having nominated Orto Bishop of Ostia for his Successor.	XXXI.	VII.	The Anathema denounc'd against Guibert the Antipope, is renew'd in at Capua. the Council of Benevento. A Council The Archbishop of Lyons and the Bishop of Marseille are likewise ex-communicated in that Council. against Guibert.		
1088	Orto Bishop of Ostia is ordain'd Pope May 12. under the Name of Urban II. Guibert is expell'd by the Romans, and oblig'd to renounce all manner of Claim to the Popedom. I.	XXXII.	VIII.	The death of Berenger, which happen'd Jan. 6. The death of William I. surnam'd the Conqueror, King of England, on Septemb. 9. The Pope confirms the Primacy of the Church of Toledo, and sends the Pall to Bernard Archbishop of that Metropolitan See.		Hildebert Archdeacon of Mans. The death of Durandus Abbot of Troarn.
1089	II.	XXXIII.	IX.	The Pope confirms in the Council of Rome all the Proceedings of Gregory VII. against Guibert the Antipope, the Emperor Henry and their Adherents. He revives in that of Melfi, the Decrees against Persons guilty of Simony, and abolishes the Institution of Clerks call'd Acephali, who were retain'd in the Service of the great Lords, or depended on them.	A Council at Rome. A Council at Melfi.	The death of Lanfranc Archbishop of Canterbury, on May 8.

A Chronological Table.

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A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1090	III.	XXXIV.	X.	A Grant of the City of Tarragona to the See of Rome, by Berenger at Toulouse. Count of Barcelona.	A Council of Arras.	Lambert Bishop of Rheims. Thierry Abbot of St. Trudo. Peter Chartophylax of the Church of Constantinople.
1091	IV.	XXXV.	XI.	The death of St. Wolphelin Abbot of Bruvilliers, in the Diocess of held at Be-Colen. The Pope grants the Archbishop- gainst Gu- rick of Tarragona to Berenger Bi- shop of Vich.	A Council of Rheims.	Ingulphus Abbot of Croyland.
1092	V.	XXXVI.	XII.	St. Anselm is chosen Archbishop of Canterbury, Mar. 6. and consecrated at Soissons on the 4th day of Decemb. following. against Roscelin, a Clerk of the Church of Compeigne, is oblig'd to make an Abjuration of his Error, in the Council of Soissons; but having maintain'd it again afterwards, he was banish'd from France and England. Lambert, nominated Bishop of Arras, is ordain'd at Rome by the Pope. Ives is likewise install'd Bishop of Chartres by the Pope at Capua in the end of the year, in the place of Geoffrey who was depos'd. The Pope's Discourse to Ives of Chartres, after his Consecration. Richer, Archbishop of Sens cites Ives Bishop of Chartres to an Assembly held at Estampes, to give an Account of his Ordination; and that Assembly having determin'd to restore Geoffrey, Ives of Chartres appeals to the Pope, who forbids Richer the use of the Pall, till he desist from further Prosecution. Philip King of France marries Bertrada the Wife of Foulques le Rechin Count of Anjou. The Bishop of Senlis performs the Nuptial Ceremonies, for the Revenue of certain Churches conferr'd upon him. Ives Bishop of Chartres vigorously opposes that Marriage.	A Council of Rheims.	St. Anselm. Simeon the younger. Georgius Cedrenus. Roscelin a Clerk of the Church of Compeigne. Paul Provost of Benrieden.
1093	VI.	XXXVII.	XIII.	Conrad the Son of Henry re- volts a-	Ives Bishop of Chartres is put in Prison, for declaring against King at Troia in Philip's Marriage.	A Council of Apulia.

A.D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1093		gainst his Father, and is crown'd at Milan by Anselm Archbp. of that City.				
1094	VII.	XXXVIII	XIV.	The Pope's Bull for the Restau- ration of the Bishoprick of Arras. Praxeda, the Wife of the Emperor Henry, appears in the Council of Constance, and makes a Confession of many infamous Practices, which she had been constrain'd to commit, by her Husband. Hugh Archbishop of Lyons, the Pope's Legat, excommunicates King Philip in the Council of Autun, by reason of his Marriage with Ber- trade, but the Pope suspends the execution of that Sentence.	A Council at Constance. A Council held at Au- Constance, and makes a Confession of many infamous Practices, which she had been constrain'd to commit, by her Husband. A Council held in Eng- land, April that Council, who obtain some re- pit as to the Sentence of Excommu- nication which was denounc'd a- gainst him. The Pope forms in the same Council, the Project of the Crusade, which was absolutely resolv'd upon in that of Clermont. The Condemnation of Berenger's Opinions is reviv'd in the Council of Placentia. Hugh, Archbishop of Lyons is sus- pended, for neglecting to make his appearance, and to send any one to excuse his Absence. The Empress Praxeda makes the same Declaration against her Hus- band in that Council, as she had be- fore exhibited in the Council of Constance. The Council of England declares that Urban should not be acknow- ledg'd as Pope, nor St. Anselm as Primat of England, so long as he took part with him. The Pope publishes a Sentence of Excommunication against King Phi- lip and against Bertrade his Concu- bine in the Council of Clermont. He likewise renews in that Coun- cil, the Anathema's against the Emp. Henry, and Guibert de Antipope.	
1095	VIII.	XXXIX.	XV.	Pope Urban II. gives Audience in the Council of Placentia to the Am- bassadors of the Emperor of Con- stantinople, who desir'd Succours a- gainst the Infidels. King Philip sends Ambassadors to that Council, who obtain some re- pit as to the Sentence of Excommu- nication which was denounc'd a- gainst him. The Pope forms in the same Council, the Project of the Crusade, which was absolutely resolv'd upon in that of Clermont. The Condemnation of Berenger's Opinions is reviv'd in the Council of Placentia. Hugh, Archbishop of Lyons is sus- pended, for neglecting to make his appearance, and to send any one to excuse his Absence. The Empress Praxeda makes the same Declaration against her Hus- band in that Council, as she had be- fore exhibited in the Council of Constance. The Council of England declares that Urban should not be acknow- ledg'd as Pope, nor St. Anselm as Primat of England, so long as he took part with him. The Pope publishes a Sentence of Excommunication against King Phi- lip and against Bertrade his Concu- bine in the Council of Clermont. He likewise renews in that Coun- cil, the Anathema's against the Emp. Henry, and Guibert de Antipope.	A Council held in Lent at Placentia. A Council held in Eng- land, April that Council, who obtain some re- pit as to the Sentence of Excommu- nication which was denounc'd a- gainst him. A Council at Clermont in the Month of Novemb. A Council at Limoges in the Month of Decemb.	The death of Gerard Abbot of S. Vincent at Laon.

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1095				Upon the Remonstrances of <i>Peter the Hermit</i>, a Gentleman of <i>Picardy</i> near <i>Amiens</i>, and upon the receipt of the Letters sent by <i>Alexius</i> Emp. of <i>Constantinople</i>, and <i>Simeon</i> Patriarch of <i>Jerusalem</i>, the <i>Levantine</i> Crusade is resolv'd on, and publish'd in the same Council: The Mark of the Soldiers list'd for that Expedition, was a red Cross sow'd on their left Shoulder, and the Watch-word, 'Tis the Will of God. A Confirmation of the Primacy of the Archbishoprick of <i>Lyons</i> in that Council. The Bull of that Confirmation, dated <i>Septemb. 1.</i> The Pope forbids <i>Richer</i> Archbp. of <i>Sens</i> the use of the Pall, for refusing to own the Primacy of the Church of <i>Lyons</i>. <i>Humbaud</i> Bishop of <i>Limoges</i> is depos'd by the Pope in the Council of that City.		
1096	IX.	XL.	XVI.	A Dispute between <i>St. Anselm</i> and the King of <i>England</i>. The Pope confirms the Privileges of the Canons of <i>St. Martin</i> at <i>Tours</i>. King <i>Philip</i> promises to quit <i>Bertrade</i>, and the Pope gives him Absolution in the Council of <i>Nismes</i>.	A Council at <i>Rouen</i>. A Council at <i>Tours</i>. A Council at <i>Nismes</i>.	<i>Conrad</i> a Monk of <i>Bravilliers</i>. <i>Geffrey de Mauterle</i>. <i>Bertulphus</i> or <i>Bernulphus</i>, a Priest of <i>Constance</i>. <i>William</i> of <i>Apulia</i>. <i>Nalgod</i> a Monk of <i>Cluny</i>.
1097	X.	XLI.	XVII.		A Council at <i>Bari</i>.	<i>Othlo</i> a Monk of <i>St. Boniface</i>. <i>Gregory</i> Cardinal. <i>Peter de Honestis</i>, a Clerk of <i>Ravenna</i>. <i>Thibaud</i> or <i>Theobald</i> Clerk of the Church of <i>Estampes</i>.
1098	XI.	XLII.	XVIII.	<i>St. Anselm</i> Archbishop of <i>Canterbury</i> leaves <i>England</i>, and passes into <i>Italy</i>. He disputes against the <i>Greeks</i> held at <i>Rome</i> about the Procession of the Holy Ghost, in the Council of <i>Bari</i>, and the Party, entreats the Pope not to excommunicate the King of <i>England</i>. The Pope grants to <i>Roger</i> Count of <i>Sicily</i> and <i>Calabria</i>, that no Legats shall be sent into his Dominions without his consent; that the Princes, his Successors, shall be Le-	A Council at <i>Bari</i>. A Council in favour of the Party, that oppos'd the Interests of Pope <i>Gregory VII.</i>	<i>Eadmer</i> a Monk of <i>Canterbury</i>. <i>Gislebert</i> a Monk of <i>Westminster</i>. <i>Bernard</i> a Monk of <i>Cluny</i>. <i>Bernard</i> a Clerk of the Church of <i>Utrecht</i>. <i>Adam</i> Abbot of <i>Perseme</i>. <i>Albert</i> a <i>Benedictine</i> Monk of <i>Mets</i>.

A. D.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1098				gats of the See of <i>Rome</i> by their Office; and that they shall have a Right to depuſe any of their Biſhops or Abbots, whom they ſhall think fit, whenever they are ſummon'd by the Pope. The Pope ſtill deſers the denouncing a Sentence of Excommunication againſt the King of <i>England</i> in the Council of <i>Rome</i> . <i>Robert de Molesme</i> retires with 21 Monks to <i>Ciſteaux</i> , and there lays the Foundation of that Order.		<i>Erard</i> a <i>Benedictin</i> Monk. <i>Berthorius</i> Abbot of Mount <i>Cassin</i> . <i>Gonthier</i> a Monk of St. <i>Amand</i> . <i>Anaſtaſius</i> a Monk of St. <i>Sergius</i> at <i>Angers</i> . <i>Baudry</i> Biſhop of <i>Dol</i> . <i>Gaunilon</i> an <i>Engliſh</i> Monk. <i>Nicetas</i> <i>Serro</i> Archbiſhop of <i>Heraclea</i> . <i>Samuel</i> of <i>Morocco</i> a converted Jew.
1099	XII. <i>Urban</i> II. dies July 29. <i>Paschal</i> II. is choſen in his place Aug. 12. I.	XLIII.	XIX.	The City of <i>Jeruſalem</i> is beſieg'd by the Chriſtian Army under <i>Godfrey</i> of <i>Bouillon</i> , June 9. and taken on July 15th.	A Council held at <i>Rome</i> on the laſt day of March againſt the Investitures.	
1100	II. The death of <i>Guibert</i> the Anti-pope, according to ſome Authors.	XLIV.	XX.	The Inſtitution of the Order of <i>Fontevault</i> .		

A CHRONOLOGICAL TABLE OF THE Ecclesiastical Writers IN THE ELEVENTH CENTURY.

SYLVESTER II.

Pope; chosen *A. C.* 999. died in 1003.

St. FULBERT,

Bishop of *Chartres*; was born *A. C.* 970. flourish'd in the Schools of *Chartres* in the end of the Tenth Century, and in the beginning of the Eleventh; was made Bishop of that Diocese in 1007. and died *Apr. 10. A. D.* 1028.

WILLIAM,

Abbot of *St. Benignus* at *Dijon*, flourish'd in the beginning of the Century.

GODEHARD,

Bishop of *Hildersheim*, chosen *A. C.* 993. died in 1036.

GOSBERT,

Abbot of *Tergemsee* flourish'd in the beginning of the Century.

BURCHARD,

Bishop of *Worms*, ordain'd *A. C.* 996. died in 1026.

MEGENFROY or MEGINFROY,

Monk of *Fulda*; flourish'd in the beginning of this Century.

ERCHENFROY or ERCHINFROY,

Abbot of *Melck*, wrote in 1012.

SYRUS,

A Monk of *Cluny*; flourish'd in the beginning of the Century.

OSBERT or OSBERN,

A Monk and Chanter of *Canterbury*; flourish'd at the same time.

ADELBOLD,

Bishop of *Utrecht*; made *A. D.* 1009. died in 1027.

RUPERT,

Abbot of *Mount Cassin*; flourish'd in the beginning of the Century.

DITHMAR,

Bishop of *Mersburg*; born *A. C.* 976. ordain'd Bishop in 1008. died in 1018.

BENEDICT VIII.

Pope; chosen *A. D.* 1012. died in 1024.

LEO,

The Grammarian; wrote in 1013.

GUARLIN or GAUSLIN,

Archbp. of *Bourges*; flourish'd in the beginning of this Century.

TANGMARUS,

Dean of *Hildersheim*, flourish'd in 1020.

GUY ARETIN,

Abbot of *La Croix S. Leufroy*; flourish'd in 1020. and died in 1030.

ARIBO,

Archbishop of *Mentz*; ordain'd in 1023. died in 1031.

BERNO,

Abbot of *Richenaw*; flourish'd from *A. D.* 1014. and died in 1048.

ADEMAR or AIMAR de CHABANOIS,
A Monk of *St. Cibar*; flourish'd in 1030.

HUGH,

Arch-deacon of *Tours*, flourish'd at the same time.

ARNULPHUS,

A Monk of *St. Emmeran*, flourish'd about the same time.

ODORAN,

A Monk of *Saint Peter le Vis*, flourish'd in 1030.

ÆGELNOTHUS,

Archbishop of *Canterbury*, flourish'd in 1030.

EBERARD,

The Pupil of *St. Harvic*, wrote in 1030.

JOHN XVII.

Pope; chosen *A. D.* 1024. died in 1033.

EUGESIPPUS,

Wrote *A. D.* 1040.

BRUNO,

Bishop of *Wurtzburg*; ordain'd *A. D.* 1033. died in 1045.

EE GLA

GLABER RADULPHUS,
A Monk of *Cluny*, wrote about 1045.

ARNOLD,

A Canon of *Herfeldt*, flourish'd about 1040.

ALEXIUS,

Patriarch of *Constantinople*, promoted to that Dignity in 1025. died in 1043.

CAMPANUS,

A Philosopher of *Lombardy*, flourish'd A. D. 1040.

BERENGARIUS or **BERENGER**,
Arch-deacon of *Angers*; born at *Tours* in the end of the Tenth Century; flourish'd there A. D. 1030. was made Arch-deacon in 1047. began to spread his Doctrin in 1048. and died Jan. 6. 1088.

EUSEBIUS BRUNO,

Bishop of *Angers*, ordain'd in 1047.

THEODUIN or **DIETWIN**,
Bishop of *Liege*; made in 1048.

ADELMAN or **ALMAN**,

A Clerk of the Church of *Liege*, and afterwards Bishop of *Brescia*, flourish'd about 1050.

ASCELIN,

A Monk of *St. Evrou*; flourish'd about 1050.

HUGH,

Bishop of *Langres*; born in the end of the Tenth Century, ordain'd in 1031. died in 1052.

GREGORY VI.

Pope; was chosen in 1044. depos'd and banished in the end of the Year 1046.

CLEMENT II.

Pope; chosen in the beginning of the year 1047. died in the Month of *October* in the same year.

LEO IX.

Pope; ordain'd in 1049. died in 1054.

VICTOR II.

Pope; advanc'd to that Dignity in 1053. died in 1057.

STEPHEN IX.

Pope; made Abbot of Mount *Cassin*, and afterwards Pope in 1057. died in 1058.

NICOLAS II.

Pope; chosen in 1058. died in 1061.

HUMBERT,

Cardinal; flourish'd about 1050. was sent Legat into the *Levant* in 1054. and died in 1060.

MICHAEL CERULARIUS,

Patriarch of *Constantinople*; made about 1050. was banish'd in 1058. and died in 1059.

NICETAS PECTORATUS,

A Monk of *Studa*, flourish'd about 1050.

DOMINIC,

Patriarch of *Grado*; flourish'd at the same time.

PETER,

Patriarch of *Antioch*; flourish'd in the middle of this Century.

ANSELM,

Dean of *Namur*; flourish'd about 1050.

HERMANNUS CONTRACTUS,

A Monk of *Richenaw*, flourish'd about 1040. and died in 1054.

THEOPHANES the **CERAMEAN**,

Archbishop of *Tauromenium*, flourish'd in the middle of the Century.

NILUS DOXOPATRIUS,

Archimandrita or Abbot of his Monastery, flourish'd in the middle of the Century.

GUALDO,

A Monk of *Corbie*, flourish'd about 1050.

DROGO,

Bishop of *Terouane*, ordain'd in 1036. died in 1070.

HELGAUD,

A Monk of *Fleury*, wrote about 1050.

WIPPO,

Chaplain to the Emperor *Henry III.* flourish'd under him.

EBERVIN or **EVERVIN**,

Abbot of *St. Maurice* at *Tolen*, flourish'd about 1050.

EVERSHELM,

Abbot of *Aumont*, flourish'd about 1050. and died in 1069.

GERVASE,

Archbishop of *Rheims*; flourish'd about 1050. and died in 1070.

GUIBERT,

Arch-deacon of *Toul*, flourish'd about 1050.

ANSELM,

A *Benedictin* Monk of *Rheims*, flourish'd about the same time.

JOHN,

Archbishop of *Euchaita*, flourish'd in the middle of the Century.

JOHN of **JEANNELIN**,

Abbot of *Erbrestein*; made in 1052. died in 1078.

HEPIDANNUS,

A Monk of *St. Gall*; flourish'd in the middle of the Century, and died in 1080.

LANFRANC,

Archbishop of *Canterbury*; was born at *Pavia* in the beginning of the Century, and assum'd the Monastick Habit in the Abbey of *Bec*, A. D. 1041. A little while after, he was chosen Prior, and made Abbot of *St. Stephen* at *Caen* in 1063. and at last Archbishop of *Canterbury* in 1070. He died in 1089.

GUITMOND,

Archbishop of *Aversa*, flourish'd about 1060. and died in 1080.

DURAND,

Abbot of *Troarn*; flourish'd about the same time, and died in 1088.

PETER DAMIAN,

Cardinal Bishop of *Ostia*; born in the beginning of the Century, advanc'd to those Dignities in 1057. died in 1072.

ALEXANDER II.

Pope; chosen in 1061. died in 1073.

ALPHANUS,

Archbishop of *Salerno*, chosen in 1057. died in 1086.

GREGORY VII.

Pope; began to flourish after the year 1030. under *Benedict IX.* and *Gregory VI.* and pass'd beyond the Mountains with the latter in 1047. After whose death he retir'd to *Cluny*, and continu'd there till the time of Pope *Leo IX.* who brought

brought him back to *Rome* in 1049. Afterwards he obtain'd the greatest Share in the management of the Affairs of the Church of *Rome*, and was at last advanc'd to the Papal Dignity in 1073. He died in 1085.

BENNO,

Cardinal; flourish'd under Pope Gregory VII. from A. D. 1073. to 1086.

HUGH,

Bishop of *Die*, and afterwards Archbishop of *Lyons*; install'd in the Bishoprick of *Die* in 1074. and translated to the Metropolitan See of *Lyons* in 1083.

MANASSES,

Archbishop of *Rheims*, ordain'd in 1070. and depos'd in 1080.

THIERRY,

Bishop of *Verdun*; flourish'd about 1080.

FRANCO,

A Philosopher at *Liege*, flourish'd in 1060.

WARIN,

Abbot of *St. Arnulphus* at *Mets*, flourish'd about 1060.

MICHAEL PSELLUS,

A Senator of *Constantinople*, flourish'd at the same time, and died in 1078.

CONSTANTIN LICHUDES,

Patriarch of *Constantinople*; succeeded *Michael Cerularius* in that Dignity in 1058. and died in 1066.

JOHN XIPHILIN,

Patriarch of *Constantinople*; made in 1066. died in 1078.

ALBERIC,

A Monk of Mount *Cassin*, flourish'd about 1060.

METELLUS,

Abbot of *Tergensee*, flourish'd about the same time.

DESIDERIUS,

Abbot of Mount *Cassin*, and afterwards Pope, under the Name of *Victor III.* flourish'd in that Abbey under Gregory VII. whom he succeeded in the Popedom A. D. 1086. and died in 1087.

WILLIAM,

Abbot of *St. Arnulphus* at *Mets*, flourish'd about 1070.

ROBERT de TOMBALENE,

Abbot of *St. Vigor* at *Bayeux*, flourish'd about 1070.

LAMBERT of ASCHAFFENBURG,

A Monk of *Hirsfelde*, wrote after the Year 1077.

MARIANUS SCOTUS,

Born in 1028. wrote after 1083. and died in 1086.

ANSELM,

Bishop of *Lucca*, chosen in 1071. ordain'd in 1073. died in 1086.

THEOPHYLACT,

Archbishop of *Acria*, flourish'd from 1070. to the end of the Century.

FOLCARD,

A Monk of Saint *Berthin*, flourish'd about 1080.

GERARD,

Abbot of *St. Vincent* at *Laon*, flourish'd at the same time, and died in 1095.

WILLERAM,

Abbot of *St. Peter* at *Mersburg*, flourish'd about 1080.

URSIO,

Abbot of *Aumont*, wrote about the same time.

AMATUS,

A Bishop in *Italy*, flourish'd at the same time.

ADAM,

A Canon of *Bremen*, flourish'd at the same time.

JOAN. THRACESIUS SCYLITZES,
Curopolata; flourish'd under the Emperor *Alexis Comnenus*, that is to say, after 1080.

ENGELBERT,

Archbishop of *Trier*, flourish'd about 1080.

CONRAD,

Bishop of *Utrecht*, flourish'd about the same time.

WENERIC,

Bishop of *Vercel*, flourish'd at the same time.

ULRIC,

A Monk of *Cluny*, flourish'd about the same time.

BERNARD,

A Monk of *Corbie* in *Saxony*, flourish'd about the same time.

WALERAN,

Bishop of *Naumberg*; flourish'd in the end of the Century.

URBAN II.

Pope; chosen in 1087. died in 1099.

DEUS-DEDIT,

Cardinal; flourish'd about 1085.

LAMBERT,

Bishop of *Arras*, flourish'd in 1090.

RAYNOLD,

Archbishop of *Rheims*, flourish'd at the same time.

NICOLAS, firnam'd the Grammarian,
Patriarch of *Constantinople*; chosen in 1084.

SIMEON, the Young,

Abbot of *Xerocerce*, flourish'd in the end of the Century.

St. ANSELM,

Archbishop of *Canterbury*; born A. D. 1033. chosen Abbot of *Bec* in 1078. and Archbishop of *Canterbury* in 1093. He died in 1109.

THIERRY or THEODORIC,

Abbot of *St. Trudo*; flourish'd about 1096. and died in 1107.

PETER,

Chartaphylax, or Keeper of the Records of the Church of *Constantinople*; wrote about 1090.

INGULPHUS,

Abbot of *Croyland*, made in 1076. died in 1109.

GEORGIUS CEDRENUS,

A Greek Monk; flourish'd in the end of the Century.

ROSCELIN,

A Clerk of the Church of *Compiègne*, flourish'd in the end of the Century.

PAUL,

Provost of *Benrieden*; flourish'd in the end of the Century.

CON-

CONRAD,

A Monk of *Bravilliers*; flourish'd in the end of the Century.

GEOFFREY de MALETERRE,

A Monk of *Normandy*, flourish'd at the same time.

BERTULPHUS or BERNULPHUS,

A Priest of *Constance*, flourish'd at the same time.

WILLIAM of APULIA,

Wrote in the end of this Century.

NALGOD,

A Monk of *Cluny*; flourish'd at the same time.

OTHLO,

A Monk of *St. Boniface*, flourish'd at the same time.

GREGORY,

Cardinal, flourish'd at the same time.

PETER de HONESTIS,

A Clerk of *Ravenna*, flourish'd at the same time.

THIBAUD or THEOBALD,

A Clerk of the Church of *Etampes*, flourish'd at the same time.

EADMER,

A Monk of *Canterbury*, the Pupil of *St. Anselm*; flourish'd in the end of the Century, and died in 1121.

GISLEBERT,

A Monk of *Westminster*, flourish'd in the end of the Century.

BERNARD,

A Monk of *Cluny*, flourish'd at the same time.

BERNARD,

A Clerk of the Church of *Utrecht*, flourish'd in the end of this Century.

ADAM,

Abbot of *Perseme*, flourish'd about the same time.

ALBERT,

A *Benedictin* Monk of *Mess*, flourish'd at the same time.

ERARD,

A *Benedictin* Monk, flourish'd at the same time.

BERTHORIUS,

Abbot of *Mount Cassin*, flourish'd at the same time.

GONTHIER or GONTHERIUS,

A Monk of *St. Amand*, flourish'd at the same time.

ANASTASIUS,

A Monk of *St. Sergius* at *Angers*, liv'd at the same time.

BAUDRY,

Bishop of *Dol*; flourish'd at the same time.

GAUNILON,

An *English* Monk; flourish'd at the same time.

NICETAS SERRO,

Archbishop of *Heraclea*, flourish'd at the same time.

SAMUEL of MOROCCO,

A Converted *Jew*, wrote in the end of the Century.

AIGER,

Deacon of *Liege*, and afterwards Monk of *Cluny*, flourish'd *A. D.* 1130.

NICOLAS,

Bishop of *Methone*, flourish'd in the end of the Eleventh Century, or rather in the Twelfth.

SAMONAS,

Archbishop of *Gaza*, flourish'd about the same time.



A TABLE of the WORKS of the Ecclesiastical Writers of the Eleventh Century.

SYLVESTER II. Pope.

His Genuine Works still extant.

THREE Letters.

A Discourse against *Simoniacal Practices*, not to mention some Pieces compos'd by him before he was made Pope.

St. FULBERT Bishop of Chartres.

Genuine Works.

CXXXIV Letters.

IX Sermons.

A Collection of certain Passages of Holy Scripture, about the Mysteries of the Trinity and of the Incarnation.

A Penitential.

A Collection of Passages of Scripture relating to the Eucharist.

Certain Poetical Pieces.

A Letter about the use of Church-Revenues, publish'd by Father *Dachery*.

The Life of *St. Aupert*.

WILLIAM, Abbot of St. Benignus at Dijon.

A Genuine Piece.

His Letter to Pope *John XVIII.*

GODEHARD, Bishop of Hildesheim.

Genuine Works.

Five Letters.

GOSBERT, Abbot of Tergensee.

His Genuine Pieces.

Four Letters.

BUR-

BURCHARD Bishop of Worms.

Genuine Works.

His Decretals divided into twenty Books.

MEGENFROY or **MEGINFROY**,

a Monk of Fulda.

A Genuine Piece.

The Life of St. Emmeran.

Works lost.

XXIV Books of History.

ERCHENFROY or **ERCHINFROY**

Abbot of Melch.

A Genuine Work.

An History of the Life and Miracles of Saint Colman.

SYRUS, Monk of Cluny.

A Genuine Piece still extant.

The Life of St. Maiol.

OSBERT, or **OSBERN**, *a Monk and Chanter of Canterbury.*

Genuine Works.

The Lives of St. Dunstan, St. Odo, and St. Alphegus.

ADELBOLD, Bishop of Utrecht.

A Genuine Piece.

The Life of the Emperor Henry II.

RUPERT, Abbot of Mount Cassin.

Works lost.

Sermons and other Tracts mention'd by Trithemius.

DITHMAR, Bishop of Mersburg.

A Genuine Work.

An Historical Chronicle divided into 7 Books.

BENEDICT VIII. Pope.

His Genuine Works.

A Discourse made in the Council of Pavia, concerning the Incontinency of Clergy-men.

A Bull in favour of the Abbey of Cluny.

LEO, surnam'd the Grammarian.

A Genuine Work that we have.

His Chronicle from A. C. 813. to 1013.

GUARLIN, or **GAUSLIN**, Archbishop of Bourges.

A Genuine Piece.

A Letter to King Robert.

Pieces lost.

Two Letters to St. Fulbert.

TANGMARUS, Dean of Hildesheim.

A Genuine Piece.

The Life of St. Bernard Bishop of Hildesheim.

GUY ARETIN, Abbot of La Croix St. Leufroy.

Works lost.

A Method for attaining to the Science of Music, call'd *Micrologus*.

A Treatise of the Body and Blood of Jes. Christ.

ARIBO, Archbishop of Mentz.

Works lost.

A Commentary on the five gradual Psalms.

A Letter to Beruo Abbot of Richenaw.

BERNO, Abbot of Richenaw.

His Genuine Works.

A Treatise of the Office of the Mass.

The Lives of St. Ulric and St. Meginvrad.

Works lost.

A Treatise of the coming of our Lord.

Another on the Fasts.

A Tract dedicated to Pilgrin Archbishop of Colen.

A Treatise of Musical Instruments.

Another of the Monochord.

Divers Letters.

ADEMAR, or **AIMAR** de **CHABANOIS**,

a Monk of St. Cibar.

Works lost.

A Chronicle, or History of France.

A List of the Abbots of St. Martial at Limoges.

Certain Pieces in Acrostick Verse.

Manuscript Works.

A Letter directed to Jourdain Bishop of Limoges.

Several Sermons, about the Apostleship of Saint Martial.

HUGH, Arch-deacon of Tours.

A Genuine Piece.

A Dialogue about an Apparition seen by Hervéus, Treasurer of St. Martin at Tours.

ARNULPHUS, Monk of St. Emmeran.

A Genuine Piece still extant.

The Life of St. Emmeran, by way of Dialogue.

ODORAN, a Monk of St. Peter le Vif.

A Genuine Work.

His Chronicle, ending A. D. 1032.

ÆGELNOTUS, Archbishop of Canterbury.

Works lost.

A Piece in commendation of the Virgin Mary.

Several Letters and some other Works.

EBERARD, the Pupil of St. Harvic.

A Genuine Work.

The Life of St. Harvic.

JOHN XVIII. Pope.

Genuine Pieces.

Three Letters.

EUGESIPPUS,

A Genuine Piece.

A Geographical Treatise of the Holy Land.

BRUNO Bishop of Wurtzburg.

His Genuine Works.

A Commentary on the Book of Psalms.

Annotations on the Canticles, the Lord's Prayer, and the Creeds.

GLABER RADULPHUS *Monk of Cluny.*

His Genuine Works still in our Possession.

An Ecclesiastical History dedicated to *Odilo Abbot of Cluny.*

The Life of *St. William Abbot of St. Benignus at Dijon.*

ARNOLD, *a Canon of Herfeldt.*

A Genuine Piece.

The Life of *St. Godehard Bishop of Hildesheim*, publish'd by *Browerus.*

ALEXIUS, *Patriarch of Constantinople.*

Genuine Works.

Certain Ecclesiastical Constitutions.

CAMPANUS, *a Philosopher of Lombardy.*

Works lost.

A Treatise of Ecclesiastical Numbers.

-----Another of the making of Sun-Dials.

-----Another of the Calendar, with some other Pieces.

BERENGARIUS or **BERENGER**,

Arch-deacon of Angers.

Genuine Works.

Three several Confessions of Faith.

A Letter directed to *Ascelin.*

Another Letter to *Richard.*

Part of his Treatise against the second Confession of Faith:

Works lost.

A Manuscript Treatise against the Third Confession of Faith.

A Treatise against *Adelman* and others.

EUSEBIUS BRUNO, *Bishop of Angers.*

A Genuine Piece still extant.

A Letter to *Berenger.*

THEODUIN or **DIETWIN**

Bishop of Liege.

A Genuine Piece.

A Letter against *Berenger*, directed to *Henry King of France.*

ADELMAN, or **ALMAN**, *a Clerk of the Church of Liege, and afterwards Bishop of Brescia.*

A Genuine Piece.

A Letter to *Berenger.*

A Piece lost.

A Letter to *Paulinus Bishop of Metz.*

ASCELIN, *a Monk of St. Evrou.*

A Genuine Work.

A Letter to *Berenger* about the Eucharist.

HUGH, *Bishop of Langres.*

A Genuine Piece still extant.

A Letter against *Berenger.*

GREGORY VI. *Pope.*

A Genuine Piece.

A Circular Letter to all the Faithful.

CLEMENT II. *Pope.*

A Genuine Piece.

A Letter to *John Archbishop of Salerno.*

LEO IX. *Pope.*

Genuine Works.

XII Letters.

Divers Bulls.

VICTOR II. *Pope.*

A Genuine Piece.

A single Letter.

STEPHEN IX. *Pope.*

Genuine Works.

A Letter to the Archbishop of *Rheims.*

Another Letter to the Bishop of *Marfi.*

NICOLAS II. *Pope.*

Genuine Works.

IX Letters.

HUMBERT, *Cardinal.*

Genuine Works still extant.

An Answer to *Michael Cerularius's* Letter.

A Confutation of *Nicetas Pectoratus's* Tract against the Latin Church.

A Copy of the Sentence of Excommunication denounc'd against *Michael Cerularius.*

MICHAEL CERULARIUS, *Patriarch of Constantinople.*

His Genuine Works.

A Letter written in his own Name and under that of *Leo of Acra*, to *John Bishop of Trani*, against the Church of *Rome.*

Two Letters to *Peter Patriarch of Antioch.*

A Form of Excommunication of the Pope's Legats.

NICETAS PECTORATUS,

a Monk of Studa.

Genuine Works.

A Piece against the Latin Church.

A Fragment of his Treatise of the Soul.

Two Hymns.

A Work lost.

A Treatise of the Soul.

DOMINIC, *Patriarch of Grado.*

A Genuine Piece.

A Letter to *Peter Patriarch of Antioch.*

PETER, *Patriarch of Antioch.*

Genuine Pieces still extant.

A Reply to *Dominic Patriarch of Grado*, with another to *Michael Cerularius*, about the Differences between the Greek and Latin Churches.

ANSELM, *Dean of Namur.*

A Genuine Work.

An History of the Bishops of *Liege*, from *St. Theodard* to *Wason.*

HERMANNUS CONTRACTUS,

a Monk of Richenaw.

A Genuine Work.

A Chro-

A Chronicle from the Creation of the World, to the Year 1052. continu'd by Bertulphus.

Doubtful Works.

Anthem in honour of the Virgin Mary.

Some other Divine Poems.

Works lost.

A Treatise of Musick.

-----Another of the Monochord.

Three Books of the manner of making the Astrolabe, and its usefulness.

One Book of the Eclipses.

One Book of the Calendar.

A Treatise of the Quadrature of the Circle.

-----Another of the Discord of Sounds.

-----Another of Physiognomy.

The Lives of divers Saints.

THEOPHANES the CERAMEAN,

Archbishop of Taurominium.

Genuine Works still extant.

LXXII Homilies.

NILUS DOXOPATRIUS,

Archimandrita.

A Genuine Work.

A Treatise of the Patriarchal Sees.

GUALDO, a Monk of Corbie.

A Genuine Piece.

The Life of Ansharius Bishop of Hamburg.

DROGO, Bishop of Terouane.

Genuine Works.

Certain Relations of the Lives of St. Godelena and St. Oswald.

A Manuscript Piece.

The Life of St. Vinock.

HELGAUD, a Monk of Fleury.

A Genuine Piece.

The Life of King Robert.

WIPPO, Chaplain to the Emperor Henry III.

Genuine Works.

An History of the Life of the Emperor Conrad.

A Panegyrick on the Emperor Henry III.

EBERVIN, or EVERVIN, Abbot of

St. Maurice at Tolen.

A Genuine Piece still extant.

The Life of St. Simeon of Syracuse.

EVERSHEIM, Abbot of Aumont.

A Genuine Piece.

The Life of Poppo Abbot of Scabelo.

GERVASE, Archbishop of Rheims.

A Genuine Piece.

A Letter to Pope Nicolas II.

GUIBERT, Arch-deacon of Toul.

A Genuine Piece.

The Life of Pope Leo IX.

ANSELM, a Benedictin Monk of Rheims.

A Work lost.

The Itinerary of Pope Leo IX.

JOHN, Archbishop of Euchaita.

Genuine Works.

Divers Poetical Pieces about the Festivals of the year.

The Lives of St. Eusebia and St. Dorothous.

JOHN, or JEANNELIN, Abbot of Erbreitein.

Genuine Works that we have.

Several Extracts of Prayers, with a Preface compos'd by that Author.

Three Letters.

Manuscript Pieces.

Certain Forms of Prayer dedicated to the Empress Agnes.

Works lost.

A Treatise of the Institution of a Widow.

-----Another of the Life and Conversation of Virgins.

-----Another of Alms.

-----Another of the Heavenly Jerusalem, or of Contemplation.

HEPIDANNUS, a Monk of St. Gall.

Genuine Works.

A Chronicle.

The Life of St. Wiborada.

LANFRANC, Archbishop of Canterbury.

Genuine Works.

A Commentary on St. Paul's Epistles.

A Treatise of the Body and Blood of JESUS CHRIST.

Divers Letters.

Doubtful Works.

Certain Constitutions of the Order of Saint Benedict.

A Treatise of Confession.

A Discourse on the principal Duties of the Monastick Life.

Works lost.

An Ecclesiastical History.

The Life of William the Conqueror King of England.

A Commentary on the Book of Psalms.

GUITMOND, Archbishop of Aversa.

Genuine Works still in our Possession.

Three Books of the Eucharist against Berenger.

An Exposition of the Articles of Faith relating to the Holy Trinity, the Incarnation, and the Eucharist.

A Discourse made to William I. King of England, upon his refusal of a Bishoprick offer'd to him by that Prince.

DURAND, Abbot of Troarn.

A Genuine Piece.

A Treatise of the Eucharist against Berenger.

PETER DAMIAN, Cardinal-Bishop of Ostia.

Genuine Works.

A Volume of Letters divided into eight Books.

IX Tracts.

Divers Sermons.

The Lives of St. Odilo, St. Maur Bishop of Cefena. St. Romualdus, and St. Rodulphus.

The History of the Passion of St. Flora and St. Lucilla.

Divers Prayers, Hymns and Profes.

Supposititious Works.

Certain Sermons, which are among those that are contain'd in the Collection of his Works.

Five Sermons publish'd by Father Luke Dachery.

ALEXANDER II. Pope.

Genuine Pieces.

XLV entire Letters, and several Fragments of other Letters.

ALPHANUS, Archbishop of Salerno.

Doubtful Works.

Divers Hymns and other Poetical Pieces.

GREGORY VII. Pope.

His Genuine Works.

CCCLIX Letters, a Register of which is compos'd, divided into nine Books.

IX or X other Letters.

A Decretal Letter to Otto Bishop of Constance, against the Marriage of Clergy-men, and their keeping of Concubines, with the Apology of the first Council of Rome, made upon that account by his Order.

A Dubious Work.

A Commentary on the seven Penitential Psalms.

A Manuscript Work.

A Commentary on St. Matthew's Gospel.

*A Spurious Work.*A Piece, call'd *Dictatus Papæ*.

BENNO, Cardinal.

Genuine Works that we have.

Two Books against Pope Gregory VII.

HUGH, Bishop of Die, and afterwards Archbishop of Lyons.

Genuine Works.

Divers Letters to Gregory VII. about the Affairs of France, which are among those of that Pope.

Two Letters to the Princess Mathilda against the Election of Pope Victor.

Two Letters concerning the Instalment of Lambert in the Bishoprick of Arras.

MANASSES, Archbishop of Rheims.

Genuine Works.

A Letter to Pope Gregory VII.

An Apology or Manifesto in his favour.

THIERY or THEODORIC, Bishop of Verdun.

A Genuine Work.

A Circular Letter against Pope Gregory VII.

FRANCO, a Philosopher of Liege.

Works lost.

A Treatise of the Quadrature of the Circle.

Certain Treatises on the Holy Scripture.

One of the Calendar.

WARIN, Abbot of St. Arnulphus at Mets.

A Genuine Piece still extant.

A Letter to John, surnam'd Jeannelin.

MICHAEL PSELLUS, a Senator of

*Constantinople.**His Genuine Works.*

A Paraphrase in Verse, with a Commentary on the Canticles.

Certain Questions about the Trinity and the Incarnation.

A Dialogue concerning the Operation of Demons.

Other Poetical and Philosophical Works.

Works that are in Manuscript, or lost.

A Treatise against Eunomius.

An Epitome of the Pentateuch, or Books of Moses.

Certain Theological Questions.

Divers Tracts.

Homilies.

Letters.

CONSTANTIN LICHUDES, Patriarch of Constantinople.

Genuine Works.

His Constitutions and Synodal Decisions.

JOHN XIPHILIN, Patriarch of Constantinople.

Genuine Works still extant.

An Homily on the Cross.

Certain Decrees about Marriage.

ALBERIC, a Monk of Mount Cassin.

Works lost.

A Piece against Berenger.

A Treatise of the Science of Musick.

A Book of the Forms of Saluting and Discourfing.

A Treatise against the Emperor Henry, about the Election of Popes.

-----Another of the Virginity of the Blessed Virgin Mary.

Divers Hymns.

Certain particular Discourses.

METELLUS, Abbot of Tergensee.

Genuine Pieces.

Quirinales; or Eclogues in honour of St. Quirinus.

DESIDERIUS, Abbot of Mount Cassin, and afterwards Pope under the Name of Victor III.

A Genuine Piece.

A Dialogue about the Miracles of St. Benedict.

WILLIAM, Abbot of St. Arnulphus at Mets.

Genuine Works still extant.

Seven Letters and a Prayer.

ROBERT de TOMBALENE, Abbot of St. Vigor at Bayeux.

Genuine Works.

A Com-

A Commentary on the *Canticles*, printed under the name of *Radulphus* Abbot of *Fontanelle*.

A Preface to that Commentatry.

MARIANUS SCOTUS.

A Genuine Work.

A Chronicle from the Creation of the World to A. D. 1083.

LAMBERT of ASCHAMBURG, a Monk of Hirsfeld.

A Genuine Work.

An Historical Chronology, from the Creation of the World to A. D. 1077.

ANSELM, Bishop of Lucca.

Genuine Works.

Two Books against *Guibert* the Antipope.

A Collection of Sentences, to shew, that Kings are not the lawful Proprietors of Church-Revenues.

A Spurious Work.

A Collection of Canons.

THEOPHYLACT, Archbishop of Acri.

Genuine Works still extant.

Commentaries on the Four Gospels, on the Acts of the Apostles, on St. Paul's Epistles, and on four of the lesser Prophets.

LXXV Letters.

A Discourse on the Cross.

An Instruction for *Constantin Porphyrogeneta*.

Manuscript Works.

Commentaries on the rest of the lesser Prophets.

A Treatise of the Controversies between the Greeks and Latins.

A Discourse to the Emperor *Alexis Comnenus*.

FOLCARD, a Monk of St. Berthin.

Genuine Pieces.

The Lives of St. Berthin and St. Omer.

GERARD, Abbot of St. Vincent at Laon.

A Genuine Piece.

The Life of St. Adelard.

WILLERAM, Abbot of St. Peter at Mersburg.

A Genuine Work still extant.

An *Eptibalamium* on the Marriage of JESUS CHRIST and the Church.

URSIO, Abbot of Aumont.

A Genuine Work.

The History of the Life and Actions of Saint Marcellus Pope.

AMATUS, a Bishop in Italy.

Works lost.

An History of the Normans.

Poems on St. Peter and St. Paul, in commendation of Pope Gregory VII. on the devout Prayers of the Rational, and on the Heavenly Jerusalem.

ADAM, Canon of Bremen.

Genuine Works.

An History of the Church of *Bremen*.

A Treatise of the Situation of the Northern Kingdoms.

JOAN. THRACESIUS SCYLITZES,

Curopolata.

A Genuine Work.

A Continuation of *Theophanes's* Chronicle, from A. C. 813. to 1081.

ENGELBERT, Archbishop of Trier.

A Genuine Piece.

A Letter to Pope Gregory VII.

CONRAD, Bishop of Utrecht.

A Genuine Piece still extant.

An Apology against Pope Gregory VII.

WENERIC, Bishop of Verceil.

A Genuine Piece.

A Letter written in the Name of *Thierry* Bishop of *Verdun*, to Pope Gregory VII.

ULRIC, a Monk of Cluny.

Genuine Works.

Constitutions of the Abbey of Cluny.

BERNARD, a Monk of Corbie in Saxony.

A Work that is lost.

A Tract against the Emperor Henry IV.

WALERAN, Bishop of Naumburg.

A Genuine Piece.

A Letter to *S. Anselm* Archbishop of Canterbury.

URBAN II. Pope.

Genuine Works.

A Collection of XXI Letters.

Another Collection of XXXV Letters.

Another Collection of divers Letters, about the Affair of *Lambert* Bishop of Arras.

DEUS-DEDIT, Cardinal.

A Manuscript Work.

A Collection of Canons.

LAMBERT, Bishop of Arras.

Genuine Pieces that we have.

Five Letters.

RAYNOLD, Archbishop of Rheims.

Genuine Pieces.

Certain Letters, which are inserted in the Second and Fifth Tomes of the *Spicilegium*, by Father *Luke Dachery*.

NICOLAS, surnam'd the Grammarian, Patriarch of Constantinople.

His Genuine Pieces.

A Letter to the Emperor *Alexis Comnenus*.
Decrees about Marriage.

SIMEON the Young Abbot of Xerocerce.

His Genuine Works.

XXXIII Orations.

A Treatise of Piety, call'd *Hymns of the Divine Love*.

CCXXVIII Maxims.

Two small Treatises, viz. one about the Impressions made by the Elements on the Bodies and Minds of Men; and the other, of the manner of God's Omnipresence.

Works in Manuscript, or lost.

Divers Homilies and Hymns.

St. ANSELM, *Archbishop of Canterbury.*

His Genuine Works still extant.

Two Treatises, call'd *Monologia* and *Prologia*.

A Reply to *Gaunilon*.

A Treatise of Faith, the Trinity and the Incarnation.

-----Another of the Procession of the Holy Ghost.

-----Another of the fall of the Devil.

-----Another shewing why God was made Man.

-----Another of Original Sin.

-----Another of Truth, of the Will and its Freedom.

-----Another of the Agreement between Free-will and Predestination.

A Letter to *Waleran* Bishop of *Naumburg* about the use of unleaven'd Bread.

A Treatise of the Restauration of Clerks, who have committed Sins of Uncleanness.

-----Another of Marriages between near Relations.

-----Another of the Will of God.

-----Another of Peace and Concord.

-----Another of a Grammarian.

XVI Homilies.

An Exhortation to the Contempt of Temporal Things.

An Admonition to a dying Person.

XXI Meditations.

LXXIV Prayers.

Four Books of Letters; to which are annex'd two others concerning the Eucharist.

Spurious Works.

A Poem on the Contempt of the World.

The Psalter of the Virgin *Mary*.

A Dialogue about Divinity.

-----Another concerning the Passion of JESUS CHRIST.

A Treatise of the Dimensions of the Cross.

-----Another of the Conception of the Virgin *Mary*.

-----Another of the Festival of her Conception.

-----Another on the same Subject.

The History of the Passion of *St. Guigner*.

A Tract about the Stability of the Monastick Life.

Two Dialogues concerning Religion.

A Relation of certain Miracles.

Divers Works printed among those of other Authors.

THIERRY, *Abbot of St. Trudo.*

Genuine Works still in our Possession.

The Lives of *St. Bavo*, *St. Trudo*, *St. Rumoldus*, and *St. Landrada*.

Works lost.

The Life of *St. Benedict*.

An Account of the Translation of his Body.

The Life of *St. Amelberga*.

The Histories of the Old and New Testament in Verse.

PETER *Chartophylax*, or *Keeper of the Records of the Church of Constantinople.*

Genuine Pieces that we have.

Answers to certain Cases relating to Church-Discipline.

INGULPHUS, *Abbot of Croyland.*

A Genuine Work.

An History of the Abbey of *Croyland*.

GEORGIUS CEDRENUS, *a Greek Monk.*

A Genuine Piece.

His Annals or Epitome of History, from the Creation of the World to A.D. 1057.

ROSCELIN, *a Clerk of the Church of Compiègne.*

A Piece that is lost.

A Treatise of the Holy Trinity.

PAUL, *Provost of Benrieden.*

Genuine Works.

An History of the Actions of Pope Gregory VII.

The Life of *St. Herlucia*.

CONRAD, *Monk of Bruvilliers.*

A Genuine Piece.

The Life of *St. Wolphelin* Abbot of *Bruvilliers*.

GEFFRY de MALTERRE, *a Monk of Normandy.*

A Genuine Work still extant.

An History of the Conquests of the Normans.

BERTULPHUS or BERNULPHUS, *a Priest of Constance.*

His Genuine Works.

A Continuation of *Hermannus Contractus's* Chronicle.

Some other small Tracts.

WILLIAM of Apulia.

A Genuine Piece.

A Poem on the Conquests of the Normans.

NALGOD, *a Monk of Cluny.*

Genuine Works.

The Lives of *St. Odo* and *St. Mayol*.

OTHLO, *Monk of St. Boniface.*

A Genuine Piece.

The Life of *St. Boniface*.

GREGORY, *Cardinal.*

A Manuscript Work.

A Collection of Canons call'd *Polycarp*.

PETER de HONESTIS, *a Clerk of Ravenna.*

A Genuine Piece still extant.

A Constitution for Canons.

THIBAUD or **THEOBALD**, a Clerk of the Church of Eampes.

A Genuine Piece.

A Letter to *Roscelin*, inserted in the Third Tome of the *Spicilegium* by Father *Luke Dachery*.

EADMER, a Monk of Canterbury, and the Pupil of St. Anselm.

Genuine Works.

The Life of St. *Anselm*.

An History of Novelties, divided into 6 Books.

A Treatise of the Excellency of the Virgin *Mary*.

-----Another of her Cardinal Virtues.

A Discourse on Blessedness.

A Collection of Similitudes taken out of Saint *Anselm's* Works.

Manuscript Works.

A Treatise of Ecclesiastical Liberty.

The Lives of St. *Wilfrid* and St. *Dunstan*.

Divers Letters.

GISLEBERT or **GILBERT**, a Monk of Westminster.

A Dialogue about Religion between a Christian and a Jew.

BERNARD, a Monk of Cluny.

A Manuscript Work.

Customs of the Order of Cluny.

BERNARD, a Clerk of the Church of Utrecht.

A Work that is lost.

A Commentary on the Eclogues of *Theodulus*.

A D A M, Abbot of Perleuse.

Genuine Pieces still extant.

Letters publish'd by *M. Baluzius*.

Works lost.

Sermons and Commentaries on the Holy Scripture.

ALBERT, a Benedictin Monk of Mets.

A Piece that is lost.

An History of his Time.

ERARD, a Benedictin Monk.

Works lost.

A Commentary on the Pentateuch.

Divers Homilies.

BERTHORIUS Abbot of Mount Cassin.

Works lost.

Several Treatises of Philosophy and Physick.

A Discourse to his Monks.

GONTHIER or **GONTHERIUS**,

a Monk of St. Amand.

A Work that is lost.

A Relation of the Martyrdom of St. *Cyricius* in Verse.

ANASTASIUS, a Monk of St. Sergius at Angers.

A Genuine Piece still extant.

A Confession of Faith.

BAUDRY, Bishop of Dol.

A Genuine Piece.

The Epitaph of *Berenger*.

GAUNILON, an English Monk.

A Genuine Work.

A Treatise of the Demonstration of the Existence of God.

NICETAS SERRON, Archbishop of Heraclea.

Genuine Works.

A Commentary on St. *Gregory Nazianzen's* Homilies.

A Commentary on the Poems of the same Saint.

A Supposititious Work.

A Catena on the Book of *Job*.

SAMUEL of Morocco a Converted Jew.

A Genuine Piece.

A Treatise to shew that the Messiah is come.

ALGER, a Deacon of Liege, and afterwards Monk of Cluny.

His Genuine Works still extant.

Three Books of the Sacrament of the Body and Blood of **JESUS CHRIST**.

A Preface to his Treatise of Mercy and Justice.

A Manuscript Work.

A Treatise of Mercy and Justice.

Works lost.

An History of *Liege*.

Divers Letters.

NICOLAS, Bishop of Methone.

A Genuine Piece.

A Treatise of the Eucharist.

Manuscript Works.

Several Treatises of the Procession of the Holy Ghost against the Latins.

SAMONAS Archbishop of Gaza.

A Genuine Piece.

A Dialogue between a Christian and a Saracen about the Eucharist.

A TABLE of the Acts, Letters and Canons of the COUNCILS held in the Eleventh Century.

Councils,	Years,	Acts, Letters, Petitions and Councils.	Councils,	Years,	Acts, Letters, Petitions and Councils.
A Council at Compiègne,	1060	Mention made of that Council in the first Letter of Pope Sylvester II.	Coyaco,	1050	XIII Canons.
A Council at Dorismund,	1005	Mention made of that Council by Dietmar.	Rouen,	1050	A Letter containing 19 Rules.
A Council at Frankfurt,	1006	Acts.	Siponto,	1050	Mention'd in the Life of Pope Leo IX. by Guiberti.
A Council at Ecnabam in England,	1010	Acts containing divers Constitutions.	Rome,	1051	Mention made of that Council by Peter Damian and Hermannus Contradus.
A Council at Leon,	1012	Seven Canons and forty Constitutions.	Mantua,	1052	Mention'd in the Life of Pope Leo IX. by Guiberti.
An Assembly in England,	1012	King Ethelred's Laws.	Rome,	1053	Referr'd to by Hermannus Contradus, and in a Letter by Pope Leo IX.
Pavia,	1014 & 1024	A Discourse against the Incontinence of Clergy men.	Narbonne,	1054	An Ecclesiastical Constitution.
		Eight Decrees against Clerks who keep Concubines.	Florence,	1055	The History of that Council by Leo of Ostia.
		The Emperor's Edict for the Confirmation of those Decrees.	Lyons,	1055	Acts.
		The History of that Council.	Tours,	1055	The History of that Council referr'd to by Guimond and Lanfranc.
Orleans,	1017	Twenty Canons and a Form for the holding of Synods.	Lisieux,	1055	The History of that Council.
Selingenstade,	1023	Acts, with the Letter of Gerard Bishop of Cambrai and Arras.	Toulouse,	1056	XIII Canons.
Arras,	1025	XX Canons.	Rome,	1057	Mention'd in a Letter by Pope Stephen IX.
Bourges,	1031	A Declaration that Saint Marial should bear the Name of an Apostle.	Rome,	1059	Berenger's Retraction.
Limoges,	1031	Acts.			XIII Canons.
An Assembly in England,	1032	King Canus's Laws.			A Decree against Persons guilty of Simony.
Councils held in divers Provinces of France,	1040	Mention made of those Councils by the Contemporary Authors.			A Decree about the Election of Popes.
Councils at Rome,	1046	Mention'd by the Contemporary Authors.	Melfi,	1059	Mention made of that Council by Peter Damian.
Rome against Simony,	1047	Mention made of it by Peter Damian.	Benevento,	1059	Acts.
Rome,	1049	Mention'd by Peter Damian and Hermannus Contradus.	Tours,	1060	X Canons.
Pavia,	1049	Mention made of that Council by Hermannus Contradus.	Rome,	1063	XI. Articles against Persons convicted of Simony.
Mentz,	1049	Referr'd to by Hermannus Contradus and Adam of Bremen.	Rouen,	1063	A Confession of Faith relating to the Eucharist.
Rome against Berenger,	1050	The History of that Council referr'd to by Lanfranc.	Challon,	1063	Acts taken out of the Library of Clugny.
Brione,	1050	The History of it cited by Durandus Abbot of Troarn.	Mantua,	1064	Extract of the Acts in the Historians of that time.
Vercell,	1050	The History of it referr'd to by Lanfranc.	Rome,	1065	A Decree referr'd to by Gratian.
Paris,	1050	Letters by Ascelin and Berenger, concerning that Council.			Mention'd by Pet. Damian.
		The History of it by Durand Abbot of Troarn.	Another Council at Rome in the same year,	1065	
			Elna,	1065	Divers Constitutions.
			Mentz,	1069	Mention made of it by Peter Damian.
			Windsor,	1070	Extracts of the Acts in the Historians of England.
			Mentz,	1071	Acts of that Council.
			Winchester,	1071	Acts in Lanfranc.
			Rouen,	1072	XXIV Canons.
			Erfurd,	1073	The History of that Council written by Lambert

Councils,	Years,	Acts, Letters, Petitions and Councils.
A Council held at		of <i>Aschaffenburg</i> , and 2 Letters of <i>Sigefroy</i> Archbishop of <i>Meitz</i> .
	<i>Rouen</i> , 1074	XIV Canons.
	<i>Rome</i> , 1074	A Relation of that Council in the 77th Letter of the first Book of Pope <i>Gregory VII.</i> See also the 42d and 43d Letters of the same Book.
	<i>Poitiers</i> , 1074	Mentioned in the Letters of <i>Gregory VII.</i>
	<i>Exeter</i> , 1074	The History of it refer'd to by <i>Lambert</i> of <i>Aschaffenburg</i> .
	<i>Rome</i> , 1075	A Relation of the Transactions of that Council, in the three first Letters of the third Book of Pope <i>Gregory VII.</i>
	<i>Poitiers</i> , 1075	Mentioned in the Chronicle of <i>St. Maixent</i> .
	<i>London</i> , 1075	Acts containing divers Rules.
	An Assembly at <i>Worms</i> , 1076	A Letter to Pope <i>Gregory</i> and a Decree against him.
	A Council at <i>Rome</i> , 1076	A Decree against the Emperor <i>Henry</i> , and the Bishops of <i>Lombardy</i> and <i>Germany</i> .
A Council held at	A Council at <i>Winchester</i> , 1076	Divers Constitutions.
	An Assembly at <i>Tribur</i> or <i>Oppenheim</i> , 1076	A Relation of the Transactions in the Historians of that time.
	An Assembly at <i>Forchheim</i> , 1077	An Account of it in the Contemporary Historians.
	<i>Clermont</i> , 1077	Mention made of that Council in the Letters of Pope <i>Gregory VII.</i>
	<i>Dijon</i> against Persons guilty of <i>Simony</i> , 1077	Mentioned likewise in the Letters of <i>Gregory VII.</i>
	<i>Autun</i> , 1077	A Relation of the Transactions in that Council in the 22d Letter of the 4th Book of <i>Gregory VII.</i> See also the 15th and 16th Letters of the fourth Book.
	<i>Rome</i> in Lent, 1078	Acts of that Council.
	<i>Rome</i> , in the Month of Decemb., 1078	XII Canons or Constitutions.
	<i>Poitiers</i> , 1078	A Letter by <i>Hugh de Die</i> to Pope <i>Gregory VII.</i> and X Canons.
	<i>Rome</i> , 1079	Acts.
A Council held at	<i>Bordeaux</i> against <i>Be-renger</i> , 1080	Mentioned in <i>St. Maixent's</i> Chronicle.
	<i>Lyons</i> , 1080	Acts in the Historians of that time.
	<i>Rome</i> , 1080	Decrees of that Council.
	An Assembly at <i>Meitz</i> , 1080	The History of that Assembly by <i>Hugh de Flavigny</i> .
	An Assembly at <i>Brescia</i> , 1080	A Decree against Pope <i>Gregory VII.</i> and the Emperor <i>Henry's</i> Letter written upon that

Councils,	Years,	Acts, Letters, Petitions and Councils.
		occasion.
<i>Avignon</i> , 1080		Mention'd in the Historians of that time.
<i>Lillebonne</i> , 1080		Divers Canons.
<i>Meaux</i> , 1080		Refer'd to by the Historians of that time.
<i>Ibid.</i> after the year, 1080		A Letter by the Clergy of <i>Noyon</i> to that of <i>Cambray</i> , about the admission of the Sons of Priests into Orders.
<i>Meaux</i> , 1082		Mention made of that Council in the Historians of that time.
<i>Rome</i> , 1083		Acts.
An Assembly at <i>Berbach</i> or <i>Gosler</i> , 1085		A Relation of the Transactions therein by the Historians of that time.
An Assembly at <i>Quinvilleburg</i> , 1085		Acts.
An Assembly at <i>Meitz</i> , 1085		Mention made of it by the Contemporary Writers.
<i>Capua</i> , 1087		Mention'd likewise by the Historians of that time.
<i>Benevento</i> , 1087		Acts of that Council in <i>Leo of Ostia</i> .
<i>Rome</i> , 1089		An Extract of the Acts in <i>Bertulphus</i> the Historian.
<i>Melfi</i> , 1089		Eight Canons.
<i>Toulouse</i> , 1090		Refer'd to by the Authors of that time.
<i>Benevento</i> , 1091		Four Canons.
<i>Soissons</i> , 1092		Mention'd by the Contemporary Authors.
<i>Rheims</i> , 1092		Mention made of that Council in one of the Letters of Pope <i>Urban II.</i>
<i>Troia</i> in <i>Apulia</i> , 1093		Decrees about Marriages between near Relations, &c.
<i>Constance</i> , 1094		An Extract of the Acts of that Council.
<i>Autun</i> , 1094		An Extract of the Acts in the Contemporary Writers.
<i>Placentia</i> , 1095		The History of that Council refer'd to by <i>Bertulphus</i> and XV Canons.
<i>In England</i> , 1095		Mention'd in <i>St. Anselm's</i> Life by <i>Eadmer</i> .
<i>Clermont</i> , 1095		Acts, Letters of Pope <i>Urban</i> , and Canons of that Council.
<i>Limoges</i> , 1095		Refer'd to by the Historians of that time.
<i>Rouen</i> , 1096		Eight Canons.
<i>Tours</i> , 1096		Mentioned by the Contemporary Historians.
<i>Nismes</i> , 1096		XVI Canons.
<i>Bari</i> , 1098		Mention made of that Council in <i>St. Anselm's</i> Life.
<i>Rome</i> , 1098		Mention'd likewise in the same Life of <i>St. Anselm</i> .
<i>Rome</i> , 1099		XVIII Canons.
<i>London</i> , 1102		XVIII Canons.
<i>London</i> , 1108		X Canons.

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A Discourse on the Principal Functions of Monks
ascrib'd to the same Author.

Peter de Honeſtis's Rule for the Regular Canons.

Certain Letters by Pope *Gregory VII.*

Warin Abbot of *St. Arnulphus* at *Mess's* three Letters.

Ulric's Constitutions of the Abbey of *Cluny.*

Simcon firnam'd the Young's Discourses and other Treatises.

Bernard's Customs of the Order of *Cluny.*

Works of Morality and Piety.

Peter Damian's Prayers.

Sim on the Young's several Pieces.

St. Anſlm's Prayers and Meditations.

— Some of his Letters.

Poetical Pieces.

St. Fulbert's Hymns and Poems.

Aimar de Chabanois's Acrostick Verses.

Nicetas Pectoratus's Hymns.

Hermannus Contractus's Anthems in honour of the Virgin Mary and other Hymns.

John Archbishop of *Euchaita's* Poems on the Festivals of the Year.

Peter Damian's Hymns, Prayers and Profes.

Pſellus's Paraphrase in Verse on the Book of Canticles.

— His other Poetical Works.

Metellus's Poem call'd *Quirinales* in honour of *St. Quirinus.*

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L O N D O N:

Printed for *Abel Swal*, at the *Unicorn* in *Pater-Noster-Row*,
and *Timothy Child*, at the *White-Hart* in *St. Paul's-Church-
Yard*, MDCXCVIII.



THE PREFACE.

THis Tenth Volume contains the entire History of the Twelfth Century, tho' that be larger than the Preceeding, by reason it contains a greater Number of Authors than the Ages before it, some whereof may be Compared to the greatest Lights of the Church. We here find the Empire and the Church at Difference; The Church of Rome disturb'd by Obstinate Schisms; The Popes at War with the Emperours; The Kings and Bishops in Dispute about their Rights. The Dignity of the Sacraments, and the External Worship in Religion, as also its Principles are attack'd by Monstrous and Ridiculous Heresies. Scholastick Divinity becomes the common Study, and the Body of the Canon Law, such as it is at Present, was form'd and establish'd in this Twelfth Century. The Church is stock'd with abundance of Monastick and Regular Orders. The Immunities and Exemptions of the Revenues of the Church and Ecclesiastical Persons are vigorously supported by the Bishops, and maintained by the Decrees of Councils. And Finally, the Manners of Ecclesiasticks and the External Ceremonies of the Church are reform'd in this Age by several very useful Regulations. This is what the Reader will find in the History and Extracts of the Authors and Councils of the Twelfth Century, which we Publish in this Volume.

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A N

Historical Account

OF THE

CONTROVERSIES

I N

RELIGION

AND OF OTHER

Ecclesiastical Affairs,

I N T H E

Twelfth CENTURY.

CHAP. I.

Of the Life and Writings of Ivo, Bishop of Chartres.

IV O, Bishop of Chartres, (though Born in the XIth. Age of the Church,) not Dying till the Year 1115. shall begin our Catalogue of the Writers of this XIIth. Century; and his Life and Works have so many things remarkable in them, as to deserve a Chapter by themselves.

He was the Son of *Hugo de Altylo* and *Hilemburga*, and was Born at *Beauvan*; where he also began his Studies; but, removing afterwards to the Abbey of *Bec*, he applied himself to Divinity under *Laufrene*, and chiefly to the Reading and Studying of the Ecclesiastical Canons. *Guy* Bishop of *Beauvais* made choice of him for Abbot of the Monastery of *St. Quentin*, which he had Founded in the Year 1078. He gave all his Estate to this Foundation; wherein, by his Care and good Government, Religion and Learning did mightily flourish; and by some of the Members of this, were several other Monasteries of Canons Regulars Erected in divers parts of *France*.

Geofry, at this time Bishop of *Chartres*, was summon'd to answer before Pope *Gregory VII.* to the Charge of Simony, laid against him; which, nevertheless there appear'd not sufficient Evidence at that time to make out; but being afterwards Cited before *Urban II.* he was found guilty of divers Crimes and deposed by that Pope from his Bishoprick. The Clergy and People of *Chartres* Elected *Ivo* into his place, and presented him to King *Philip*, who gave him the Inve-

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fiture: but *Richerius*, Arch-Bishop of *Sens*, being enrag'd that *Geofry* was turn'd out, without acquainting him with it, refuses to Consecrate *Ivo*, though the Clergy and People of *Chartres* demanded it with much earnestness. The Arch-Bishop persisting in his Temper, *Ivo* Addresses himself to Pope *Urban II.* and from him receives his Consecration, with an express to *Richerius* to acknowledge him, and by virtue of it was soon put in possession of the Bishoprick of *Chartres*, and *Geofry* obliged to retire to that part of the Diocels which lay in *Normandy*, which for some time after he retain'd by the favour and interest of the Duke of that Province. *Richerius*, in revenge of the affront put upon him, and to assert his own rights and privileges, Summons *Ivo* before the Council he was to hold at *Stampe*, to answer for his having seiz'd himself of the Church of *Chartres*, while *Geofry* was yet living. *Ivo* not thinking it safe for him to appear there, the Arch-Bishop, together with the Bishops of *Paris*, *Meaux* and *Troyes*, declar'd him guilty of High-Treason against the King and the Ecclesiastical Laws, in having gotten himself Consecrated by the Pope, and resolv'd to resettle *Geofry* in his Diocels, but *Ivo* appealing once more to *Rome*, the Pope Interdicts *Richerius* the use of the *Pallium*, in case he should any longer oppose the Establishment of *Ivo*; upon which, *Geofry* was at last intirely driven out of the whole Diocels. The great zeal *Ivo* always express'd for maintaining Ecclesiastical Discipline, the observation of the Canons and purity of Manners, and his undaunted Courage in asserting the liberties of the Church, in opposing all Innovations and Irregularities, and in discouraging and discountenancing all remissness and neglect of duties, as it engag'd him in many differences with others, and involv'd him in much trouble, so it gave occasion to the World to perceive and admire his great Learning and Knowledge, and his mighty Wisdom and Constancy. He died at *Chartres*, the 23d. of *December*, in the Year 1115.

His Works.

There are yet extant, 287. Letters written by *Ivo* Bishop of *Chartres*, which, being full of remarkable Observations concerning the Discipline and History of the Church, and containing many excellent Lessons of Morality, judicious determinations of several Cases of Conscience and Law-Questions, propos'd to him by others, are of no small value, and it will be well worth our while to give the Reader a short and exact abridgement of each of them.

The two First in the Collection, are from Pope *Urban II.* one to the Clergy and People of *Chartres*, the other to *Richerius* Bishop of *Sens*, in which, he advertises them of his having Consecrated *Ivo* Bishop of *Chartres*; at the end of them follows the Pope's advice to him after his Consecration.

The III^d. Letter is from *Ivo* to the Pope regretting his having been by him drawn from his solitudes and retirement to be made a Bishop, and recommending to him the Bishop of *Beauvais*.

In the IVth. he admonishes *Bernard*, Abbot of *Marmoutier*, not to entertain any Monks of his Diocels, and in particular, demands of him one *Walter*, who had been Abbot of *Bonneval*, and quitted his Station for that retirement.

The Vth. Letter to *Adela* Countess of *Chartres*, severely reprimands her for countenancing the Marriage of her Kinswoman *Adelaida* with *William*, and advises that they forbear having Carnal knowledge of each other, till the matter be determined in Consistory.

The VIth. is a Letter of Thanks for a Present he had receiv'd from *Girard*; (suppos'd to have been a Regular Canon of *St. Quentin* at *Beauvais*, and afterwards Abbot of the Monastery of *St. Loup* in *Troyes*) He gives him also some account of the contrivances of his Enemies against him, and invites him to his House. He tells him in the Conclusion, that *Geofry* was forc'd to quit the whole Bishoprick, except a small corner of it, which he yet held by the Duke of *Normandy's* assistance.

The VIIth. is directed to *Roscelin*, a Priest of the Church of *Compiègne*, who had been Condemn'd of Heresie, in the Council of *Soissons*, and forc'd to a recantation, which he afterwards abjuring, was turn'd out of his Benefice, and not knowing, in that condition, where to find a retreat, had Address'd himself for relief to *Ivo* Bishop of *Chartres*. Our Prelate answers, that he would willingly grant his request and afford him entertainment, were he sure he had sincerely renounc'd his former errors; but having reason to believe the contrary of him, and fearing the People of *Chartres* would not endure him among them, must refuse what he asks of him; that the best advice he can give him is to bear his condition patiently, and to resolve on a publick and authentick abjuration of his errors in Religion.

The VIIIth. Letter of *Ivo's* is to *Richerius* Arch-Bishop of *Sens*, who had severely inveigh'd against him, in a Letter, by which he Cited him to appear and answer before him, for having usurp'd the See from *Geofry*. *Ivo*, in this Letter, remonstrates to him, how injuriously he dealt, and what inconveniencies he would draw upon himself, by undertaking the cause of one who had been found guilty of the most notorious Crimes, and stood condemn'd by the Holy See: that for his part, he was so far from aspiring to the Bishoprick of *Chartres*, that after the Clergy of that Church had Elected him and forc'd him to take Investiture of the King, he had still declin'd entring upon that Charge, till he was fully certified of the deposition of *Geofry*, and that it was the Pope's pleasure he should succeed him: that upon the Arch-Bishop's refusing to

admit

admit him, he had recourse to the Pope, who oblig'd him to accept the Bishoptick and Consecrated him himself. He reminds the Arch-Bishop, likewise that the Pope had written to him, and commanded him to receive him as his Suffragan, that he had ever since endeavour'd to behave himself according to the respect and obedience due from him to his Metropolitan: he adds, that he is willing to attend the Council at *Stampe*, if a safe Conduct may be granted him, and that *Stephen* Earl of *Chartres* should be ready there, on the King's side, to answer to all that shou'd be objected against him, without prejudice to the Authority of the Holy See, before which this matter might one day be brought.

The IXth. Letter is Address'd to *Philip* King of *France*, and gives His Majesty an account how *Ivo* had Accommodated the differences between the Monks of *Bec* and those of *Molefme*, with which the King was not satisfied.

In the Xth. he gives several Instructions to the Nuns of *St. Avita* near *Châteaudun*, and advises them in particular, to take care of their Reputations.

In the XIth. he Congratulates *Gonthier*, upon his return to his duty, orders him to retire into the Church of *Sancta Maria de Gournay*, where he should have the Charge of some Monks, and exhorts him to live there peaceably and orderly.

In the XIIth. he consults Pope *Urban*, about an odd practice of some in his Diocese, who would live by the Altar, but not serve at the Altar, and offer'd Money to him for Altars, as they were wont to purchase them of his predecessors, under the title of *Personnats*: Of this matter, *Ivo* intreats the Pope's Opinion, and his Advice how to deal with these Traders. He informs him also, that the Arch-Bishop of *Sens*, assisted by the Bishops of *Paris*, *Meaux*, and *Troyes*, had pronounc'd his Consecration void, and intended to reinstate *Geofry*. He appeals therefore to the Holy See, and judges it necessary that the Pope write to them, and oblige them either to give him no farther disturbance, or else to appear at *Rome*, and give an account of their proceedings. Lastly, he delivers his Opinion, that 'twould be convenient the Pope should send a Legate into *France*, to endeavour the Reformation of the Churches: and prays the Pope, that if any persons banish'd out of his Diocese for notorious Crimes, shall repair to *Rome*, he will not decree any thing concerning them, till he have fully inform'd himself of the whole merits of their causes.

The XIIIth. and XIVth. Letters are to the Arch-Bishop *Richerius*, and the other Bishops invited by the King to his Marriage with *Bertrade*, whom *Ivo* dissuades from going to Court, and exhorts to do all they can to hinder that Marriage.

In the XVth. he freely declares his mind to King *Philip*, that he neither can nor will assist at his intended Marriage with *Bertrade*, till his former Marriage be pronounced void in a General Council.

The XVIth. is an Answer to *Walter* Bishop of *Meaux's*, upon this Question, If it be lawful for a Man to Marry his Concubine? He tells him that some Laws have forbid it, and others have permitted it, and leaves the whole matter to the discretion and judgment of the Bishops; after which, he exhorts the Bishop of *Meaux*, not to approve of King *Philip's* Marriage with *Bertrade*.

The XVIIth. to the regular Canons of *St. Quentin*, at *Beauvais*, does with a great deal of Eloquence set forth the troubles he is involved in, since he was made a Bishop; admonishes them to continue to observe the Rules of their Institution and to make choice of a Superiour in his place.

In the XVIIIth. *Ivo* highly blames Cardinal *Roger*, the Pope's Legate, for being inclin'd to Absolve *Simon* Count of *Niofle*, whom he had Excommunicated for Adultery. This Count, after the Death of his Wife, Marries one with whom he had formerly been too familiar, and now demands Absolution; *Ivo* absolutely refuses it, and sends him to the Pope with a Letter, setting forth the whole affair: the Count makes his suit to *Roger*, hoping to meet with more gentle treatment from him than at the Pope's hands; *Ivo* hereupon declares to the Cardinal that he cannot absolve him, nor will he admit him to the Communion, till he has an answer from the Pope, either in writing or by word of mouth.

The XIXth. Letter is written to *William*, Abbot of *Fécamp*, who had compar'd him to *St. John* and to *Elijah*, for his boldness, in declaring his dislike of the King's Marriage. *Ivo* acquaints him how great inconveniences that liberty of his had brought him under, and desires the Prayers of him and his Monks. He cannot grant the Abbot's request in behalf of a Canon Regular, who would have leave to quit his Rule and enter into the Monastery of *Fécamp*; he tells him, if he knew the Man, he would not be concern'd for him, that he is a proud and idle Fellow, that for ten years together he had never as he ought observ'd his week for reading Mass, but was at any time for reading out of his turn, when there was an occasion of serving his vanity by it; however, if the Canons his Brethren, would consent he should leave their House, he would not hinder him, and gave him full leave to ask them.

Ivo being taken into Custody for opposing King *Philip's* Marriage, the Clergy and people of *Chartres* threaten'd to assault the Count, unless he would release him: to them, therefore *Ivo* writes, dissuading them from all thoughts of taking Arms, which would be a means not of procuring his liberty, but prolonging his Confinement, that it would moreover offend the Divine Majesty, that it was not fit for a Bishop to recover his Rights by violence, that he was resolv'd rather to Dye, than that any Man should lose his Life to rescue him, that that would much sooner be obtain'd by their Prayers, which was all he had to beg or expect from them. These are the Contents of his XXth. Letter.

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In the XXIId. he pays his thanks to *Isael* Bishop of *Mans*, for the Prayers he had put up to God for his deliverance. He desires of him the Relicks of *St. Julian's* Body, which had been lately translated to *Mans*.

The XXIIId. to King *Philip*, acknowledges that having been by that Prince advanc'd to a Bishoprick, he owes to him under God the highest respect and observance: but that having had the misfortune to fall under his displeasure, for offering him as a true and faithful Servant necessary and wholesome advice, he had been ill treated, and the goods of his Bishoprick embroiled by his Enemies; that therefore he pray'd His Majesty to excuse his not coming to Court, and to allow him some time to breath, and to put his affairs into order again. He hopes God will one day convince him by experience of the truth of that Maxim of *Solomon's*, that the wounds and harsh usage of our friends who love us, are to be prefer'd before the kisses of our enemies and flatterers. He concludes with assuring the King, that he is ready to answer his accusers, when he may know what they have to object against him, and that he will defend himself in the Church, if his crimes fall under the Ecclesiastical Cognizance, or before His Majesty's Council, if he be charg'd with any against the State.

The XXIIId. is to *Guy*, Chief Master of the King's Household, who had interceded with the King, in favour of *Ivo*: he returns him thanks for his good offices, and assures him 'tis impossible they should come to any good terms, till the King have totally quitted *Bertrade*; that he had seen a Letter of Pope *Urban's* to all the Prelates of the Kingdom, Commanding them to Excommunicate him in case he continued to live with her, and that this Letter had been long since publish'd, if he had not conceal'd it out of the true love he bore His Majesty, and his unwillingness that his own people should rise up against him.

The XXIVth. is to *Hugh*, Arch-Bishop of *Lyons*; he acquaints him how great joy it was to him to hear that Pope *Urban* had appointed him Legate of *France*, in which employment he had so well acquitted himself under *Gregory* the VIIth. but, that he was now not a little griev'd to understand he had by the advice of several of his friends refus'd to accept of that Office again, by reason of the too great business which must lie upon him, at the present juncture of affairs, while the Church labour'd under such troubles as would not easily admit of being compos'd. *Ivo* tells him, he had been ill counsel'd, and ought not to be sway'd by his friends persuasions, that though in *Italy* a second *Abab* was arisen, and *France* had another *Jezebel*, who endeavour'd to overthrow the Altars and kill the Prophets of the Lord, yet he should remember the saying of *Elijah*, that God had yet left him Seven Thousand Servants, who had not bow'd their knees to Baal: that though their *Herodias* should request the Head of *John*, and *Herod* should grant her what she ask'd, yet *John* should not be afraid to tell him, 'tis not lawful for thee to put away thy own Wife, and to Marry another Man's Wife or Concubine. These and the like instances are urged by *Ivo*, to induce *Hugh* to take upon him the Legatine Authority, which he hopes he will soon acquaint him he has yielded to, and desires to know where he may meet him about the beginning of Lent.

His XXVth. Letter is address'd to Pope *Urban*; and lays before him an account of the troubles and difficulties he was daily oblig'd to encounter with, which made him often resolve to quit his Bishoprick. He then intreats the Pope not to hearken to what should be alledg'd, in his own defence, by one of the Clergy of *Chartres*, who had been degraded for Simony, Money-Coining, and other irregularities.

The XXVIth. is to *Walter*, Abbot of *St. Maur des Fosses*, who had thoughts of leaving his Monastery, by reason of the great corruptions and disorders amongst his Monks. *Ivo* dissuades him from pursuing that resolution, if he have yet any hopes of doing good upon and reforming but some of them; but in case they continue all incorrigible, thinks he may leave them.

The XXVIIth. is to *Eudes*, Chief-Justice of *Normandy*, who had ask'd his Opinion, how he ought to proceed against a certain Bishop; who, being formerly accus'd of Simony and other misdemeanours, had gotten himself Consecrated before the day appointed for his trial. *Ivo* advises this Magistrate not to regard him as a Bishop, but to treat him as an Heretick and an Intruder; and that if he could not have Justice done upon him by the Bishops of the Province, he should Cite both him and his Judges before the See of *Rome*, without whose determination such causes were seldom brought to a due issue.

The XXVIIIth. to King *Philip*, carries his excuses for not appearing with his Soldiers at *Pontoise*, or *Chaumont*, according to the King's Orders. 1. Because Pope *Urban* having forbid the King to keep Company with *Bertrade*, under pain of Excommunication, he could not have forborn publicly admonishing his Majesty of it. 2. Because most of the Guards and Militia of his Diocese lying under Excommunication for being concern'd in a Rebellion, he could not, till they had undergone a Penance, receive them into the Communion of the Church, nor tend them against the Enemy while they were under her Censures; and 3. because he thought it not safe for him to be at Court, where he was hated by the Sex that seldom pardon even their best friends.

The XXIXth. Severely reprimands *Roger* the Priest, for his ill conduct and behaviour.

The XXXth. contains *Ivo's* advice to *Fulk*, Bishop of *Beauvais*, not to persist in opposing *Hugh* the Pope's Legate, and communicates to him the Letters sent him by the Pope, relating to King *Philip's* affair.

By the XXXIst. to the same Prelate, he resigns up into his hands the Provostship of *St. Quentin* in *Beauvais*, conjuring him to see that his Successor be chosen by the majority and soundest

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part of that Society. And in the XXXIId. he sends his advice to them, to Elect a fit and able person for their Governour.

The XXXIId. and XXXIVth. Letters have nothing remarkable in them.

The XXXVth. is address'd to *Richerius*, Arch-Bishop of *Sens*, and the other Prelates assembled with him at *Rheims*, and sets forth his reasons why he would not obey their Citation of him before that Council: 1. that he was Cited by Bishops of other Provinces, who had no power to be his Judges. 2. Because they intended to try him out of the jurisdiction of the Province he was under; and 3. because the accusations laid against him proceeded only from their malice and hatred of his person: that therefore he appeal'd to the Holy See of *Rome*, where he should be sure to meet with the favour allow'd to all others in his condition, of being heard by the Pope himself, or by his Vicars: that he did take this method to avoid a Trial, being able enough to defend himself against their charge of Perjury, by bringing proof that he had not so much as taken any Oath, but that he did it to prevent his giving an ill example to others and exposing himself to apparent hazard of his Life, since he could not by any means obtain the King's Pass-port: that besides all this, he well enough foresaw he should not be allow'd liberty of speech in their Assembly, since they had already accus'd him of disloyalty to the King, and of being an Enemy to His Majesty, only for having had the courage to tell him his duty, as he thought all of them in Conscience bound to do; whereas His Majesty's real Enemies were those who dissembled with him, and dar'd not search his wounds with fire and sword; that the King might deal with him as His Majesty should think fit, but that he was firmly resolv'd never to approve of his Marriage.

In the XXXVIth. Letter to the Bishop of *Beauvais*, he shews him the reasons he had to complain of him; particularly, that having requested him to send a Canon Regular to be prefer'd to a vacancy in his Diocese, that Bishop would have had him put in a Monk, contrary to the constitutions of that Church ordained by the Pope. Hereupon, *Ivo* takes occasion to shew the dignity of the Regular Clergy above that of the Monks, and cites, to this purpose, a passage of *St. Austin*, wherein that Father says, *he scarce ever knew a Monk prove a good Clerk*, and some places out of *St. Jerom*, preferring the Clergy before the Monks. He protests however, that he does not intend all this to reproach and disparage the Monastick way of living, but to put them in mind that they ought to continue truly Monks, and be content to lead a retir'd life. "We praise their Institution, (says he) and believe their state to be as perfectly happy as any on Earth, while they confine themselves within the bounds assign'd them by their Founders; but we think them fitter to be Subjects than Governours, and would have them be humble and obedient, not proud and aspiring.

In the XXXVIIth. he exhorts a certain Canon Regular to go on as he had begun, in all due submission to his Superiours, and in the practice of virtue and Religion.

The XXXVIIIth. is a Letter of thanks to the Bishop of *Winchester*, for a Chalice he had made him a Present of, to hold the *Holy Chrism*.

In the XXXIXth, he acquaints *St. Anselm*, Arch-Bishop of *Canterbury*, That he had shewn what kindness he could to the Monks of *Bec*, in taking their part against those of *Molefine*, and that he had long since done them Justice, in their demands upon the Abbey of *Poissy*, if they had not resolv'd to wait first of all for the King's Consent.

There is nothing observable in the XLth. Letter.

The XLth. Written to *Geoffry* Abbot of *Vendome*, Treats of the following Question, viz. Whether a Monk taking the Vow upon him, and receiving the *Benediction* from another Monk, ought again to receive it from his Abbot? *Ivo* determines, that it may be either repeated or omitted, without any prejudice either to the one or the other of the parties, because the *Benediction* of a Monk is not by imposition of hands, nor the Administration of any Sacrament of Apostolical Tradition, and that it has no other virtue in it than what is in the Absolution of a Penitent, or the Prayers of a Priest for his People; that a private Monk having no body but himself to take care of, may, by his own act, dedicate himself to that state of Life, without the *Benediction* of any Monk or Abbot, since that which constitutes him a Monk, is not any new Dignity conferr'd on him, but only his Contempt of the World and Love of God; that this is so, appears from considering the practice of the first Institutors of the Monastick Orders, who neither receiv'd nor us'd any *Benedictions*; that indeed, when the Communities of Monks began to be numerous, Vows were exacted of them, and they were admitted by *Benedictions*, which custom, was prudentially taken up, to oblige them the firmer and more solemnly, in the presence both of God and Men, to Diligence and Constancy in the way of Life they had chose and undertaken; which if they should afterward offer to renounce, they would have the more Witnesses to Condemn them; that these Ceremonies were the best security could be found out against the fickleness of Mens minds and resolutions; and that therefore, 'twere convenient it should be left to the discretion of every Abbot to oblige his Monks, if he thought fit, to renew the Vows they had come under before Witnesses, and to repeat the *Benedictions* they had receiv'd from others, or wholly to omit them; since these were not Sacraments, which ought not to be repeated; but if the *Benediction* were look'd upon as such, it ought not to be administred a second time, as Bishops were not to Consecrate anew the Nuns that had been already Consecrated by Priests.

The XLId. is a Letter of Moral Advice, to the Bishop of *Soissons*.

The XLIIId. Congratulates Pope *Urban*, upon the Restitution of Peace to the greatest part of *Italy*; and acquaints him, that one *William*, a Clergy-man of his Diocese, was Elected Bishop of *Paris*. The

The XLIVth. is an Admonition to all the Bishops of France, to put in Execution a Law which prohibits all manner of War, four days in the week.

The XLVth. forbids the whole Clergy of the Archdeaconry of *Poissy* to marry the Count de *Meulan* to the Daughter of the Count de *Crépy*, they being within the Degrees of Consanguinity, as he proves from the Genealogy of the two Families.

The XLVIth. Letter to Pope *Urban*, advertises him that the King of France was dispatching a Deputation of some Courtiers to him, to obtain from him, either by threatnings or fair offers, an Absolution; and exhorts him not to be prevail'd on by them to grant it.

In the XLVIIth. he tells *Guy*, the Chief Master of the King's Household, that 'tis in vain for that Prince to think of procuring a Dispensation of his Marriage with *Bertrade*, by his promises of bestowing great Endowments on the Church; that it can never be granted him, nor can he atone for his great Sin by so good a Work, or ever hope for Remission of it, while he resolves to keep to her.

In the XLVIIIth. he acquaints Pope *Urban* with the promotion of *Manasses* II^d, to the Archbishoprick of *Rheims*.

The XLIXth. is Written to *Stephen*, Earl of *Chartres* and *Blois*, denying him the Exemption of the Cloyster of the Canons, from the Bishops's Jurisdiction, and refusing to Swear Homage to him, out of the bounds of the City of *Chartres*.

In the Lth. he makes his excuses to *Richerius*, Arch-Bishop of *Sens*, for not waiting upon him, without the King's Pass-port: He interposes his Advice, concerning the Dispute for Primacy, between the Arch-Bishop of *Lions* and *Richerius*, that if he have good Authorities to produce, he should do it, and desires he would send him the Copies of them; but, if no such can be found, thinks he had best refer the matter to the Pope's Decision: He acquaints him, that *William* is Elected Arch-Bishop of *Paris*, praying that he would Consecrate him before the Feast of St. *Remy*, letting him also know, that he had obtain'd leave for him of the Pope, to make use of his *Pallium* on this occasion, though otherwise, it had been forbidden him.

The LIst. Letter is written to *Sanction*, Dean of *Orleans*, who had been Elected Bishop of that Church, in the Year 1099. *John*, the Sub-Dean, had us'd underhand measures to get himself into that Bishoprick, and some of the Clergy of his Faction, had, by Letters to *Ivo*, accus'd *Sanction* of Simony: *Ivo*, hereupon, endeavours to dissuade him from aspiring after that Dignity, and from getting himself Consecrated, till he had the Pope's Order for it, and had clear'd himself of the Aspersions cast upon him. In the mean while, the Clergy and People of *Orleans*, had prevail'd on the Arch-Bishop of *Sens*, to Command *Ivo* to Consecrate him; he refus'd to do it at *Châteaulandon*, bordering on the Diocess of *Sens*, by reason of the difference between the Arch-Bishop of *Sens* and the Pope, about the Primacy of *Lions*; but the Clergy having interest'd the King to confirm their Election, *Ivo* sends forth his Citation for *Sanction's* Adversaries to appear at *Chartres*, which they not obeying, and *Sanction* having purg'd himself by Oath, of what they had alledg'd against him, he was Consecrated by *Ivo* Bishop of *Chartres*, *William* Bishop of *Paris*, and *Walter* Bishop of *Meaux*, as is fully related by *Ivo*, in his LIVth. Letter, written on this occasion, to *Hugh* Arch-Bishop of *Lions*. No sooner was *Sanction* settled in his new Dignity, but he began to abuse and insult over those of his Clergy who had oppos'd him, which drew from *Ivo* the LIIId. Letter in this Collection, wherein, he severely taxes him for his indecent Behaviour. The Arch-Bishop of *Lions* was highly displeas'd at *Sanction's* Consecration, and took care to let *Ivo* know how ill he resent'd it at his hands: To him, therefore *Ivo* protests, (in his LIXth Letter) that he had not taken any Money for performing that Office; that he knew nothing of the Crimes *Sanction* was accus'd of; that *Sanction* had denied them all upon Oath; that he did not give him notice of that solemnity, because 'twas not customary to do so; nor did he conceive that the Arch-Bishop could by virtue of his Legatine Authority, challenge such Jurisdiction over the Bishops of France, as that they should not have power of Consecration, without his leave and Licence.

In the LIId. Letter, *Ivo* writes to *Gansfroy*, Dean of *Mans*, about one *Everard* a Canon-Regular, who had entred himself a Monk, in the Abbey of *Marmoutier*, and had a mind to return to his former Order, that he ought by no means to suffer him to quit his Monastery, nor receive him again among the Clergy.

In the LVth. he requests the Arch-Bishop of *Lions* to confirm the Election of one who had been chosen Bishop of *Beauvais*, notwithstanding some Objections he had against him.

In the LVIt. he Answers King *Philip*, that he could not hear, that *Hugh* Arch-Bishop of *Lions* intended to call another General Council this Year, the Pope having already held two within His Majesty's Dominions; and that if he should Summon one, 'twould be contrary to the Apostolical Institutions and the practice of the Church; that if the Pope's Legates shall after any reasonable distance of time, think fit to Convene the Bishops, they are to obey their Orders; but, if they shall begin to impose a new and intolerable Yoke upon the Bishops, he hopes His Majesty will think it his duty to put a stop to their encroachments.

In the LVIIIth. he tells *Geofry*, Abbot of *Vendome*, That he ought to deny the Rite of Burial, among his Monks, to one of them, who had four times quitted his Monastery; because, at his last Return thither, he had not brought back with him, the Goods he had sacrilegiously carried away from the Monastery.

Richerius, Arch-Bishop of *Sens*, dying in the beginning of the Year 1096, the Clergy elected *Daimbert*, and sent to *Ivo*, to Ordain him both Priest, and Bishop; who answers them, in the

LVIIIth Letter, That he could not do it, but within the Times appointed for Ordinations ; and, that before his Election could be confirm'd, he must confer with the rest of his Brethren the Bishops, about an Obstacle that offer'd itself. This Obstacle, was, the Opposition of *Hugh*, Arch-Bishop of *Lions*, who gave out, That no Bishops could be Ordain'd in *France*, without his Permission ; and that he would, in particular, do all he could to hinder *Daimbert's* succeeding to the Arch-Bishoprick of *Sens*, till he should acknowledge the Primacy of *Lyons*. *Ivo*, therefore, in the LIXth Letter, demands of *Hugh*, If he may Ordain him ? And prays his Answer with all speed. *Hugh* absolutely refusing to give him Leave to do it, *Ivo* lets him know by the LXth Letter, That he will obey his Pleasure therein, and had communicated it to the Bishops of his Province ; but he intreats and advises him, to be more moderate, and reserv'd, for the future, in the Exercise of his Authority, and not to insist so rigorously, in exacting their Obedience, to all the Commands of the Holy See ; least, by imposing on them Burdens too heavy for them to bear, he force them to disown her Power, through an impossibility of performing what she lays upon them ; or out of some necessity, and expediency, of acting contrary to it : That tho' they are all very well inclin'd to pay due Obedience to the Orders, or Prohibitions of the Holy See, in Matters relating to Faith and Morality, either concerning the Defence of Religion, the Punishment of wicked Men, the preventing Dangers, and Evils, and the like ; and tho' they are ready to suffer any thing, in Obedience to what he shall Command, and Appoint, to any such Good Ends and Purposes ; yet, as to indifferent Matters, the observing, or not observing of which, has no Influence upon our Salvation : And as to the Endeavours of the Court of *Rome*, to alter ancient Customs, established by the Holy Fathers, he intreats him to consider with himself, Whether they ought not rather to adhere to what they have established, than to receive her new Constitutions ? The ancient Canons (he tells him) do constantly order, that Metropolitans be Consecrated by the Bishops of the Province ; and therefore, he wonders, that *Hugh* should go about to introduce another Custom, and pretend to oblige the New-elected Arch-Bishop of *Sens*, to come to him before his Consecration, and to promise Submission, and Obedience to him ; which is contrary to what was ever practis'd in the Province of *France*, or in any other Country ; and, that since *Daimbert* had not been accused of any Crimes, and had been elected duly, and without Simony, he had no Authority to Cite him before him : And whereas, *Hugh* complains, in his Letter, that *Daimbert* had receiv'd Investiture from the King's Hands ; *Ivo* tells him, he knew of no such Matter ; and that tho' it were so, he could not see how that Ceremony should concern Faith and Religion, since, upon a Canonical Election, their Kings had always assum'd a Right of Conferring Bishopricks, and the Popes themselves had written to them, to give Investiture to such as had been duly Elected ; and, sometimes, had sent Orders to defer the Consecrations of Bishops, who had not obtain'd the King's Consent. He urges, moreover, That Pope *Urban* oppos'd only the real Investitures, and did not exclude their Kings from Electing, or Confirming Elections : And tho' the Eighth General Council prohibited their being present at Elections, yet it allow'd them to admit the Person Elected, to the Possession of his Bishoprick ; that it matters not, whether that Ceremony be administred by the Hand, or some other Sign ; whether by pronouncing any Form, or giving the Pastoral Staff ; since Kings pretended not to convey any thing Spiritual, but only to shew their Approbation of the People's Choice of a Pastor, and to give him Possession of such Lands, and other Ecclesiastical Profits and Advantages, as the Churches were entituled to, from the Liberality of Princes ; that the putting a stop to the Practice of such Investitures, had occasion'd many Evils in the Church, which could not be prevented, or remedied, but by permitting again the Exercise of them : Not that he speaks this out of any Disrespect to the Authority of the Holy See, but to shew how much he wisheth, that the Ministers of the Church of *Rome*, would apply themselves to the Correcting the greatest Evils, and Distempers, and not lay out themselves, so much, upon such small and insignificant Matters : And therefore, *Ivo* demands, again, with much Earnestness, That he, and his Brethren, may be permitted to Consecrate the Arch-Bishop of *Sens* ; which, if *Hugh* will grant them, he promises to prevail on him, to own the Primacy of *Lions* ; but if he deny this their Request, tho' they did not, at present, think of doing it without his Leave, yet, if a Schism should, hereupon, break out in the Church, the Blame would not lie at their Doors. *Ivo* ends this large Epistle, by letting *Hugh* understand, That he had Reason to demand Satisfaction of him, for the Wrong done to himself, and his Church, by those of *Puisset*, who lay under an Excommunication, which *Hugh* had taken off, without his knowledge ; whereby they had been encourag'd to farther Sacrilegious Attempts, presuming to get off so again for the future.

But this was not the only Instance of the strange Carriage of *Hugh*, Arch-Bishop of *Lions* : For he pretended, also, to oblige the New-elected Bishop of *Nevers*, to wait upon him for his Consecration, at *Autun*. And herein *Ivo* oppos'd him again, and tells him, in the LXIst Letter, That the Privilege he assum'd, was a Violation both of the Laws, and Customs, of the Church, by which Bishops were to be Consecrated by their Metropolitan ; or, when that could not be, by the Bishops of the same Province.

Ivo, having accommodated Matters with *Adelecia*, Countess of *Puisset*, writes the LXIId Letter to *Sanction*, Bishop of *Orleans*, letting him know, That the Agreement made between them, did not at all meddle with the Difference that Bishop had with the Clergy, and Monks, of *Puisset* ; that he may still execute the Sentence of the Canon upon them, for Celebrating Divine Services, while they lay under an Interdict from him ; tho' he would advise him, not to meddle with them, but by the Arch-Bishop of *Lions's* Consent, without which he would not get Justice done upon them. He tells him also, He need not wonder at his having receiv'd *Gervase*, (Count of *Châteauneuf*)

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neuf, in Thimerais) into the Communion of the Church; being oblig'd so to do, out of Respect to the King, by the Canon, which enjoyns, That if the King admit any Excommunicated Person to eat at his Table, the Bishops are to restore him to Ecclesiastical Communion.

In the LXIII^d Letter, he proves, That none but such as are in Holy Orders, can Consecrate, and Administer the Sacraments.

The LXVth, to Pope *Urban*, acquaints him, That the Bishop of *Paris* is on his Journey toward *Rome*; recommends him to the Pope, and prays, he will give him so good Instructions, and wholesome Advice, that he may return wiser, and of a more manageable Temper, than he had formerly been: He petitions, also, in the same Bishop's behalf, for an Inhibition, to prevent the Abbot, and Monks, of *Legny*, from withdrawing themselves from under his Jurisdiction; and lastly, intreats the Pope to determine what should be done, in the Affair of the New-elected Arch-Bishop of *Sens*, whom the Arch-Bishop of *Lions* would not Consecrate, 'till he would submit to his Primacy.

Sanctien had not been long in possession of the Bishoprick of *Orleans*, before he was deposed by the Arch-Bishop of *Lions*, at the Request, and Instigation of the Arch-Bishop of *Tours*, to make room for *John*, one of his Creatures; but a very infamous Person, who had been Arch-Deacon of that Church, under *Sanctien's* Predecessor: To bring this Matter about, the Arch-Bishop of *Tours* had Crown'd King *Philip*, at *Christmas*, and obtain'd his Grant, that *John* should be Consecrated Bishop of *Orleans*: But as soon as *Ivo* understood it, he wrote to *Hugh*, Arch-Bishop of *Lions*, conjuring him to put a stop to it, and accusing *John* of many notorious Crimes, particularly of having procured the Bishoprick by Simony. These are the Contents of the LXVIth Letter.

In the LXVIIth, *Ivo* writes to Pope *Urban* likewise, to interpose his Authority, that so scandalous a Wretch may not be suffer'd to get into the Episcopal Order: And in this Letter, he offers his Apology to the Pope, who was incens'd against him, on Account of what he had written to the Arch-Bishop of *Lions*, touching the Election, and Consecration of *Daimbert*, to the Arch-Bishoprick of *Sens*: *Ivo* protests, he had no other Design in it, but to induce the Arch-Bishop of *Lions* to cut off all occasion of those Complaints that were daily made against him, by the Bishops of *France*; and to take Care, that the Churches of that Kingdom be not oppress'd, and overburden'd by the Regulations, and Decrees, of the Holy See; that if any thing he had said, relating to the Primacy claim'd by the Arch-Bishop of *Lions*, had been displeasing to him, he thought he might take leave to speak his Opinion freely upon that Subject, to one, especially, for whom no Man, on this side the *Alps*, had so entire a Respect, and by devoting himself to whose Interests he had been a great Sufferer: However, if his Holiness were offended at any Expression that had dropt from him, he would retract it, and would resign his Bishoprick, rather than bear his Anger, whether he had deserv'd it or not: And if by this Means he might make Satisfaction, for any thing his Holiness might have taken amiss, he would willingly stand to his Offer, and prays him to accept it: Adding, moreover, that if the Pope would not permit him to quit his Diocese, he fear'd he must shortly be constrain'd to do it, by the King's violent Hatred of him, and the miserable Contempt of God's Word, among the People under his Care. This Letter is dated nine Years after he came to his Bishoprick, which shews it was written in the first Year of this Twelfth Century.

Hugh, Arch-Bishop of *Lions*, making no Account of these Remonstrances of *Ivo*, Cites him to bring Proof of what he had to alledge against the Person, and Election of *John*: But, *Ivo*, instead of obeying this Summons, answers him, by the LXVIIIth Letter, That the Crimes being so notorious, 'twas needless to search after farther Evidence; and if there were occasion for it, he could produce sufficient Witness, that *John* had already distributed Moneys among the Queen's Servants, and had promis'd them a farther Sum, to procure for himself the Bishoprick of *Orleans*: That, besides, his being Elected by the King only, made his Title void by the Canons; and, that however the Examination of this whole Affair, ought to be made in the Province, to which his Accusers were subject, and where the Evidence lay that was to be brought against him, and not in any other.

The LXIXth Letter, is, to the Provost of the Canons Regulars of *Estrepepe*, in the Diocese of *Limoges*, who complain'd, That the Bishop had issued out a Prohibition against their taking upon them the Cure of Souls, and the Administration of the Sacrament of Penance. Our Prelate tells him he is of Opinion, That the Bishop had done better, if he had endeavour'd to bring all the Clergy to a regular Way of Living, rather than to have refus'd the Pastoral Office to those who were already oblig'd to it: However, they might make a good Use of this Exemption, in having the better leisure to look after the State of their own Souls. The Regular Clergy, he thinks, ought not to be universally forbid undertaking the Cure of Souls; nor ought it to be permitted to all of them, since it would be an Injury to the Order it self, and tend to the Dissolution of it, tho' the Correction, and Instruction of others, may more safely be trusted in the Hands of such as have been long train'd, and carefully exercis'd, in examining, and well-ordering their own Lives and Manners; therefore that Charge is not to be impos'd upon, and enjoyn'd to all the Regular Clergy: For, by that means, their Discipline will soon be destroy'd; and instead of learned and able Champions in the Cause of Religion, the Monasteries will afford us but weak Defenders, and Betrayers of it: To prevent which fatal Mischief, the most prudent, and best approv'd among them, should be pick'd out for this weighty Employment, and be presented to the Bishop, as fit to be entrusted by him, with the Care of other Mens Souls.

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The LXXth Letter, is an Admonition to the Bishop of Meaux, to Reform the Monastery of Marmoutier; which was scandalous for very great Irregularities.

In the LXXIst, he lays before William Rufus, King of England, the Reason why he had absolv'd Nivard, of Septeuil, from the Oath he had taken to that King, viz. Because it was contrary to the Obligations of his former Oaths, to his own natural and lawful Princes.

The LXXIId to Girard, Abbot of St. Vandrille, contains this Decision; That the chief Stone, or Altar-piece of an Altar that has been demolish'd, or pull'd down, tho' it had been formerly Consecrated, is to be Consecrated again, when laid upon another Altar: And whereas it is objected, That the Portable Altars do not lose their Consecration, by being carried from one place to another, he answers, That there is a Difference between the moving these Altars from place to place, and taking the Stones from an old Altar, because the Stones of these Portable Altars are fastned upon a Plank of Wood, or some other Pedestal; and so to whatever place you remove them, they remain still as they were when first Consecrated.

The LXXIIIrd Letter is sent to Bernard, Abbot of Marmoutier, whom some of the Monks refus'd to submit to, as their lawful Abbot; because, as they pretended, he had been Consecrated by an Excommunicated Bishop. Ivo, in answer to this, maintains, That the Promotion of an Abbot depends, rather upon the Election of the Monks, than the Bishop's Benediction; which, in the present Case, is not given by Imposition of Hands, nor is it properly a Consecration, but only a Formula of Prayer.

The LXXIVth Letter is to Hildebert, Bishop of Mans; who is in a great Streight, Whether, or no, he shall put himself upon the Trial of Ordeal, or walking Blindfolded, and Barefoot, over red-hot Plowshares, to justify his Innocence to the King of England, who accused him of having treacherously surrendered the Town of Mans. Ivo tells him, That the Ecclesiastical Laws having utterly condemn'd that Practice, he should endure any thing, rather than undergo it.

The LXXVth is to John, who was Consecrated Bishop of Orleans, notwithstanding all the Efforts of Ivo to prevent it. The Countess of Puiset, and her Adherents, continuing to give Disturbance to the Church of Chartres, Ivo was oblig'd to ask Leave of the Pope, to Excommunicate them; which was granted him: John, out of spite to Ivo, pretended, 'twas his own Right to pronounce the Excommunication against them, being of his Diocess, and offer'd to try the Matter with Ivo, at Orleans. Ivo insists upon the Pope's having Commissioned him to do it; and, that the Case ought to be decided at Chartres, not at Orleans; since it was the Church of Chartres that had received the Affront, and that all Differences ought to be tried upon the place where they began.

The LXXVIth Letter is written to Daimbert, whom the Pope himself had Ordain'd Archbishop of Sens, (tho' Hugh, Arch-Bishop of Lions, had refus'd to do it) and who had thereupon submitted to the Primacy of Lions. Ivo lets him hereby know, That he intends to come and assist at the Provincial Council he had invited him to; prays him, to defer the Ordination of the Bishop of Nevers, (because of a Scruple about the Election) and to excommunicate the Lady of Puiset, her Son Hugh, and all that assisted, or belong'd to them.

The LXXVIIth is written to Hugh, Dean of Beauvais, and to the Chapter of that Church, upon occasion of a Trial they had had about a Mill belonging to them, but rendred usefess, by some Bridges, and other Buildings, that cut off its Supply of Water: Ivo advises them to complain to the Metropolitan, or the Pope's Legate, in case the Bishop of Beauvais will not remedy that Inconvenience.

The LXXVIIIth is a Letter of Advice to the Monks of the Monastery of Dol, in the Diocess of Bourges, to put an end to their Quarrels, and Divisions, about the Election of Bernier, (formerly a Monk of Bonneval) for their Abbot. Ivo assures them, he had had a very good Account of his Life and Conversation; that whereas some had thought ill of him, for quitting his Monastery without leave from his Brethren, he had been forc'd to do it by the Scandalous Irregularities that were therein, which had likewise occasion'd their Abbot himself and several others of the Monks who abhorrd the Villainies of the rest to take the same course.

The LXXIXth Letter is written in the Name of Ivo Bishop of Chartres, William Bishop of Paris, John Bishop of Orleans, Walter Bishop of Meaux, and Humbaud Bishop of Auxerre, Assembled in Synod at Stampes, to Philip Bishop of Troyes, who was Summon'd to this Council, but had not made his Appearance: They tell him, they might have pass'd Sentence against him, but would allow him time, till the Sunday before Christmas, and then he must not fail to defend himself, if he could, for this Contempt of their Authority. This Letter appears to have been written in the Year, 1100.

The LXXXth to William Abbot of Fécamp, confirms the decision of the LXXIId Letter, about the re-Consecration of Altars that have been remov'd out of their places.

The LXXXIst is a Congratulatory Letter to Pope Paschal II. upon his Elevation to the Pontifical Chair.

In the LXXXIId he Counsels Geoffry, Abbot of Vendôme, to forbear his severities against a certain Monk of his Convent, and either to confine him to a Cell by himself, or else suffer him to retire to some other Monastery.

The LXXXIIIrd Letter is Address'd to the Bishops of the Province of Rheims, advising them, in regard to their own honour, and that of the Bishop of Soissons, not to suffer the insults of their Metropolitan; for that if the Arch-Bishops shall thus take upon them to do what they please in the Churches of their Provinces, and, without the Ordinaries Consent, to Judge and Suspend any of the Clergy, as they shall think fit; they will quite overthrow the Credit of the Episcopal Dignity and the Orders in the Church, Establish'd by the Canons: That therefore, they ought to oppose

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any such Innovations, and if the Clergy of *Soissons* are ready to justify themselves by their Bishop, the Metropolitan has no power to Condemn them for Hereſie or Sacrilege.

The LXXXIVth is to *Manasse* Arch-Bishop of *Rheims*, upon the same subject. He lets him know, that he thought his Letter a little too severe, and exhorts him to use gentler methods to bring the Church of *Soissons* to their duty, and to accept of the submission and satisfaction they rendered him.

The LXXXVth Letter to *John*, Priest, Cardinal-Legate for Pope *Paschal* in *France*, highly commends him for refusing to Communicate with the King, though some Bishops of the *Belgick*-Province had dar'd to put the Crown upon that Prince's Head, at *Whitsuntide*, contrary to the Pope's express prohibition to them all.

Ivo approves likewise his intentions of Assembling a Council in the Province of *Aquitain*, but wishes, he would defer it till the beginning of Autumn.

In the LXXXVth he demands satisfaction of *Stephen* Earl of *Chartres*, for having abus'd some of his Clergy.

By the LXXXVIIth he advertises *John* and *Bener*, Legates of the Holy See, that *Guarland*, Elected Bishop of *Beauvais*, is an ignorant and debauch'd sort, altogether unworthy of that preferment; and observes to them farther, that the Church of *Beauvais* has a long time had the misfortune to be govern'd by very ill Bishops.

By the LXXXVIIIth he acquaints Pope *Paschal*, that *Hilgode*, heretofore Bishop of *Soissons*, was not Depos'd for any Misdemeanours, as his Holiness had been inform'd, but that he voluntarily retir'd into a Monastery, to avoid the inconveniencies all Prelates are expos'd to, choosing rather to live in meanness and obscurity, to secure the state of his own Soul, than to hazard the Salvation of it, in the heights of Honour and Preferments: And whereas, some were now against his being made an Abbot, 'twas not out of any dislike of him, but because they thought it not seemly that a Bishop should come to receive Benediction from an Abbot, which *Ivo* thinks needs not be made a scruple of, but that the Ceremony may be well enough quite omitted, or may be us'd to one of his Character, without any prejudice, since it is not a Sacrament reiterated.

The LXXXIXth Letter is to the same Pope, and admonishes him not to give credit too easily to any complaints that shall be brought to him, against the Bishops, or any private Persons of *France*, not to proceed to censures against them, but upon good evidence given in by credible Persons, and such as live near them: He acquaints him moreover, that the Bishop Elect of *Beauvais* is very undeserving of his Preferment, and that he had been already driven out of the Church, for his scandalous Behaviour, by *Hugh* Arch-Bishop of *Lions*.

In the XCth to *Daimbert*, Arch-Bishop of *Sens*, he examines this case; if a Man who had kill'd another, excepted out of the Articles of Peace agreed and sworn to, were to be deem'd a violater of God's Laws and subject to the Punishments due to such a one! and concludes, That though he be guilty of Manslaughter, yet, he has not thereby Offended God.

By the XCIth he congratulates *Adela* Countess of *Chartres*, upon the recovery of her Health, and exhorts her to protect the Churches.

The XCIIth Letter is written to Pope *Paschal*, at the request and in behalf of *Stephen*, Bishop Elect of *Beauvais*, praying his Holiness to confirm his Election, though he have not yet taken Orders, assuring him there is no other Objection can lie against him; that the Accusations that had been brought against him were found to be false and groundless; that *Lisard* Arch-Deacon of *Beauvais*, the chief promoter of them has acknowledg'd as much, by being fully reconciled to *Stephen*, and vindicating him on all occasions, and that if any be yet dissatisfied, he is ready to give them all full and Canonical satisfaction.

Notwithstanding this Letter, Pope *Paschal* would not allow of *Stephen's* Election, but severely reprimanded *Ivo* for offering one to him so unworthy of any favour or preferment as every body else represented him to be; at which *Ivo* was so far from being displeas'd, that he lets the Pope know, by the XCVth Letter, how glad he is that *Stephen* had miss'd of his aim; and assures his Holiness, he had extorted the former Letter from him, by his importunities, and that he did not think when he wrote it, 'twould prove a help to his desired advancement, or be taken for a serious recommendation of him, by his Holiness, or any intelligent person that should observe the Stile of it. He likewise minds the Pope, that his Holiness had proceeded too far in approving of *Drogo's* pretensions to the Treasurership of *Châlons*, because the Merits of them having been examin'd in the Council of *Poitiers*, it appear'd that the late Bishop of *Châlons* had not power to bestow the place upon him, unless, as was required by the Ecclesiastical Laws, he were first Canon, (or Prebend) of that Church; which *Drogo* could never pretend to, because he was Canon and Arch-Deacon of another: and that therefore they had decreed his Institution to the Treasurership of *Châlons* null and void, following therein the Opinion of his Holiness himself, and of his Predecessors, who have determin'd that no Man shall have preferment in two Churches at the same time: And therefore *Ivo* intreats the Pope to consider well of this matter, and the ill consequences that may ensue, if he do not revoke what he has order'd in it, contrary to the Opinion and resolution of the Council.

The XCIIIth Letter, after having Complimented *Daimbert*, (or rather, *Dagobert*) Patriarch of *Jerusalem*, recommends to him some of *Ivo's* Diocess, who were travelling to that City.

By the XCIVth *Ivo* Requests Pope *Paschal* to grant his Bull to the Clergy of *Chartres*, empowering them to Excommunicate all such as should at any time hereafter pretend to renew the Claim which the present Earl had quitted, in his own and his Successor's Name, to the Goods and Houses belonging

belonging to the Bishop and to that Church; and to proceed to the like severity against any Bishop of *Chartres*, who shall connive at, or consent to any Attempts of that nature.

In the XCVIth Letter, he asserts that Christian-Burial is not to be denied to any one who Dies in the Communion of the Church.

In the XCVIth, he desires *Lambert* Bishop of *Arras*, and *John* Bishop of *Tereñane*, to write to the Arch-Bishop of *Rheims*, to take care that a new Bishop be Chosen at *Beauvais*, in the room of *Stephen*, whose Election Pope *Paschal* would not allow of.

The XCVIIIth is an Exhortation to the People of *Beauvais*, to choose for their Bishop one who is Eminent for Piety and Learning.

The XCIXth is the resolution of a Question propos'd to him by *Gualon*, Abbot of *St. Quintin*, in *Beauvais*, viz. if Children under Six years of Age, can be Contracted or Married with one another, and in case there be only a Contract between them, and one of the parties die, whether the surviving party may Marry the Brother or Sister of the other? To which *Ivo* answers, that none can actually Marry till the Age of Fourteen, but that Children may promise Marriage to each other as soon as they are at years of Discretion, which he determines they are at Seven years of Age, and that a Contract agreed on at that Age shall hinder either Party, if one of them Die before they are completely Married, from Marrying with the Brother or Sister of the Deceased.

In the Cth Letter, he demands of *John* Bishop of *Orleans*, the restitution of an Altar; (or Church) which had been adjudg'd by the Council of *Poitiers*, to belong to the Diocese of *Chartres*.

In the CIIth Letter, to *Adela* Countess of *Chartres*, he Complains of her having assum'd Authority to Cite before her Judges *Ralph*, a Chief Clergy Man of his Diocese, to answer for his having seiz'd the Goods of a Counterfeit Nun: *Ivo* puts her in mind, that it has ever been the undisputed Right of his and of all the other Churches of *France*, that none but the Ecclesiastical Judges shall take Cognizance of, and inflict Punishments on disorderly Clergy-Men and Monks, unless their Crimes are such as deserve Death, in which case only, they are to be deliver'd over to the Justice of the Civil Magistrate.

In the CIIIth, he presses *Manasses* Arch-Bishop of *Rheims*, to proceed to the Consecration of the new Elected Bishop of *Beauvais*, without waiting any longer for leave from the King: The Election of Bishops (he tells him) is the Churches Prerogative, and has been yielded to them by the Capitulars or Grants of *Charlemain* and *Louis le Debonnaire*.

By the CIIIth, he acquaints Pope *Paschal*, that the Bishop of *Sens*, who had been forc'd out of his Diocese for adhering to his Holiness's Interests, could not regain possession of it, though he had produc'd his Holiness's Letters in that behalf to the King, and to his own Metropolitan; but that moreover, the Dean of *Paris* had also seiz'd to his own use the Prebend this Bishop had in that Church.

In the CIVth, he advertises the same Pope, that the soundest and most judicious of the Clergy of *Beauvais*, having Elected for their Bishop one *Gualon*, a person of excellent Learning and Morals, some who were still zealous for *Stephen*, had slyly insinuated to the King, that the other being a Disciple of *Ivo* and nominated by the Pope, his Majesty had reason to fear he would prove no very good Subject of his: upon which suggestion, the King absolutely refus'd to Consent to the Election of *Gualon*, and to give him Investiture. *Ivo* tells the Pope, he had e'er this been Petition'd on that occasion, but the Metropolitan kept the Clergy from it, under pretence of speedily compromising the matter, perhaps to please the King by delaying it as long as he can in hopes of terminating it to his satisfaction; and therefore conjures his Holiness to interpose his Authority, for the Confirmation of what he has begun, and to stop his Enemies mouths. He acquaints him, that the King has declar'd he will go shortly to *Rome*, but he scarce believes it; though whether he go or send thither, 'twould be requisite his Holiness should be cautious of Absolving him, or do it only conditionally, for fear of a return to his beloved Sin, and should signify as much to all the Churches of *France*.

In the CVth Letter, he farther informs the Pope, that the King had taken a Solemn Oath, that *Gualon* should never be Bishop of *Beauvais*, in his Reign; and humbly remonstrates, that if his Holiness take any notice of this Oath, and do not resolutely shew his power to the contrary, there shall never any more regard be had for Elections in *France*. *Ivo* concludes this Letter with Praying the Pope's direction what course he shall take, if the King after obtaining his Holiness's Absolution, should re-assume his former ill practices, as he much fear'd he would.

The CVIth and CVIth Letters are to *Henry* the I. King of *England*, and his Queen *Matilda*, exhorting them above all things, to promote Religion, and take Care of the Churches in their Dominions, recommending also to their bounty the necessitous state of the Church of *Chartres*, of which they would be more fully inform'd by two of the Canons of it, whom he had sent on purpose to their Majesties.

In the CVIIIth he gives Pope *Paschal* an Account of the Quarrels between *Ralph* Arch-Bishop of *Tours*, and the Abbot of *Marmoutier*, whom the former had accus'd of divers misdemeanours: *Ivo* thinks the Arch-Bishop ought not to be heard against him; 1. because he was not himself Legally Ordain'd; 2. because the Abbot was never guilty of what is laid to his Charge; or, 3. if he were, the Arch-Bishop should then have Objected them against him, while he was concern'd in Church-Affairs, and not now he is retir'd into a Cloyster. 4. The ground of the Arch-Bishop's malice against him; is, that he cannot have leave to read Mass publickly, in the Church of *Marmoutier*, to insult over the Monks, and enbezzle the Goods of the Monastery; and therefore, to show his spite against it, he had lately in Synod, Prohibited any of his Diocese from entering into that Abbey: 5. All the Witnesses he had to produce against the Abbot, were either his own Kin-

dred, or Men of a Scandalous Reputation, or such as he had brib'd and suborn'd; all which, he prays his Holiness to take into his Prudent Consideration, and do what he thinks requisite thereupon.

In the CIXth Letter, to the same Pope, he intreats him to Constitute for his Legate in France, some Bishop whose Diocese lies on this side of the *Alps*; for that the Cardinals who were wont to be sent from the other side could not stay there long enough to put the Affairs of the Church in order, which ministred occasion to the Enemies of the Holy See, to say that they were not sent to regulate abuses, but to scrape up Money for their own pockets, or the use of the Court of *Rome*: to prevent such clamours, *Ivo* proposes *Hugh*, Arch-Bishop of *Lions*, as the fittest person he can think of for this employment, in which he had heretofore acquitted himself with great applause, and done excellent service to the Church of *Rome*, and to those of *France*.

In the CXth, he acquaints the Pope, that having almost resolv'd to resign his Bishoprick, by reason of the excessive wickedness of his people, and his despairing of doing any good among them, he was got as far as the *Alps*, on his way towards *Rome*, to consult his Holiness on this occasion, when he was inform'd of a Treacherous design his Enemies had against him, which oblig'd him to return home and send *Gualon*, who could better pass unsuspected, and by whom he desires to know his Holiness's Opinion and Pleasure.

By the CXIth he requests *Daimbert*, Arch-Bishop of *Sens*, to Excommunicate *Hugh*, Lord of *Puifet*, as he had already done, for his violent and unjust practices against the Church of *Chartres*, and to interdict the use of Divine Service in the Village of *Merville*, which sided with him.

In the CXIIth he tells the Dean and Chapter of *Paris*, that they have power to Excommunicate any under their Jurisdiction, as has the Church of *Chartres*, and several others: But he blames them for receiving into their Church *Hugh* Earl of *Puifet*, and his followers, whom he had Excommunicated.

By the CXIIIth, he sends word to *Daimbert*, Arch-Bishop of *Sens*, that he is glad of the Election of *Manasses* to the Bishoprick of *Meaux*, and is ready to assist at his Ordination, if it be at any place whither he may securely come, or obtain a Pass-port for his safety; otherwise, he would consent and approve of it by Letters under his own hand. The CXVth Letter is to the same purpose.

In the CXIVth, he assures *John* Bishop of *Orleans*, that his Conscience cannot in the least accuse him of having done any thing that should Offend King *Lewis*; (the Son of *Philip*, Surnamed *le Gros*.) and as to *Hugh* Earl of *Puifet*, and his Companion, he cannot receive them into the Church, till they have given good satisfaction for their Offences.

In the CXVth, he intreats *Adela*, Countess of *Chartres*, not to give credit to, nor encourage any malicious and false Stories that shall be brought to her against him.

By the CXVIIth Letter, he acquaints Pope *Paschal*, that he had publish'd the Injunctions sent him by his Holiness, for the reforming some abuses in the Church, which were so well receiv'd by his Brethren, the Clergy of his Diocese, that few show'd any dislike of them; but that some additions were thought necessary for the Honour and Liberty of the Churches, which he prays the Pope to confirm, that Posterity may be oblig'd to observe them.

The CXVIIIth Letter to *Henry* King of *England*, requests him again, to bestow somewhat on the Church of *Chartres*.

In the CXIXth, he tells *Daimbert*, that though the opposition made against the validity of *Manasses*'s Election was without any just ground, yet, to leave no room for suspicion or calumny, he thinks it convenient that some of the Clergy of *Meaux* vouch for him upon their Oaths, and that then he may proceed to Consecrate him publicly.

The CXXth Letter is to *Robert* Earl of *Ponthieu* and *Bellême*, whose Territories were put under an interdict, by the Bishop of *Seés*. This Earl had sent to *Ivo* for some of the Consecrated Chrism, which he tells him, he must be forc'd to refuse him, because the Canons absolutely forbid a Bishop's Communicating with any person Excommunicated by another Bishop: He assures him nevertheless, that he is heartily sorry for his sufferings, and should be glad if he might have an opportunity of doing him any service.

In the CXXIst, he expostulates with *Adela* Countess of *Chartres*, concerning the outrages committed by her Servants upon his Ecclesiasticks, and assures her, he is ready to assist them in obliging her to do them Justice, if she shall not think fit to endeavour it upon this third admonition from him.

The CXXIId to *Volgrin*, Arch-Deacon of *Paris*, asserts, that a Jewish Woman marrying with a Christian Husband, and afterwards returning to *Judaism*, is not freed from her Conjugal Vow, nor, though she leave him, can the Man marry with any other Woman during her life.

In the CXXIIIrd to *Gautier*, Library-Keeper of the Church of *Beauvais*, he gives his Opinion of a difficult case he had consulted him upon, viz. how he should proceed against a Priest, who had in a prophane manner, made use of other Ceremonies and words than are prescribed in the Form of marriage. *Ivo* tells him, he had never yet heard of so foul a Sacrilege, nor was there any provision against it in the Canons; and therefore, this being a Crime wholly new and unparallel'd, some more than ordinary punishment ought to be inflicted on the Author of it: However, not to deal too severely without Warrant and Authority from Scripture or the Ecclesiastical Laws, he thinks it sufficient that such Punishment be laid on him as the Canons order to be inflicted upon those that violate the Sacraments and holy things.

In the CXXIVth, *Ivo* acquaints *Daimbert*, Arch-Bishop of *Sens*, that *Hugh* Earl of *Puifet* having restored to the Church of *Chartres* their Goods he had detained, and given security for what he had taken from himself and his Domesticks, he desires he may be Absolv'd from the Excommunication he lay under: But, as to King *Lewis* (*le Gros*), he tells him, that Prince will not be yet reconcil'd

to him, because he refuses to bestow Preferment on one who had begun a cruel Schism in the Church of *Chartres*.

In the CXXXVth to the same Arch-Bishop, he gives his Opinion, that those whose Wives had Committed Adultery while they were absent in the Holy-Land, ought either to be reconciled to their Wives, or, remain unmarried to any others during their Lives.

In the CXXXVIth, he returns his thanks to the same Arch-Bishop, for advising him to be reconcil'd with the Countess of *Chartres*, to which he tells him, he is very well inclin'd, but that he cannot release his Clergy from an Oath they had oblig'd themselves by, not to admit into their Church any but the Sons of Free-men.

By the CXXXVIIth to King *Lewis*, he excuses himself for not waiting on his Majesty, because he was not in a condition to take a Journey, when His Majesty's Orders came to him: And besides, having agreed with the Countess of *Chartres*, to refer the difference between them to the Bishop of *Albane*, he thought it would look unfair or suspicious in him to go to Court before the Arrival of that Bishop.

In the CXXXVIIIth, he sends word to *Odon*, a Regular Canon of *St. Quintin* in *Beauvais*, that he does not care to enter into Conference, or to have any thing to do with the person he was sending to him, who had been his bitter Enemy.

In the CXXXIXth, he writes to *Geoffry*, Earl of *Vendôme*, not to marry with the Vicountess of *Blois*, whose first Husband was his Kinsman, and threatens him with Excommunication if he venture to do it.

In the CXXXth, he sends the same message to the Vicountess of *Blois*, and advises her to defer the Marriage, at least, till the scruple about their Consanguinity be cleared and tried before him.

In the CXXXIth, he advises *Volgrin*, Arch-Deacon of *Paris*, not to suffer a Priest who had resign'd his Benefice to him, to re-enter it again by force; and if he attempt it to Excommunicate him and all that shall dare to assist him.

In the CXXXIId, he prays *Daimbert*, Arch-Bishop of *Sens*, to punish a Priest of *Stampe*, in his Diocese, who had abus'd a Clergy-man of the Church of *Chartres*; and asks his Advice about a Dispute among the Clergy of that Church about Moneys that had been expended out of the common Stock, to defray the charge of a deputation to the King, to demand Justice against the bold enterprizes of the Countess of *Chartres*.

The CXXXIIId Letter is to *Richard*, Bishop of *Albane*, the Pope's Legate, who had accus'd him of conniving at Simony in his Diocese: *Ivo* clears himself from this Aspersion, and tells him, if the Dean and Chanter, and the other Church Officers demand a Fee of every one that is admitted to a Canonry, 'tis what he cannot prevent, and has endeavour'd to remedy, but a Custom they plead Authority for, from the Example of the Church of *Rome*, where the Chamberlains and the other Officers of the Sacred Palace, exact of the Bishops and Abbots that come for Consecration excessive Sums, under the Specious names of Oblations, or Benedictions; and that though he has endeavour'd, with all his might, to Banish this wicked custom out of his Church, yet he is forc'd to yield to the practice of it by the iniquity of the Times.

In the CXXXIVth Letter, to *Daimbert*, Arch-Bishop of *Sens*, he asserts, and proves from good Authorities, that a Daughter promised in Marriage by her Father, to another Man's Son, is not bound thereby when she comes to Years of Discretion; though her Father be then Living. *Ivo* acquaints the Arch-Bishop likewise, that *William*, Son of the Countess of *Chartres*, notwithstanding, the Accommodation between them, and without any provocation given, had himself Sworn, and compell'd others to take an Oath at the Altar, to destroy him and his whole Clergy, if they will not yield to his unreasonable pretensions; that, thereupon, he had refus'd to Celebrate Divine Service, when they are in the Church, and to give them the Episcopal Benediction, daily us'd; but that he defer'd pronouncing them Excommunicate, till he had the advice and assistance of the Arch-Bishop, and the rest of his Brethren.

The CXXXVth, is sent to Pope *Paschal*, by a Knight, who came from the Siege of *Jerusalem*: This Knight had caus'd a Priest of *Bonneval* to be Gilt, for detecting his Servants in a Robbery; for this unparalleld presumption, *Ivo* had cashier'd him and enjoin'd him a severe penance for Fourteen Years; to which he readily submitted; but, his Enemies taking advantage of his misfortunes, and Beginning to be very troublesome to him, the Knight begs leave of *Ivo* to permit him to use his Arms again, in his own defence; *Ivo*, upon great intercession made for him, recommends him to the Popes mercy for absolution.

The CXXXVIth Letter is to *Adela*, Countess of *Chartres*, telling her that, if his inclinations were for War and broils, he had the offer of such potent succours, as might Enable him to create her great disturbance; but, Peace he had always desir'd, and thought it had been firmly sealed between them, till he had the News of her Son *William*'s rash Oath, to ruin him and his Church; that, out of respect to her, he had, hitherto, forbore to Excommunicate him, and hoped she would contrive some means to prevent all such irregularities for the future.

The CXXXVIIth is to the Chapter of *Beauvais*, concerning one of their Canons, who was prosecuted by an Action of Law in the King's Court of Justice: *Ivo* minds them, that by the orders of the Church, no Clergyman is to be Cited before any but the Ecclesiastical Judges, and that if they have Courage enough, they ought to endure any thing rather than the loss of their Rights and Privileges; but if they cannot resolve to suffer in defence of them, he can only advise them to submit to what they cannot remedy, and assist them by his Prayers, for their prudent Behaviour and good Success.

The CXXXVIIIth Letter, to *Volgrin* and *Steven*, Arch-Deacons of *Paris*, is occasion'd by the great contests among the Clergy of that City, about the Election of a Bishop: *Ivo* declares, he will never consent to any Election that is not made by the unanimous consent of the Clergy, and People, and Confirmed by the *Metropolitan* and his Suffragans: he admonishes them not to be sway'd by hatred or Ambition, and wonders at their consenting to a hearing of this cause before the King.

In The CXXXIXth, he puts *Daimbert*, Arch-Bishop of *Sens*, in mind, that the contest, about the Election of a Bishop of *Paris*, ought to be determined by him in Consistory, and that he should Convene the Bishops his Suffragans, for that purpose, when and where he pleas'd.

In The CXLth, he Asserts, that no Man ought to Scruple assisting at Divine Service, or receiving the Sacrament from the hands of a Priest suspected of Scandal, or notorious for an ill Life.

In The CXLIth, he assures *Richard*, Bishop of *Albane* and Legat of the Holy See, that he should as heartily rejoyce at King *Philip's* abolition, as he had griev'd at his being Excommunicate, if it might be for the Honour of God and of the Holy See, to grant it; that, though he somewhat doubts of the Sincerity of the King's Conversion, yet he will not oppose his being Absolv'd; but advises that the Ceremony be perform'd as publickly, and Solemnly as is possible, and rather at any other place than at *Sens*: He tells him, moreover, he would willingly appear at the Council he Summons him to, if he will obtain for him the King's Passport, without which he dares not venture abroad, his Majesty having been incens'd against him for these Ten Years past. This Letter was written in the Year 1104.

The CXLIId is a Letter of Thanks to *Mathilda*, Queen of *England*, for the Bells she had given to the Church of *Chartres*, and her promise of repairing and New-Adorning that Church.

The CXLIId carries *Ivo's* acknowledgments, to *Robert* Earl of *Meulan*, for the kind reception he gave to *Richard* Abbot of *Preaux*, and Prays him to hasten the Restitution of the goods of his *Monastery*.

The CXLIVth informs Pope *Paschal* of what was done in the Assembly of Bishops, call'd together at *Baugency*, by his Legat, *Girard*, Bishop of *Albane*, to be witnesses of the Separation of King *Philip* and *Berrade*. He tells him, they were both ready to Swear, upon the Holy Evangelists, that they would Forbear all Carnal knowledge of each other; the Legate would have had the Bishops have given judgment upon them, but they declin'd it, and so the whole came to Nothing: *Ivo* therefore, prays the Pope to put an End to this matter and dispense with the King as far as he can. He acquaints the Pope, also, that *Gualon* not finding it possible to get possession of the Bishoprick of *Beauvais*, because of King *Loth's* Oath against admitting him, he hopes he may be Transfer'd to the See of *Paris*, to which he has been also Elected by the Clergy and People of that City.

In The CXLVth, he intreats *Manasses* Arch-Bishop of *Rheims*, to determine, as speedily as may be, whether *Gualon* shall continue Bishop of *Beauvais*, or not.

In The CXLVth, he acquaints *Daimbert*, Arch-Bishop of *Sens*, that the Clergy and People of *Paris* have unanimously Elected *Gualon*, for their Bishop, and that since no Bishop can be Translated to another See without Leave from his *Metropolitan*, and the Popes Dispensation, he prays him to use his interest at *Rome*, to obtain one for *Gualon*.

In The CXLVIIth, he intercedes with Pope *Paschal* to dispense with the Oath taken by the Chapter of *Chartres*, not to admit into their Fraternity, the Sons of such as had been Servants to any one, so that they may hereafter be allow'd to admit the Sons of any of the Earl of *Chartres* Domesticks, or the Officers of the King's Revenues; and assures his Holiness that without abating of the Rigour of that Oath, the Church of *Chartres* could never enjoy any Peace.

In The CXLVIIIth, to *Hildebert*, Bishop of *Mans*, he determines, that a certain Man who (as he writes) had promised Marriage to his Concubine in her Sickness, was bound by the Law of God, to acknowledge her, afterwards for his Wife.

In The CXLIXth, he exhorts *William* Arch-Bishop of *Rouen*, to Expel out of the Diocess of *Lisieux* the Sons of Count *Ranulf Flambard*, who had seiz'd upon it, and to substitute in their place the Arch-Deacon of *Eureux*.

In the CLth, he excuses himself to Pope *Paschal*, for not coming to the Council held by him in the Month of *March*, of which he had not Notice time enough before hand.

In The CLth, he complains to *Walter* Bishop of *Beauvais*, of his having Consecrated *Odo*, Abbot of *St. Quintin*, in that City, without his consent, and contrary to the Opinion and desires of the Fraternity of that House.

In The CLId, he Stirs up *Ledger*, Arch-Bishop of *Bourges*, to Vindicate a certain Earl of his Country, who had formerly shewn himself his true Friend, from the abuses he suffers under.

In the CLIIId, he Earnestly exhorts *William*, Arch-Bishop of *Rouen*, and *Gilbert* Bishop of *Eureux*, to drive out of the Bishoprick of *Lisieux*, *Ranulf*, Bishop of *Durham*, in *England*, and his two Sons, who had possess'd themselves of that Diocess.

In The CLIVth, he advises *Robert* Earl of *Meulan*, to petition the King of *England* not to countenance the usurpations of *Ranulf*.

In the CLVth, to *Odo*, Arch-Deacon of *Orleans*, *Ivo* Treats of this Question; if a Woman who has committed Fornication, and is great with Child may Marry? and concludes that, in strictness, no great Bellied Woman, ought to have Carnal knowledge of any Man; but considering the infirmity of the Flesh, *St. Paul* advises Men to use their own Wives, for avoiding Fornication, although they are with Child; and therefore, by consequence, a Man may Marry a Woman in that condition.

In the CLVIth, to *Ulric*, he solves another difficulty, viz, if, in Confession to a Priest, a man have own'd himself guilty of a Crime deserving Excommunication, the Priest ought publickly to refuse him the Communion of the Church? to which *Ivo* answers, That unless the fault be publickly Known, the Priest is not to take Notice of it, before others, but only to abhor it in his own heart, and to give publick Notice to his People, in general Terms, that those who are guilty of such Crimes are already Excommunicate in the sight of God.

In the CLVIIth, he gives Pope *Pascal* an Account of what had hapned in the Diocess of *Lisieux*; that, after *Ranulf Flambar*d was driven out, who had kept it several Years by violence, *William*, Arch-Deacon of *Eureux*, was Canonically Elected Bishop, who deferring being Consecrated, upon Account of his Metropolitan's (the Arch-Bishop of *Rouen*'s) being under Suspension, *Flambar*d had prevail'd with the Duke of *Normandy* to put one of his Clergy into that See. *Ivo* having, thereupon, Counsell'd *William* to appeal, in person, to the Pope, intreats his Holiness to Confirm his Election, and to Consecrate him at *Rome*.

In the CLVIIIth, he acquaints *Hugh*, Arch-Bishop of *Lions*, that King *Philip* and his Son are resolv'd to make void the Marriage of *Constance*, the King's Daughter, and *Hugh* Earl of *Troyes*, because of their being too nearly Related, and desires the Arch-Bishop to send speedily to all the Bishops, summon'd to Court on this occasion, the Genealogy of both Families.

In the CLIXth, he writes to Pope *Paschal*, that, when any complain to him of Judgments given against them in the Court of *Rome*, he advises them to have recourse again to the Holy See, for relief, not thinking it fit to remove into any other Court a Cause that has been determin'd there: This Method he has perswaded the Monks of *St. Maur des Fosses* to take, who had been forc'd by the Council of *Tours*, held, by Pope *Urban*, to Surrender to the Earl of *Angers* the Jurisdiction they had held for 300 Years, over the Monastery of *St. Maur de Glanfeuil*; and prays the Pope to examine, again, the Rights of their pretensions.

The CLXth, to *Odo*, Abbot of *Jumieges*, prays him to receive kindly a Monk who had left his Monastery, and desires to be admitted into it again.

The CLXIth, to the Provost of the Church of *Rheims*, asserts, that, a Man, who promises Marriage to a Woman, and afterward Marries another, ought to be Divorc'd and return to his first Engagement.

In the CLXIIth, he prays *John* Bishop of *Orleans*, to degrade, in as publick and severe a manner as may be, a certain Priest, who profanely Treated the Sacraments of the Church, before a Womans Statue.

In the CLXIIIth, he perswades *Geofry*, Abbot of *Vendôme*, not to suffer one of his Monks to hold a Benefice he was possess'd of.

In the CLXIVth, *Ivo* reprimands *Geofry*, Abbot of *Blois*, for repenting of his having resign'd his Abbey into the hands of the Pope's Legate, and giving his voice for *Maurice* to succeed him.

The CLXVth, is a Letter of Thanks and Friend-ship, to *Sampson* Bishop of *Worcester*.

The CLXVIth, is to *Humbald*, Bishop of *Auxerre*, acquainting him that *Hugh le Blanc* having made his complaint to *Bruno*, Bishop of *Signi*, that *Pontius*, Nephew to the Bishop of *Troyes*, had Married his Daughter *Mathilda*, by Force, who had been promised by her Parents to *Galeran*, the King's Chamberlain, and that the Legate having given Orders to the Bishop of *Paris* to cite *Pontius* and *Mathilda* before him, to answer for themselves, that Bishop had Summon'd them to appear before a Council held by him, for that purpose, at *Paris*: There, *Mathilda* affirm'd that *Pontius* Married her without her consent, or that of her Parents; *Pontius* could not answer any thing in his own Defence, but stole out of Court: Then, *Mathilda* brought Ten witnesses to Swear she had been espoused to another Man, and was Married to *Pontius* against her will; upon which the Bishops declar'd the Marriage Null, and that she was free to Marry any other Man. *Ivo* acquaints the Bishop of *Auxerre* with these particulars, understanding that one of his Diocess had a mind to Marry her, which he assures him he may doe without Scruple. This Letter was written in the Year, 1106.

In the CLXVIIth, he writes to the Bishop of *Mans*, to hinder the Marriage of one who had already Engag'd himself to another Woman.

In the CLXVIIIth Letter, to *Daimbert*, Arch-Bishop of *Sens*, he speaks of the difference that had been between the Viscount of *Chartres* and Count *Rotroc*, about a Farm, in the Diocess of *Chartres*: The former of them had given it to *Ivo*, Lord of *Courbeville*, whom the party of *Rotroc* seiz'd and kept prisoner, though he were one of those appointed to go to the Holy Land: The Viscount of *Chartres* having complain'd of this matter to the Pope, his Holiness appointed the Arch-Bishop of *Sens*, the Bishops of *Chartres* and *Orleans*, Commissioners to settle it.

Ivo Bishop of *Chartres*, after he has, by this Letter, instructed *Daimbert* in the merits of the cause advises him to take care how he proceeds in it, and to consider if it will be most advisable for them to Excommunicate *Rotroc*, or to cite both parties before them: *Daimbert* is of opinion that they are oblig'd, by the Popes Letter to them, immediately to Excommunicate *Rotroc*; but *Ivo*, thinking this too hard measure, consults *Gualon*, Bishop of *Paris*, about it, in the 169th Letter; and in the 170th Letter, tells *Daimbert*, again, that he cannot joyn in so unjust an action, as cutting off one from the Communion of the Church, before he be found, upon fair Tryal, to deserve it, especially, since *Rotroc* is willing to stand to the Examination and Sentence of their Court, which his Adversaries decline doing as much as they can. In his Letter, also, he determines that a Woman that Marries her Husband's Murderer ought not to be separated from him, if she can justify her self from having a hand in the Murder, and the Man can offer reasonable proof, that he had never Carnal knowledge of her during her Husband's Life, nor contriv'd his Death, to have the enjoyment of her to himself.

In the CLXXIst Letter, he tells *Daimbert*, Arch-Bishop of *Sens*, that he scarce knows how to advise him to deal with some he had Excommunicated for stealing the goods of the Church, and

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violating the observation of Holy-Days; if he receive them to the Communion again, before they have made restitution, 'twill be directly contrary to the Laws; if he persist in keeping them out, he must, of necessity, incur the King's displeasure: And though, if he have Courage enough, he ought to see that the Rigour of discipline be observ'd; yet, because such severity may occasion dismal inconveniences, he advises him to use moderation; chiefly because the administration of territorial Affairs naturally belongs to Kings, who are not, unadvisedly, to be exasperated, if they sometimes go beyond the bounds of their Authority, but must be left to God's Judgment, when they will not yield to the humble admonitions and Remonstrances of the Clergy. for his part, *Ivo* protests, that were he oblig'd, in obedience to his Superiors, to readmit an Excommunicate person in to the Church, without penance or satisfaction, he would do it by some such Form as this; "Do not deceive your Self; I admit you into the visible Church, notwithstanding the Crimes you are guilty of; but I cannot open to you the Gates of the Kingdom of Heaven, and therefore I absolve you, no farther than I have power to do it; those of more Courage and Piety, may find out better methods in such cases. This seems to me proper enough; not that I hereby prescribe to others, but to prevent farther mischiefs to the Church, think it best to submit, thus far, to the necessity of the Times.

The CLXXIId Letter contains a judgment given by *Ivo*, in Favour of the Monks of *St. Laurner* at *Blois*, against the Abbot and Monks of *Vendime* concerning a Chappel, near *Baugency*, which he adjudges to belong to the Jurisdiction of the former, notwithstanding the Abbot of *Vendime*'s having appeal'd to the Holy See.

In the CLXXIIId, he relates to Pope *Paschal*, what had pass'd at the Tryal of *Rotroc*, who, he tells him, has now appeal'd to his Holiness.

In the CLXXIVth, he assures *Mathilda*, Queen of England, that he will pray for the Soul of her Brother (*Edgar*, King of Scotland, who died, without issue, in the Year 1107.) for though he doubts not but his Soul is in *Abraham's* bosom; yet since we cannot be certain of the State of Souls in the other World, it is a piece of commendable Devotion to pray even for those in Heaven, that their happiness may be augmented; and for those in Purgatory, that their sins may be forgiven them.

In the CLXXVth, he excuses himself to Pope *Paschal*, for not appearing at the Council he cites him to, (held at *Troyes*, Anno 1107.) by reason of his being very much indispos'd; but tells his Holiness, he has sent his three Arch-Deacons in his stead.

In the CLXXVth, to the same Pope, he prays him not to oblige *Volgrin* Chancellor of the Church of *Chartres* to accept of the Bishoprick of *Dol*, to which he was Elected by the Deputies of that Church in the Council of *Troyes*; and.

In the CLXXVIIth Letter, he acquaints the Clergy of *Dol*, that *Volgrin* will not accept of that Bishoprick.

In the CLXXVIIIth, he Counsels *Geofry*, Bishop of *Beauvais*, to punish one of his Clergy, who had admitted to Divine Service and consoorted with an Excommunicated person.

In the CLXXIXth, to *Adela*, Countess of *Chartres*, he complains of her denying the Clergy of his Church the privileges of Travelling the Roads and of buying Bread and Wine, and threatens her, in case she do not Revoke the Orders she has publish'd to this Effect, that the whole Clergy of the Province shall daily curse her at the high Altar.

The CLXXXth Letter gives *Ledger*, Arch-Bishop of *Bourges*, advice to abate sometimes the Rigour of justice; and not to be so wholly govern'd by some of his Clergy, as not to doe any thing but according to their Pleasures, even in judicial matters; as hapned lately, in the case of *Arnoul* of *Viersen*, who was so exasperated by his hard usage, that he was forc'd to appeal to *Rome*, upon the very first hearing before them.

The CLXXXIst is to *Richard*, Bishop of *Albane*, the Popes Legate, upon a dispute between the Monks of *Vezelay* and those of *St. Lucian* at *Beauvais*, about a Church they both of them laid claim to.

The CLXXXIId is to *Daimbert*, Arch-Bishop of *Sens*, concerning a difference between *Ivo* and the Chapter of *Chartres*, who had oppos'd and violently affronted him, for conferring the Office of Sub-Dean upon *Fulk*: The Arch-Bishop is agreed upon to be Judge between them, and *Ivo* prays him to appoint the day and place, where their cause shall be heard, which he wishes may be at *Chartres*.

In the CLXXXIII, to *William*, Bishop of *Paris*, he asserts, that if a Man challenge a Woman for his Wife, upon pretence that her Father promis'd her to him, he must bring witnesses of such promise, and that the Tryal by single combat is not to be allowed in cases of this Nature.

The CLXXXIVth, to *Walter*, Library-Keeper of *Beauvais*, maintains, that all Actions about Goods belonging to the Church are to be brought before Ecclesiastical Judges.

In the CLXXXVth, he gives answer to what *William*, Arch-Bishop of *Rouen* had written him about one who had gotten himself Ordain'd Sub-Deacon, before he had pass'd the inferior degrees of Holy Orders: In strictness of Law, *Ivo* acknowledges, that he should not be permitted to exercise the functions of the Order he has obtain'd, nor to Rise to the higher Orders; however, if his Life and Conversation be unexceptionable and the good of the Church require it, he thinks the Arch-Bishop may give him the Clerical Benediction, and let him assist at Ordinations, not to be Re-Ordain'd, but to Confirm him in his Orders.

In the CLXXXVth Letter, he Answers several Questions propos'd to him by *Laurence*, a Monk of the Monastery of *Charity*: 1. He asserts that we are oblig'd to avoid only those that are Excommunicated for the most notorious and abominable faults; 2. That of such we are not to receive any thing, but in extream necessity, nor, are we to give them any thing but for their relief, in utmost

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want and misery; 3. That those of the Clergy who buy of Lay-men, goods that formerly belong'd to the Church, or receive such from them by way of Gift, are much to blame, if they do it with any other design but of restoring them to the Church: 4. That, they who, in private Confession, discover themselves to be guilty of the greatest crimes are not, therefore, to be Excommunicated, nor put to publick penance, as publick offenders; however, they are to be admonish'd to abstain from the Sacrament, and from the Functions of their Orders, if they are Ecclesiasticks: 5. That the Sacraments are not the less profitable for being administred by wicked Priests, nor (6.) by Simoniackal ones, or such as are Married: 7. That the People ought not to abandon their Prelate, nor fail in their obedience to him, though in many respects blameable, till he is publickly Condemn'd or Excommunicated: 8. That Confession of common and small sins may be made to any Christian, but that great faults are to be confess'd only to those who have the power of binding and loosing: 9. That one may entertain an Excommunicated Person, provided he doe not Eat with him, nor salute him.

In the CLXXXVIIth, he admonishes the Countess of *Chartres*, to leave troubling the Abbot and Monks of *Bonneval* on Account of the murder of *Hugh* the Black.

In the CLXXXVIIIth, to *Ralph*, Arch-Bishop of *Rheims*, he delivers his opinion, That a Woman who is deliver'd of a Child within two or three Months after her Marriage, is not to be divorced from her Husband.

The CLXXXIXth contains *Ivo's* answer to the complaints of the Arch-Bishop and Clergy of *Rheims*, against the Arch-Bishop of *Sens*, for having Consecrated King *Louis le Gros*: *Ivo* remonstrates that the Consecration could not be longer defer'd, that it could not be perform'd at *Rheims*, because *Ralph* was not then fully possess'd of that Archbishoprick, and the City of *Rheims* was under an Interdict; that, besides, he knows no Law that Orders that Office to be perform'd there, but can prove that several of the Kings of *France* have been Consecrated elsewhere, and by the Bishops of other Cities.

In the CXCIth, *Ivo* gives Pope *Paschal* an Account of the Accommodation agreed to between the King and *Ralph* Arch-Bishop of *Rheims*, on condition that *Ralph* take an Oath of homage to the King for his Archbishoprick: This he says they were oblig'd to consent to, not as a thing necessary in it self, but to procure Peace, and prevent farther distraction in the Nation.

In the CXCIth, he intercedes with *Hugh* Abbot of *Cluny* in behalf of one of his Monastery, whom he had degraded, upon an accusation brought against him of having procur'd abortion to a Woman great with Child, before he took the vow of a Monk upon him. *Ivo* thinks his punishment too severe; and that though the fact were clearly prov'd against him, as it is not, he should not suffer for ever, for a fault he may have long since repented of.

In the CXCIId, to the Monks of *Colombs*, near *Nogent le Roi*, he dissuades them from hearkning to the advice somebody had been giving them of quitting their Monastery, because their Superiors had taken away some Tithes, belonging to the Bishop's Jurisdiction; he shews them, that they ought rather to remain in subjection to their Superiors, and live upon such Tithes as the Church shall in Charity allow to the Monasteries, as she does to Hospitals, than turn *Sarabaites* and live upon the goods of the poor, or the gain of usury: nevertheless, he blames the Abbots and Superiors of Monasteries for buying Tithes of Lay-men for their own uses, to the damage of the Church, though this be no reason for the Monks to withdraw themselves from the Monasteries and the Subjection they have sworn to them: he approves well enough of the Lives of such Anchorets as, after having been train'd up in Monasteries, retire wholly into Solitudes; but highly blames those who make it their business to run from Town to Town to be admir'd at themselves, and proudly despise all that are not of their profession, desiring to be thought Masters, before they have been Scholars.

In the CXCIId, he advises *Geofrey*, Bishop of *Beauvais*, not to infringe the Privileges granted to the Monastery of *St. Quintin*, by the Bishops his predecessors, and confirm'd to them by the Authorities of the Holy See and the King's Majesty.

In the CXCIvth, he sends Notice to *Hugh* Dean of *Orleans*, and *Volgrin*, his Arch-Deacon, that he has Excommunicated *Chenard*, belonging to his Diocese, and therefore, according to the direction of the Canon, they are not to entertain him.

The CXCVth, is a very severe Answer to a displeasing Letter he had received from *Geofrey*, Abbot of *Vendome*, with whom, for the future, he renounces all correspondence, till he behave himself better.

In the CXCVIth, to King *Louis le Gros*, he begs that Prince not to order process against the Abbot of *St. Denys* for what he is charg'd with by a certain Monk, who having own'd himself a Criminal; his Testimony against the innocence of others is not to be receiv'd.

In the CXCVIIth to *William* Abbot of *Marmoutier*, he agrees with him that a Priest, who, to fright his Enemies, set fire to his own house, and thereby unhappily Burnt a Neighbours Child, ought to undergoe the penalties appointed by the Canons.

The CXCVIIIth, the CXCIxth, and the CCIt Letters are about a difference, between *Gislebert*, Nephew to the Arch-Bishop of *Tours*, and *Geofrey* Canon of that Church, concerning the Government of *Sycurre*, the determination of which matter the Pope had put into the hands of *Ivo* Bishop of *Chartres*, and the Bishops of *Paris* and *Soissons*: By the two first Letters, he cites *Gislebert*, to appear before them and by the last, he acquaints the Pope, that, upon his refusing to own their Authority he had sent *Geofrey* to his Holiness for justice.

In the CCth Letter, he admonishes *Daimbert*, Arch-Bishop of *Sens*, to correct two Scandalous practices in his Church; one, of the Chaunter's holding another preferment, contrary to his Oath; the other, in one of the Chapter's keeping in his house two Women of very ill fame.

The CCId Letter is a notable instance of the Liberty us'd by *Ivo*, in dealing with the greatest Princes King *Louis* had sent to him for some Outlandish Furs; *Ivo* tells him, 'tis not decent for a King to

ask such vanities of a Bishop, nor is he bound to obey any such Orders from a King; that he could not believe, at first, the Letter came from his Majesty, and sends this Answer, that he may not any more, make such requests to him, or any other Bishop, if he desire they should retain a due esteem for his Majesty.

In the CCIII^d, to *Lisard*, Bishop of *Soissons*, he shews him, from good Authority, that he has a Right to demand of the Arch-Deacons of his Diocese, part of the profits due to the Bishop, which they have taken upon them to receive for themselves, both before and since his accession to the Bishoprick.

By the CCIVth, he informs Pope *Paschal*, that he had Excommunicated *Guy* of *Puisset*, for his Sacrilegious and outrageous attempts against the Church of *Chartres*, and petitions his Holiness to Confirm the Excommunication, and to Order the Arch-Bishop of *Sens* and the Bishops of *Paris* and *Orleans*, to publish it in their Churches; he informs the Pope, likewise, of a difference between the Dean and Sub-Dean of *Chartres*, and prays him to compose it.

The CCVth Letter is written to a Knight, who suspected his Wife to have been with Child by another man, because he had been absent from her seven days longer than is usual between the times of conception and bringing forth, and because the person whom he suspected of being too familiar with her had been Burnt in passing the Tryal of *Ordeal*: As to the computation of Time, *Ivo* tells him, that ought not to sway him, since many Women goe much longer with Child, and, for the Tryal by fire, no heed is to be given to it, so that these two Reasons prove nothing against the honesty of his Wife, whose Oath and the good word of her Neighbours and Acquaintance ought fully to suffice in Vindication of her.

In the CCVIth Letter, to *Hildebert*, Bishop of *Mans*, he Examines, by what Method an Ecclesiastick accus'd of Crimes or Mildemeanors is to purge himself; and says that, heretofore, his single Oath was sufficient, but that for better Security, the Oaths of six or seven other Clergymen have been requir'd, together with that of the party's.

The CCVIIth is a Letter of Thanks to the Bishop of *Worcester*.

In the CCVIIIth Letter, *Ivo* reproves *Geofrey*, Abbot of *Vendome*, that, having quitted that place and retir'd into a private Cell, he entertains there Monks that are disobedient to and abuse their Abbot, and that he hinders those who hold Estates of the Abbot from doing homage to him.

In the CCIXth he represents to *Hugh*, Earl of *Troyes*, that the Consultation intended to be held at *Sens* about the validity of the King's Marriage with the Marquess *Boniface's* Daughter, the Earls Kinswoman, will neither be honourable, nor of any advantage to her: It will be to no purpose, because the Marriage will certainly be declar'd Null by the Bishops and Lords of the Realm; nor will it be for her honour, because it will occasion the illegitimacy of her Birth to be talk'd of; so that, *Ivo* advises the Earl to hinder, if he can, all debates about that matter.

In the CCXth he writes Pope *Paschal* word that *Odo*, Bishop of *Cambray*, complains of his Holiness, for turning out of the Arch-Deaconry of his Church, one who was a zealous friend of the Holy See, and putting in one who is an Enemy to it.

In the CCXIth, to *Ralph*, Arch-Bishop of *Rheims*, he deduces the Genealogies of the Earl of *Flanders*, and the Daughter of the Earl of *Rennes*, to shew they are nearly Related.

The CCXIIth to *Geofrey* Bishop of *Beauvais*, is about the validity of a Donation granted to the Monastery of *St. Simphorien*.

In the CCXIIIth, to *John* Bishop of *Orleans*, he proves that the Regular Clergy may have Cure of Souls and Parishes committed to them.

In the CCXIVth, to *Bruno*, Arch-Bishop of *Treves*, he bemoans the sad State of Religion, under the unhappy divisions between the Church and the Civil Government.

The CCXVth is a Letter of compliment and friendship, to *Thomas*, Arch-Bishop of *York*.

In the CCXVIth, and CCXVIIth Letters, he give *Richard*, Bishop of *Albane*, Legate of the Holy See, an account of the dispute between the Monks of *Bonneval* and those of *Blois*, which he tells him he had us'd his best endeavours to accommodate, but could not yet effect it.

In the CCXVIIIth, he writes, to *Gualon*, Bishop of *Paris*, that the Canon of that Church, who had lately been Married, ought to loose his preferment and be degraded from being a Clergy-man, but that his Marriage must remain good and valid.

In the CCXIXth, he justifies himself, to Pope *Paschal*, for having divided part of a Prebend of his Church among the Canons, by daily distributions, for the Encouragement of such as assisted, constantly, in performing Divine Service.

In the CCXXth, to *Hildebert*, Bishop of *Mans*, he shews, that when an appeal is made from one Judge to another, the party concern'd is, within five days after he appeals, to get a Letter from the first Judge to the other he appeals to, who is not else oblig'd to take cognizance of the Matter. He asserts, also, in this Letter, that it is not in the power of any Bishop, to give up the Estate of a Religious Society to the sole disposal of the Abbot.

In the CCXXIst Letter, to *John* Bishop of *Orleans*, concerning a free-man's having Married a Slave, without knowing her to be so; *Ivo* says that, by the Civil Law, the Marriage is void, and he may quit her and marry another Woman; but that, by the Laws of God and of Nature, they ought to keep together, or at least, if he put her away he may not marry again.

In the CCXXII^d, to the Clergy of *Autun*, he inquires, if a Woman that has been guilty of Adultery, must necessarily be Divorc'd from her husband, and concludes that in strictness, she ought; but, by the wisdom of the Gospel, such a Temper was prescrib'd as may reconcile her to her husband.

In the CCXXIII^d, to *Owen*, Bishop of *Eureux*, he persuades him to Excommunicate and deny Christian Burial, to such as embezzil the Patrimony of the Church.

In the CCXXIVth, he tells *Guy*, Abbot of *Molème*, that one of his *Monks* having been with him and acknowledged with great Sorrow, that he took Orders for the sake of Temporal gain only, though by the Rigour of the Canons he ought for ever to be turn'd out of the Clergy, yet having express'd true Repentance for his Sin, he thinks he may be permitted to retain his Orders, and to Exercise the Functions of them.

In the CCXXVth, to *Daimbert*, Arch-Bishop of *Sens*, he delivers his judgment, that a certain person who came and confess'd that, before he was Married, he had Carnal knowledge of his Wife's Sister, ought to be deem'd ever after, infamous, and his evidence not to be heard against any man; that he ought also to be Divorc'd from his Wife and live the rest of his Life unmarried; but that his Wife should have her Portion back again.

CCXXVth, he requests *Bernier*, Abbot of *Bonneval*, to receive kindly one of his *Monks*, who was sorry for having left his *Monastery*, and beg'd leave to come into it again.

The CCXXVIIth is a Letter of Condolence to Pope *Paschal*; and acquaints him that being desirous of bestowing a Prebend, in his Church, upon *Guarin*, he is oppos'd therein by the Dean and Chapter.

In the CCXXVIIIth, to *Gombier*, a Priest, *Ivo* answers a Scruple he had propos'd to him, viz. How to reconcile these words of the Prophet *Ezekiel*, (At what time-soever a sinner shall Repent, and turn from the Evil of his ways, he shall save his Soul alive, or be forgiven,) with the Sentence and discipline of the Ecclesiastical Canons, which suspends, for some time, even penitents from the Sacrament of the Lords Supper? and how it comes to pass, that those whom Christ, who is the head, immediately releases, the Church who is the body should detain under the Penalty of sin: This difficulty, *Ivo* says, 'tis Easie to solve, if we consider the manner of God's remitting sins and the frailty of Mankind; that God, who knows the heart, forgives the sin as soon as he sees the heart is converted, but that the Church, which knows not the inward thoughts of a Man, cannot absolve a sinner till his Conversion be made evident by Publick Signs of it.

In the CCXXIXth, to *Lisard*, Bishop of *Soissons*, he declares that a Man who defames a Married Woman, to any of her Relations, by saying he had Carnal knowledge of her before her Marriage, ought not to be admitted in Court as an evidence against her, because he is criminal himself by his own Confession.

In the CCXXXth, to *Hildebert*, Bishop of *Mans*, he asserts that a Jewish Woman who turns Christian may not quit her husband, nor Marry another, at least unless her husband were her near Relation.

In the CCXXXIst, to *Pontius*, Abbot of *Cluny*, after giving some mystical reasons of the Elevation of the Chalice and the Host and the Signs of the Cross made upon those occasions, he delivers his opinion that a Monk who was forc'd to make himself an Eunuch, to prevent *Epileptick fits* he was subject to, may notwithstanding be allow'd to take Orders.

In the CCXXXIId, to *Hildebert*, Bishop of *Mans*, he maintains that a Man who had been too familiar with his Wife's Mother before his Marriage, ought not to be Divorc'd from his Wife, but upon good proof of his having been carnally joyn'd to the Mother.

In the CCXXXIIId, to *Henry* Abbot of *St. John d' Angeli*, he declares that he adheres to the opinion of the Popes, *Gregory* and *Urban*, touching Investitures given by Lay-men, and believes that they who allow them the power of bestowing Church-preferments are Schismatics; nor is he afraid of hereby offending Pope *Paschal*, who has own'd in several Letters to him that what he had done with Relation to the Investitures, he had been constrain'd to do by the violence of others, but was still in his heart of another opinion.

In the CCXXXIVth, he perswades *William*, Abbot of *Marmoutier*, to end his quarrels with *Ralph*, Arch-Bishop of *Tours*; and in the CCXXXVth, he tells that Arch-Bishop, he is glad that the Bishops of *Mans* and *Angers* Labour to procure Peace between him and the Abbot.

The CCXXXVIth Letter is written in the Name of *Daimbert*, Arch-Bishop of *Sens*, and his Suffragans, to *John*, Arch-Bishop of *Lions*, who had summon'd them to a Council, call'd at *Anse*, near *Lions*, to consult about matters of Faith and the dispute of Investitures. They assure him, though they have a great respect for him, yet they will not go beyond the limits set them by their Ancestors, and that the Holy Fathers allow'd no Authority to the Bishop of the Chief See to call the other Bishops to any Council, out of their peculiar Provinces, unless by the Express command of the Holy See, or that, upon some Controversy, which could not be Terminated within the Province, any of the Bishops of it should appeal to the Primate. As to the matter of Investitures, propos'd to be Treated of in this Council, they tell him it cannot be done without discovering the nakedness of their Father the Pope; and besides, 'twould be needless to have any thing prov'd against persons they dare not pass Sentence upon; that the Pope may be excus'd for granting Investiture since he did it only by force and in cases of necessity; that 'tis foolishly done of some to bestow the name of heresie upon Investitures, since heresie can be only in matters of Faith, not in the Practice and Discipline of the Church; or at most, those only can be reckon'd guilty of error who suppose some Sacrament or Grace conferr'd by the Investiture, if ever any were so weak as to think so; that however, Investitures are an Invasion upon the Rights and Liberties of the Churches, and ought to be abolish'd in all places, where it may be Effected without endangering a Schism.

The CCXXXVIIth is the Arch-Bishop of *Lions*'s answer to the foregoing Letter, wherein he protests he did not mean to force them out of their Province, to a Council, but only desir'd to Confer with them, and ask their advices about the State of the Church; nor but that the Church of *Lions* has such Authority over the other Churches of *France*: As to the persons he would have Treated about, he says, there is not one of them but ought to submit to the pleasure of a Council, even Kings and Emperors being subject to the Authority of the Bishops; that he did not design to uncover, but to hide the nakedness of their Father the Pope; that no dangers nor obstacles ought to hinder them from cou-

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rageously defending the cause of the Church; that those who approve of Investitures remaining in the hands of the Laity are *Hereticks* in their hearts; that he will not usurp any undue Authority over the Diocess of *Sens*, but prays them to remember, 'twas always Subject to the Primacy of the Arch-Bishop of *Lions*.

In the CCXXXVIIIth Letter, to Pope *Paschal*, *Ivo* endeavours to dissuade him from constituting a Bishop over the Church of *Tournay*, and exempting it from the Jurisdiction of the Bishop of *Noyon*, it has been under these 400 Years; least his Holiness, by so doing, create a misunderstanding between the King and the Clergy, and raise such a Schism as hapned in *Germany*.

In the CCXXXIXth, he Compliments King *Loüis le Gros*, upon his intended Marriage with a Niece of the Earl of *Flanders*.

In the CCXLth, he warns a certain Monk of the Scandal he occasions by his too great familiarity with a Nun.

In the CCXLIth he writes to *Humbaud*, Bishop of *Auxerre*, not to suffer a Cause, already determin'd in the Ecclesiastical Courts, to be brought again before the Earl, or any Secular Judge.

In the CCXLIIth, to *Owen*, Bishop of *Eureux*, he explains himself concerning his having given his opinion that a Free-man, who had Married a Slave, without knowing her to be such, ought to be Divorc'd from her; and adds that this is not dissolving a Lawful Marriage, but only declaring that 'tis unlawful for them to live together any longer, their Marriage being Null by Law.

In the CCXLIIIth, to *Gualon*, Bishop of *Paris*, he says that a Marriage concluded on by the Parents, between two Children in their Cradles, is of no force.

The CCXLIVth is written to Pope *Paschal*, in favour of *Hubert*, Bishop of *Senlis*, accus'd by some of his Clergy, to the Metropolitan, of selling Holy Orders. He had met with hard usage from the Bishops of his own Province, and therefore appeals to the Pope, to whom *Ivo* recommends his Case.

The CCXLVth is to *Hugh*, Earl of *Troyes*, who having Listd himself for the Holy Land, design'd to put away his Wife and live in Celibacy. *Ivo* commends his Resolution, but advises him to do it with his Wife's consent and to lead a Regular Life.

In the CCXLVIth to *Lisiard*, Bishop of *Soissons*, he declares that 'tis not allowable for a Man to Marry two Sisters, successively, though the Marriage with the former of them were not consummated.

In the CCXLVIIth, to *John* Bishop of *Orleans*, *Ivo* highly blames him that, upon a quarrel between the Earl of *Orleans* and *Ralph* Lord of *Baugency*, he and his Church had consented that they should decide it by single Combat: And,

In the CCXLVIIIth, he advises the latter to carry himself respectfully towards the Earl of *Orleans*.

In the CCXLIXth, to *Gilbert*, Arch-Deacon of *Paris*, he affirms, that those who had been assistant and consenting to an Adultery, cannot be receiv'd as witnesses against the Adulterers.

In the CCLth, he intercedes with Pope *Paschal*, that he will grant to *Ralph*, Bishop of *Rochester*, Elected to the See of *Canterbury*, the Confirmation of that Dignity, and also the *Pallium* which he is not able to come and ask in person of his Holiness.

In the CCLIth to *Manasses*, Bishop of *Meaux*, he tells him, he did well to refuse administering the *Vaticum* (or last Sacrament) to a dying person, who was troubled with a constant vomiting.

In the CCLIIth, he writes to *Ralph*, Arch-Bishop of *Rheims*, that he thinks it unreasonable that a Woman suspected of Adultery by her husband, should undergo the Tryal of *Ordeal*, but that it is sufficient for her to purge her self upon Oath.

In the CCLIIIth, he recommends to King *Loüis's* favour and protection *Godfrey*, Bishop of *Amiens*, who had met with ill usage in his Diocess.

In the CCLIVth, he vouches for *Geoffrey*, Arch-Bishop of *Rouen*, to Pope *Paschal*, that it was not in his power to wait upon his Holiness at *Rome*, as he would otherwise have done.

The CCLVth is a Letter of Consolation to *Ralph* Abbot of *Fuscin*, in his sickness; exhorting him to bear his afflictions patiently, and to see one chosen in his stead to govern the Monastery, if he find himself incapable of doing it: telling him also, that the Extream Unction being a Sacrament needs not be Repeated.

In the CCLVIth, he dissuades *Rainaud*, a Monk, from turning *Hermite*.

In the CCLVIIth, he gives *Philip*, Bishop of *Troyes*, an Account of the Accommodation made by the Regular Canons of *St. Quintin*, at *Beauvais* between *Odo* Prior of *St. Georges*, and some of his Canons.

In the CCLVIIIth, he recommends to Pope *Paschal* the Affairs of *Hubert*, Bishop of *Senlis*.

In the CCLIXth, he expostulates with *Ralph*, Arch-Bishop of *Rheims*, concerning a Judgment he had given against the Church of *St. Quintin*, at *Beauvais* with Relation to a Mill they claim'd Right to; and lays before him the wrong he conceives done to them.

In the CCLXth, he assures *Steven* of *Guarland*, the King's Chancellor, that he may with a safe Conscience, be Elected to succeed *Gualon*, Bishop of *Paris*, who is to be remov'd to *Beauvais*.

In the CCLXIth, he dissuades *Henry*, King of *England*, from Marrying his Daughter to *Hugh*, an Earl in the Diocess of *Chartres*, there being too near a Relation between them.

In the CCLXIIth, to *Pontius*, Abbot of *Cluny*, he shews him the reason, why in the Consecration of the Cup, at the Lord's Supper, the words [*Mystery of Faith*] are added, which were not us'd by our Saviour, at the Institution of this Sacrament? and says, (among other things) that this is done because we judge of the greatness of the Mystery contained in it not by the Senses but by Faith.

By the CCLXIII^d, he represents to the Clergy of *Beauvais*, how much he is griev'd for their sufferings. In the CCLXIVth, he intercedes with King *Louis*, for the Clergy and People of that City.

In the CCLXVth, he acquaints that Prince, how much he had been misinform'd by some, who had suggested to him that the Clergy of the Church of *Chartres*, do invade the Rights of the Chapter and represents to him, that they only hinder them from some exactions prohibited by the Holy See.

In the CCLXVIth to *Conon*, Bishop of *Palestine*, and Legate of the Holy See, in *France*, after giving him an Account of his having Excommunicated *Hugh*, for a breach of Peace, he prays him to make choice of wife and Religious Persons to be judges at the Tryal he is to have with the *Monks* of *Marmoutier*, for the Church of *St Nicholas de Courbeville*.

The CCLXVIIth Letter is to the same Legate, about the same Affair: *Ivo*, therein sends his excuse, that he could not wait on him in person to plead for himself.

In the CCLXVIIIth, he writes to the Bishops of *Beauvais*, *Chalons*, *Amiens* and *Senlis*, Commissioners for hearing this Cause, letting them know that judgment had already been given, in favour of the Bishop of *Chartres*, by *Hugh*, Bishop of *Die*, in a Council held at *Issoudun*.

In the CCLXIXth, he tells *Bernier*, Abbot of *Bonneval*, that he ought not to hinder one of his *Monks* from turning *Hermite*.

In the CCLXXth, to *Turgedus*, Bishop of *Auranches*, he advises him to submit to the decision of the Pope's Legate, or to send deputies to *Rome*, to plead there in his own behalf.

In the CCLXXIst, he thanks Pope *Paschal*, for granting to the Clergy of *Chartres* a Confirmation of their Privileges, to shelter them from the exactions of the Chapter: And whereas two of that body had disputed the Authority of the Popes Decree, and complain'd of it to the King, he prays his Holiness to do what he thinks farther necessary to enforce the Execution of it.

In the CCLXXII^d, he exhorts *Reginald*, Bishop of *Angers*, to be reconciled to one *Matilda*, of his *Diocese* and to endeavour to reclaim her from ill courses.

In CCLXXIII^d, he intercedes with *Conon*, the Pope's Legate, to moderate the Sentence of Excommunication, issued out by him against the Bishops of *Normandy*, in favour of the Bishop of *Bayeux*.

In the CCLXXIVth, he writes to Pope *Paschal*, concerning a Controversy he has with the *Monks* of *Marmoutier*, who to create him trouble, had appeal'd to *Rome* and cited him to appear there, though living at a great distance and very ill: he intreats the Pope to appoint some to judge between them at home, and wishes him not to grant any Clergy-man a dispensation to hold two Benefices.

In the CCLXXVth, he informs *Conon*, the Pope's Legate, that he has acquainted Count *Theobald* with the Sentence of Excommunication he had published against all that had a hand in taking the Earl of *Nevers*, and which would have its course against him, if he did not set the Earl at Liberty, by a time therein prefix'd him: He says the Count was somewhat surpriz'd that the King had refer'd this matter to the Ecclesiastical Judicature; since he is very ready to appear before the King's Judges, and doubts not but he can make it appear to them that not he but the Earl of *Nevers* is to blame, and offers, if they shall require it, to deliver him up to them.

By the CCLXXVIth, he recommends to Pope *Pascal* *Turstin* Arch-Bishop of *York* Elect.

In the CCLXXVIIth to *Aldebert*, Bishop Elect of *Mans*, he tells him, he hears he was guilty of several irregularities, while he was an Arch-Deacon, and that he was not Canonically Elected to the Bishoprick. He refers him therefore to the witness of his own Conscience, and exhorts him not to take the Government of others upon him while he himself lies under any such guilt.

The CCLXXVIIIth is a Letter of Compliment, to *Robert*, Bishop of *Lincoln*.

In the CCLXXIXth to *Lisiard*, Bishop of *Soissons*, he persuades him to receive one of the Clergy of his Church, upon his submitting to Penance, or to give him leave to remove to some other Church.

In the CCLXXXth, to the same Bishop, *Ivo* determines, that a Married man may not be suffer'd to accuse his Wife of Adultery, upon suspicion only, nor to force her to pass the Tryal by red-hot irons.

In the CCLXXXIst, he writes to *Anselm*, Bishop of *Beauvais*, that he is ready at any time to attest, that the Clergy of *St. Peters*, in *Beauvais*, had granted to the Regular Canons of *St. Quintin*, in that City, the inheritance of a piece of Land they now lay claim to again.

The CCLXXXII^d is an Instrument in Form, by which *Ivo* takes into the protection of the Church of *Chartres* an Hospital for poor People, lying at *Châteaudun*.

The CCLXXXIII^d is an Act, for consecrating a piece of ground near *Tiron*, for a Church-yard and putting it under the Jurisdiction of the Church of *Chartres*.

The CCLXXXIVth is a Deed making over, for ever, to the Monastery of *Bonneval* the Church of *St. Peter*, at *Châteaudun*, which some of the Clergy had redeem'd from a Lay-man, in whose possession it was before.

The CCLXXXVth is a Confirmation of the Gift of the Church of *St. Nigasius*, at *Meulan*, by *Robert* Earl of *Meulan*, to the *Monks* of *Bec*.

The CCLXXXVIth is the Charter of the Foundation of the Abby of *St. John du Val*, in the Suburbs of *Chartres*.

The CCLXXXVIIth is concerning the *Eucharist*, of which we have already given an Extract. It was written by *Ivo*, while he was a Regular Canon of *St. Quintin* at *Beauvais*.

The CCLXXXVIIIth is a Confirmation of a Grant, formerly made, to the Monastery of *Marmoutier*, of the Church of *Hanche* and a Chappel annex'd to it.

The Last is a Letter to the Abbot of the Monastery of *Marmoutier*, written in very pressing Terms, to persuade him and his *Monks* to stand to the Arbitration made by himself and the Earl of *Chartres*, of the difference between them and the Church of *Chartres*.

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Of the Pannormia of Ivo.

Ivo, Bishop of Chartres, has left us two Collections of the Ecclesiastical Canons; one of them intitled *Pannormia*, which makes but a small Volume; the other pretty large commonly known by the Name of the *Decretal*; the former in Eight Books, the *Decretum* is divided into seventeen. The same Preface is prefix'd to both of them.

The *Pannormia* is suppos'd by some to have been written by Hugh Bishop of Châlons: and indeed, Vincent, Bishop of Beauvais, mentions an abridgment of the *Decretum* of Ivo, drawn by him: but that must be different from this we are speaking of, which is not an Epiome of any other Book, but an Original work. In all the Manuscripts, that can be found, it bears the Name of Ivo's *Pannormia*; particularly, in that in the Library of St. Victor, which was written before the time Hugh Bishop of Châlons liv'd in; which is an evident proof that the *Pannormia* cannot be his. The Decrees of Innocent II, who was Pope since Ivo's death, though added in the Editions, are not in the antient Manuscript, nor in several others, as has been observ'd by Antonius Augustinus. The *Pannormia* was compos'd before the *Decretal*.

Of the Decretum of Ivo.

The *Decretum* is a Collection of Rules and Constitutions in Church-Affairs, taken out of the Letters of the Popes, the Antient Canons and Councils, the writings of the Fathers of the Church and the Laws of Catholick Princes. In the Preface, Ivo gives notice, that he has rang'd them under general heads, or Titles, for the easier finding out any Canon the Reader has occasion to consult. And admonishes that if one Canon shall seem to have a different meaning from that of another, we are not presently to conclude they are contradictory; but to remember that some are to be understood according to the Rigour of their import, others are to be taken with allowances; for that all Ecclesiastical Discipline aiming only at that Edification which is founded upon Charity, every Rule and Order of the Church is intended for the same End; upon which Account, the Spiritual Physicians, the Guides of Souls, Accommodate their Remedies and Prescriptions to the quality of the distempers and the condition of their patients: that moreover, we are to distinguish between what is laid down by way of advice, and what is deliver'd as a precept or command, what is forbid from what is permitted or tolerated only: and among those things that are commanded or forbidden, we must carefully consider that some of them are so, by an Eternal and Immutable Law; others, by the Laws of Men, which may be either changed, repealed, or dispensed with: Of all which distinctions, exceptions, restrictions and allowances he gives very pertinent instances and illustrations out of the Writings of the Fathers.

The Contents of the XVII Parts of the Decretal.

The Ist Part treats of Faith, and of the Sacrament of Faith called Baptism, of the qualifications requir'd in those that are to be Baptiz'd, of the Ministration, the Ceremonies, the virtues and effects of Baptism and of Confirmation.

The IId is concerning the Sacrament of the Body and Blood of *Jesus Christ*, of the manner of receiving it, of the Celebration of the Mass, and of the Sanctity of this and the other Sacraments.

The IIId is of the Church and what belongs to it, and the Reverence and Observance due thereto.

The IVth treats of the observation of the Feasts and Fasts of the Church, of the Holy Scriptures, of the Customs and Councils of the Church.

The Vth of the Supremacy of the Church of *Rome*, the Rights of Primates, *Metropolitans* and Bishops; their Ordination and Sovereign Dignity.

The VIth is of the Conversation and Ordinations of the Clergy; how they are to be Tryed and punished for Offences.

The VIIth is of the Retirement and single Lives of *Monks* and *Nuns*; and of the penance to be undergone for breach of the vow of Continency.

The VIIIth of Lawful Marriages; of Virgins and un-veiled Widows; of Rapes, of Concubines, of Transgressions of the Marriage-vow; of the punishment of Adultery.

The IXth speaks of Incestuous Marriages and Fornication; of the Degrees of Affinity and Consanguinity, within which Marriage may not be Contracted; of the penances and punishments due to the violaters of these Laws.

The Xth of Murders voluntary and accidental, of all sorts; and of the guilt and punishments of them.

The XIth of Conjurers, Sorcerers, Juglers, Stage-players, and the penalties they are liable to.

The XIIth treats of Lyes and Perjuries, of Informers, Evidences, False-witnesses Judges, and Advocates.

The XIIIth contains the several Canons against Ravishers, Robbers, Usurers, Hunters, Drunkards, Rioters and *Jews*.

The XIVth is concerning Excommunication just and unjust; in what manner and for what offences to be indicted.

The XVth of Penances, and Commutations of Penances.

The XVIth sets forth the duties of the Laity; and in what manner they are to be proceeded against, when they are guilty of any crimes or irregularities.

The XVIIth consists of the Reflections and Speculations of the Fathers, particularly of St. Gregory, concerning Faith, Hope, and Charity.

Besides the works already nam'd, there are 24 Discourses or Sermons of Ivo, Bishop of Chartres.

The Ist of them concerning the Sacrament of Baptism.

The IId, of the Dignity of Holy Orders, and the Conversation and Duties of Churchmen.

The IIIId, upon the Mystical Significations of the Sacerdotal Habits.

The IVth, of the Dedication of Churches.

The Vth, of the agreement between the Holy Rites of the Old and New Testament.

The VIth, upon the Birth and Sufferings of our Blessed Saviour.

The VIIth, upon his second Advent.

The VIIIth, upon the Nativity.

The IXth, upon the Circumcision.

The Xth, upon the Epiphany.

The XIth, upon the Purification of the Virgin Mary.

The XIIth, upon the Septuagesima.

The XIIIth, upon Ash Wednesday.

The XIVth, upon the Lent.

The XVth, upon the Annunciation of the Blessed Virgin.

The XVIth, upon Palm-Sunday.

The XVIIth, upon Maundy-Thursd.

The XVIIIth, upon Easter-day.

The XIXth, upon our Saviour's Ascension.

The XXth, upon Whitsunday.

The XXIth, upon the day of St. Peter's being made Bishop of Rome, (as is suppos'd.)

The XXIIId, upon the Lord's Prayer.

The XXIIIId, upon the Apostle's Creed.

The XXIVth, of the indecent apparel of Men and Women.

There is also a short Chronicle, of the Kings of France, from Phaymond to Philip the first, reckoned by some, to be written by Ivo, Bishop of Chartres; but neither does this seem to be his, nor another much larger (ascrib'd to him by some) from Nimus King of Assyria, to Louis le Debonnaire, which was written by Hugo Floriacensis.

The Pannormia of Ivo, Bishop of Chartres, was printed at Basil, in 1499. and at Louvain in 1557.

The Decretum was printed at Louvain, in 1561. And at Paris, in 1647, with the Letters and Sermons correctly published by Father Fronton, a Regular Canon of St. Genevieve: In which Edition are added the Learned Notes of Juretus Canon of Langres, and of Sonchet Canon of Chartres upon the Letters of our Bishop.

CHAP. II.

The History of the Church of Rome under the Popedom of Paschal II. Gelasius II. and Calixtus II. Containing the Rise, Progress, and Conclusion of the Contests between the Holy See and the Empire, about the Right of Investitures.

Paschal II. call'd, before he was Pope, Rainier, was a Tuscan, the Son of Crescentius and Alsatia. He embrac'd the Monastick Life, and practis'd it in the Abbey of Cluny, under the Abbot Hugh. He was Created Cardinal Priest of St. Clement, by Gregory VII. and made Abbot of the Monastery of St. Stephen, and St. Lawrence of Rome. After the Death of Urban II. the Cardinals cast their Eyes upon him to advance him to the Papal Chair. When he had intimation of this, he absconded for some time; but being afterwards discovered, he was Proclaimed Pope by all the Cardinals, with the loud Acclamations of the People, and Consecrated the 14th day of August, in the Year 1099.

The first thing he did was entirely to drive out the Anti-pope Guibert. He declar'd War against him, and forc'd him to fly to the Mountains of Abruzzo, where he Died, in the Year 1100. His Death did not put an end to the Schism which had lasted 20 Years already; for after him came three more Anti-popes, who succeeded one after another, but fell within a short time. The first was Albert of Atella, whom Richard Duke of Campania, the great supporter of Guibert, caus'd to be Elected in his stead. At the end of four Months he was taken by Pope Paschal's Friends, and shut up in the Monastery of St. Lawrence. After this the people of Cava a small Town near Palestrina, undertook to bestow the Pontificate on a Roman nam'd Theodoric, who enjoy'd the Title of Pope only three Months, and thought himself very happy in relinquishing it and becoming an Anchorer. Maginulphus who was Elected at Ravenna, by the name of Silvester IV. seem'd to have a greater interest;

interest, but he Dy'd within a short time after. By this means *Paschal* being freed from all his Rivals, retook *Castellano* and *Benevento* from the Prince of *Capua*, and the Town of *Cava*, on which *Peter Collona* Abbot of *Farfa* had seized, and driven *Stephen Corso* out of *Rome*, who having seiz'd upon *St. Paul's Church*, annoy'd the *Romans* by his continual Incurfions.

The Designs of Paschal II. against the Emperor Henry. Having thus quieted *Italy*, his designs were aim'd against the Emperor *Henry*. *Conrad* the Son of that Emperor, who was Governor of *Italy*, Dying in the Year 1101. *Henry* had a design of passing into *Italy*, going to *Rome*, and holding a Council there the beginning of the Year 1102. to adjust the differences that had been between him and the Holy See. The Pope made no open opposition to it, nay, he invited the Emperor thither: But so farasmuch as they could not trust each other, the Emperor would not venture to rely on the *Italians*, and *Paschal* was not very sorry that *Henry* did not come into *Italy*.

The Council of Rome under Paschal II. against the Emperor Henry. However, he held a very large Council at *Rome* about the end of Lent, where, *Henry* not appearing in Person, nor having sent any Ambassadors thither, was Excommunicated with all his Adherents. And because several maintain'd that there ought to be no regard had to such kind of *Anathema's*, the Pope in this Council drew up a Form in these Terms: "I Anathematize all Herefie, and chiefly that which disturbs the State of the present Church, which teaches and maintains that "no regard is to be had to *Anathema's*, and that one may lawfully condemn the Ecclesiastical Sancti-
"ons. I promise to obey Pope *Paschal* and his Successors; I approve and condemn what the Ho-
"ly Catholick Church approves and condemns. The Pope exacted this Oath of all that assisted at the Council, and on *Holy-Thursday* published the Excommunication against *Henry*, drawn up in these Words: "Whereas *Henry* has not ceased from rending the garment of *Jesus Christ*, that is, has not
"ceas'd from ravaging the Church by Fire and Sword, from dishonouring it by his Perjuries, In-
"continence, and Homicides; he has been Excommunicated and Condemn'd for his Contumacy and
"Disobedience, by Pope *Gregory* of Blessed Memory, and by our Predecessor, *Urban II.* and we also
"have anathematiz'd him for ever in our last Synod by the Judgment of the whole Church, which
"we desire may be notified to the whole World, and especially to the people residing beyond the Moun-
"tains, that they may have no hand in his Iniquity.

The Rebellion of Henry V. against his Father. *Henry* to avoid the stroke of this Excommunication, about the end of that Year order'd publication to be made that he intended to resign the Empire to his Son *Henry*, and to Travel to the Holy-Land. He not only caus'd this to be published by Bishop *Eginard*, but likewise engag'd himself by a Vow to undertake this Journey. This proposal engag'd the affection of the Princes and Clergy of the Empire to him; and several of his Subjects made preparations to accompany him in this Expedition. But when they perceiv'd that he had no design to perform his Vow, they began to change their inclination towards him; which gave his Son *Henry* an occasion of Rebelling against him, when by his Father's stay he saw his hopes of very suddenly enjoying the Empire frustrated. Having enter'd upon this Design by the wicked Counsels of three great Lords, he left his Father at *Mentz*, where he had spent the *Christmas* Holy-days in the Year 1104. and withdrew to *Bavaria*, Religion being the cloak to cover this unnatural Disloyalty. He began by anathematizing the Herefie of his Father, and by promising Obedience to the Pope. The Nobles of *Austria*, *Germany*, and the Eastern parts of *France* declaring for him, he enter'd into *Saxony*, where he was very well received; and having spent the *Easter* Holy-days at *Quiedlingburg*, he was acknowledg'd Emperor by all the Towns of that Country. *Rothard* Arch-Bishop of *Mentz*, and *Gebehard* Bishop of *Constance*, the Pope's Vicars in *Germany* entred into this Confederacy, and advis'd young *Henry* to reconcile all *Saxony* to the Holy See.

The Assembly of Northusa in the Year 1105. Young *Henry* to establish his Power appointed a general Assembly of the Bishops and Clergy to be held on the 29th of May, in the Year 1105. at *Northusa*, a Royal Seat; wherein, they made several Orders with respect to the Discipline of the Church. They reform'd upon the Spot what they thought they might safely do; and what appear'd to be of the most consequence they refer'd to the determination of the Holy See. They therein condemn'd the Herefie of the *Simoniacal*, and that of the *Nicolaitans*, namely of such Clerks as would not live in Celibacy. They therein fix'd the Summer *Ember-week*, which was to be the *Whitsun-week*; and order'd that those persons who had been Consecrated by false Bishops should be reconcil'd the next *Ember-week*. *Henry V.* would not appear at that Council till after he had been invited thither; and when he came he seem'd to behave himself with a great deal of Modesty, Humility, and Wisdom. He declar'd to them, that he did not covet his Father's Throne, and was ready to resign it to him, if he would but submit to *St. Peter* and his Successors. The Bishops of *Hildesheim*, *Paderborne*, and *Halberstat*, throwing themselves at the Feet of the Arch-Bishop of *Mentz* their Metropolitan, declar'd, that they would submit to the Holy See; whereupon their Cause was referred to be tried by the Pope.

The War between the two Henries. No sooner did this Assembly break up, but *Henry V.* march'd towards *Mentz* at the Head of some Troops, in order to render himself master of that City, and to re-establish the Arch-Bishop thereof. The Emperor his Father being within the place, *Henry* would not venture to invest it, but drew his Forces off to *Wirsburgh*, which he took by surprize, drove out thence Bishop *Erlong*, and put *Robert* in his place. Afterwards he invested the Castle of *Nuremberg*, which Surrender'd to him at the end of two Months; and being come to *Ratisbonn*, he was set upon by his Father who defeated him and retook that City. Young *Henry* without being shocked at this Overthrow rally'd up more Forces, and having been joyn'd by the *Saxons*, he encamp'd over against his Father's Army, being separated from each other only by the River *Regen*. After several slight skirmishes, Young *Henry* found a way of winning over the Princes and Great Men who were in his Father's Army. They would not fight, so that the Emperor was forc'd to fly, and left his Son Master of the Field, who seiz'd on his Father's Treasures that were at *Spires*.

About the end of the Year it was agreed that a Convention should be held at *Mentz*, to adjust the difference then on foot between the two Emperors. The Father came upon the *Rhine* with an intention of being there; but the Son being afraid he should not obtain all that he desir'd from this Convention, had recourse to Fraud and Treachery. He waited upon his Father, protested to him that he was very sorry for what had pass'd, accompanied him towards *Mentz*: but in the Road some body acquainted the Old Emperor that a very great number of Lords of *Suabia* and *Saxony* his Enemies were Arriv'd there: Upon this, his Son shew'd him that it would not be safe to trust himself in their hands, and perswaded him to retire to the Castle of *Binghen* near *Mentz*. He no sooner enter'd the place, but the Gates were shut upon him, where he was kept close Prisoner. Afterwards they sent to him requiring him to deliver up the Ensigns of his Imperial Dignity, that they might forthwith be confer'd on his Son *Henry*. The Bishops of *Albany* and *Constance*, the Pope's Legates in this Assembly, repeated the Excommunication issued out against him. At last, they took him out of the Castle of *Binghen*, and carry'd him to *Ingelheim*, where they forc'd him to renounce the Empire, to confess that he had been in fault, and on his Knees to ask Absolution of the Bishop of *Albany*, who deny'd it him, and referr'd him to the Pope. Young *Henry* was Crown'd Emperor, and acknowledg'd as such by the Assembly of *Mentz*. He dispatched Six Bishops in the Quality of Deputies to *Rome* with several persons of Quality, to obtain a Confirmation of all that had been done at *Northusa* and *Mentz*.

However; Old *Henry* having made his Escape from *Ingelheim*, was receiv'd by *Henry de Limbourg*, *Henry IV.* Duke of the Lower *Lorrain*, and by *Obert* Bishop of *Liege* who held out several places upon the *Rhine* retires to for him. The City of *Liege* was the place he made choice of for his Residence, from whence he wrote Letters to the King of *France*, to his Son, to the Bishops, and to the Princes of *Saxony* and *Germany*. Wherein he makes loud Complaints of the manner wherein he had been us'd, and protests against all that they had forc'd him to do by constraint. In the last Letters, he declar'd that he was ready to pay all manner of Respect to the Pope, to regulate all the Affairs of the Empire by the Advice of *Henry* Abbot of *Clugny*, and appeals to the Pope's Determination of all that had been done against him in *Germany*.

His Son caus'd an Answer to be return'd to him in the Name of the Lords, to this Effect; "That the miseries which he had brought upon both the Church and State had oblig'd them to depose him, and set up his Son on the Throne in his stead: That he had acknowledg'd himself that he was unworthy of the Empire, and had resign'd it into his Son's hands: That the promises he at present made signified nothing, since they could not tell how to give any Credit to them: That however, that he might have no reason to complain, they would consent to have the business examin'd over again in an Assembly of the Lords and Commons."

Notwithstanding this Young *Henry* pursued his Father, and after he had been beaten off from the Bridge of *Vifer*, he invest'd *Cologne*, designing afterwards to march to *Liege*. But the Besieged held out more vigorously than he expected; and after two Months Siege, he was ready to break up, when he received the News of his Father's Death at *Liege*, the 7th of *August*, in the Year 1106. The people of *Liege* obtain'd their Pardon, upon Condition, that they would dig up the Body of the Late Emperor, which was carry'd to *Spires*, and put into a Sepulchre of Stone, where it remained without the Church unburied for five Years together: The Pope's Partisans were of Opinion, that since he Died Excommunicated, they could not give him Ecclesiastical Burial. *Guibert* the Antipope was us'd after the same manner, whom they dug up Six Years after his Burial, and cast his Bones to the Common-Shore to insult over his Memory.

After the Death of the Emperor *Henry IV.* those Princes and people who had continu'd firm to his Interests were oblig'd to submit to the New Emperor. The Pope was invited into *Germany*, and left *Rome* with that Design. In the way, on the 19th of *October*, in the Year 1106. he held a Council at *Guastalla*, a Town of *Lombardy*, situated on the *Po*, therein to regulate what concern'd the Churches of *Germany* and *Lombardy*, which had been engag'd in the Schism. He therein declar'd that the Bishops, the Priests, and the other Clerks who had been Ordain'd during the Schism, should still keep their Orders, provided, they had not procur'd them by Simony or by force, nor were conscious to themselves of being guilty of any other Crimes. He therein renew'd the Decrees of his Predecessors against Investitures, and prohibited the Alienation of the Church Revenues. He took away from the Metropolis of *Ravenna* the Towns of *Emilia*, that is, *Placenza*, *Parma*, *Reggio*, *Modena*, and *Bologna*, to punish it for its Rebellion.

The Decree against Investitures was dislike'd by the Emperor, whereupon *Paschal* instead of going to *Mentz*, as he had design'd, retir'd into *France*; and after he had spent the *Christmas* Holy-days in the Abbey of *Clugny*, he went to implore the Protection of King *Philip*. However, the German Nobles and Bishops being conven'd at *Mentz*, resolv'd upon sending Deputies to the Pope, to let him know that the power of Creating Bishops had been granted by the Holy See to *Charlemagne* and his Successors; and that therefore he could not divest that Prince of it. These Deputies enter'd into a Conference with the Pope at *Chalons*, and the Arch-Bishop of *Treves* being their Prolocutor, after he had told the Pope that the Emperor wish'd him all manner of Prosperity, and profer'd to serve him to the utmost of his Power so long as it did not prejudice the Rights of the Empire, he declar'd that from the time of *St. Gregory the Great*, the Emperor had notice given him of the person to be chosen; that after he had given his Consent, the Election was publicly made; that then he who was Elected was Consecrated; and that after the Consecration he waited upon the Emperor, to receive from him the Investiture for the Royalties, by the Ring and Pastoral Staff, by which at the same time he did Homage and swore Allegiance to the Emperor: That this custom seem'd to be very reasonable, because without it the

Henry IV. is cast into Prison and Depriv'd.

Henry IV. retires to Liege, and issues forth a Declaration.

The Reply of his Son.

The Death of Henry IV.

The Council at Guastalla, in the Year 1106.

The Contest between the Pope and the Emperor concerning Investitures. The Reason assign'd by the Emperor's Deputies for the Investitures.

Bishops could not enjoy the Cities, Castles, Territories, Fiefs, or any other Revenues depending on the Empire.

*The Reasons al-
leg'd by
the Pope's
Deputies
for the In-
vestitures.
The break-
ing up of
the Confe-
rence about
Investi-
tures.*

The Pope reply'd by the Bishop of *Placenza*, that the Church being redeem'd by the Blood of *Jesus Christ* was free, and therefore ought not to be put into Bondage: That if it could not chuse its Prelates without the Consent of the Emperor, it would become his Vassal; and that if these Prelates after their Election were oblig'd to receive the Investiture from him by the Ring and Pastoral Staff, this would be an Usurpation on the Prerogative of God himself: That lastly, it was unbecoming and beneath the Sacerdotal Order and Unction, that Hands Consecrated by the Body and Blood of *Jesus Christ* should be put into Hands stain'd with Blood-shed.

The Emperor's Deputies withdrew, being very much dissatisfied at this reply, threatening to put an end to this Debate at *Rome*, with their Swords in their Hands. The Pope would willingly have renew'd the Business with *Adelbert* the Emperor's Chancellor; but they could not come to an agreement in any one point, and the Emperor's Deputies return'd back into *Germany*.

*The Council
of Troyes
in the Year
1107.*

The Pope on his part Assembled a Council at *Troyes* in *Campaigne*, about *Ascension-day*, in the Year 1107. wherein after he had made several Institutions about Church Discipline, he propos'd to renew the Decrees of his Predecessors against *Laicks* concerning themselves with Ecclesiastical Dignities: The Emperor who had spent the *Easter* Holy-days at *Mentz*, made his approaches towards the Council, and sent thither his Ambassadors to acquaint them that the Popes had formerly granted to *Charlemagne*, the Right of making Bishops; and that if they would not consent thereto, to declare that he would prevent the determining of that Affair in a strange Countrey. Upon this remonstrance the Council granted the Emperor a Years time, that he himself might come in person to *Rome*, there to plead the Cause in a general Council which should determine it.

*The Empe-
ror's Jour-
ney into I-
taly.*

The Emperor put off his Journey till such time as he had fully regulated the Affairs of the Empire; after which, in the beginning of the Year 1110. he held a Convention at *Ratisbone*, wherein he declar'd that he had resolv'd to go to *Rome*, there to receive the Imperial Crown, and to adjust the differences betwixt the Pope and him. He order'd the Princes of the Empire to prepare to wait upon him, and to raise an Army by *August*. At that time he set out according to his former resolution. His Army consisting of 30000 Horse, was divided into two Bodies; He put himself at the Head of the one at *Yveca*, and the other stay'd for him at *Novara*, and joyn'd him near *Milan*, where he was Crown'd King of *Lombardy*, by Arch-Bishop *Chrysolaus*. Afterwards he cross'd the *Po* and came to *Placenza*, where and at *Parma* he stay'd for some time, whilst he sent his Deputies to adjust matters with the Princess *Mabildis*, whom he continu'd in her Dominions, upon Condition, that she should not oppose his passage. The Season being very far gone, he lost a great many Sumpter Horses in crossing the *Appennine* Mountains, which oblig'd him to stay some time at *Florence*, where he spent the *Christmas* Holy days. From thence he marched to *Sutri*, after he had in his Passage demolish'd the Town of *Arezzo*, which oppos'd his March.

*The Treaty
between
the Pope
and the
Emperor.*

The Ambassadors which he had sent to the Pope, waited upon him at this place, with the Legates of his Holiness; and they agreed that the Pope should Crown *Henry*, and that this Prince should allow the Churches their Liberty, and grant no more Investitures to Bishops, upon condition that he should retain the Duchies, Counties, Marquissates, Territories, the Rights of Money, Justice, and Marches, the Revenues, Fiefs, and other Estates which they held of the Empire. This agreement seem'd at first sight to be very advantageous to the Church; but in reality stripp'd the Bishops of their Estates and Dignities, for a Chimerical Honour, and reduced them to extrem Povertry. The Emperor foreseeing that one of these two things would happen, either that this Agreement should be Executed, and he be a great gainer thereby; or that if the Pope could not prevail upon the Bishops of *Germany* to quit their pretensions to those great Estates, he should re-enter upon the Rights of Investitures, made no scruple to ratify this Treaty, upon condition that the Pope would prevail upon the Bishops to approve thereof. The Pope for his part, who lost nothing by it, and was satisfied that by this means he should humble the Bishops of *Germany*, was likewise very well pleas'd with this Treaty. Whereupon it was sign'd and sworn to, and Hostages exchange'd on both sides.

*The Pope
and Cardi-
nals appre-
hended by
the Empe-
ror's Order.*

After the Conclusion of this Treaty, the Emperor march'd towards *Rome*, and on the 11th of *February* in the Year M CXI, arriv'd at the Town *Leonina*, where he was receiv'd by the Clergy and Laity, who came to wait upon him, and Conducted him with loud Acclamations to *St. Peter's* Palace, where he met with the Pope and the Cardinals who attended his coming on the Top of the stairs. He kiss'd the feet of his Holiness, and afterwards his forehead, Eyes and Mouth, and went into the Church on the Pope's Right hand, who celebrated Mass. When they came to the Ceremony of the Coronation, the Pope ask'd the Emperor whether he was willing to observe the Treaty to which they had agreed, and remit his Right of Investitures: The Emperor reply'd that he was ready to do it, provided the Bishops of *Germany* would Consent thereto; and that it was requisite to know their Sentiments of the matter. The Bishops of *Germany* oppos'd it all they could, and complain'd that the Pope was minded to dispose of that which did not belong to him. The Pope in vain remonstrated to them that these Estates were committed to them by way of Trust, and that they needed not scruple to resign them back to the Emperor; for they would never consent to so disadvantageous a Proposition. Upon these debates, *Henry* summon'd the Pope to Crown him, and upon his Refusing to do it, order'd his Guards to apprehend him and several Cardinals. The News of this being nois'd about the City, the *Romans* ran to their Arms, animated thereto by the Cardinals of *Frescate* and *Ostia*, kill'd several *German* stragling in the City, and set upon the Emperor's Forces very vigorously. The Engagement was very obstinate on both sides, the Emperor was in great danger of his Life, but at last repuls'd the *Romans*, and march'd out of the City two days after, carrying along with him the Pope and Cardinals Prisoners.

He quartered near two Months about *Rome*, till at last the Pope to put an End to the War which was ready to break out, and to get his Liberty, resolv'd to grant him the Right of Investitures and to Crown him. Being thus agreed with the Emperor, they recenter'd *Rome* the thirteenth of April, and coming to *St. Peter's* Palace, the Emperor receiv'd the Imperial Crown at the hands of the Pope. They say that the Pope communicated to him a moiety of the Host which he had Consecrated, protesting that he gave it him as a Seal and Pledge of the Peace which he had made with him, and of the Concord that was between them; and that whoever of them should break this Concord or Violate this Peace, should have no part or portion in the Kingdom of *Jesus Christ*. The Pope likewise granted him a Bull of Confirmation of the Right of Investitures, importing that he granted and confirm'd the Privilege which the Emperors his Predecessors had of giving Investitures by the Ring and Crozier to the Bishops and Abbots of his Dominions Elected without Simony or Violence: That they should not be consecrated till after they had receiv'd Investiture, excepting such as were us'd to be invest'd by the Arch-Bishops or the Pope. This Concession is founded on these two Reasons; First, because the Predecessors of *Henry* had considerably enriched the Churches, by the Revenues of the Crown which they had bestowed on them: and Secondly because it was necessary that the Dissentions and Disturbances which might happen upon Elections, might be appeas'd by the Royal Authority. Lastly the Pope in this Bull denounc'd an *Anathema* against those who should oppose this Concession.

The Emperor having thus compas'd his design, departed from *Rome* being attended by the Pope. They parted very good Friends in appearance, by shewing to each other a Reciprocal Good Will and Affection. The Pope returned to *Rome*, and the Emperor as he went through *Lombardy*, took an Oath of Fidelity from all the Towns, and arriv'd at *Spire* August IV. Where he interr'd his Fathers Corps with great Magnificence, according to the Leave he had from the Pope, upon the Testimony given that he dy'd a Penitent.

Notwithstanding this, Pope *Paschal* at his Return, found a great many Cardinals offended that he had granted the Right of Investitures to the Emperor, and he excus'd himself as well as he could, upon the Account of the Extremity he was in, and the Miseries which threatn'd *Rome*, if he had not made this Condescension. These Reasons did not satisfy the more Resolute, who took an occasion from the Pope's going into the Country, to call an Assembly, wherein they cancell'd all that the Pope had done, renew'd and confirm'd the Decrees of his Predecessors against Investitures. The Pope having heard of it sent them Word, that though their intention might be good, yet their way of Proceeding was not to be tolerated: That he hop'd for the future to make amends for what he had done amiss, only to divert the Ruin of *Rome* and all the Country; but that they ought to have patience, and to take care that the Zeal they have for the Welfare of the Church does not prove prejudicial to it.

Bruno Bishop of *Signi*, Abbot of *Mount Cassin*, was one of those who was the freest in speaking against Investitures; and who solicited the Pope most to revoke what he had done, and to Anathematize the Emperor. The Cardinals who had been taken Prisoners with the Pope, were divided in their Sentiments; some were for what he had done, others disapprov'd it. The Pope offended that this Division rose so high, and fearing it would spread farther if the Monks of *Mount Cassin* follow'd their Abbot's Sentiments, order'd *Bruno* to retire to his Bishoprick, and another Abbot to be Elected in his Room. This Question was likewise debated out of *Italy*, and we are inform'd that *John* Arch-Bishop of *Lions*, would have call'd a Council to condemn what the Pope had done, and that *Ivo* of *Chartres* endeavour'd to dissuade him from it. Some maintain'd that one could not approve of Investitures without being guilty of Heresy; others believ'd that they might be tolerated, though they were irregular, and a third openly stood up in their Vindication. Pope *Paschal* was very sorry that he had deviated from the Decrees of his Predecessors, and desir'd nothing more than to revoke what he had done; but durst not undertake it on his own head after the Oath which he had taken, and the solemn Bull he had granted.

To wind himself out of this Difficulty, he assembled a Council of one hundred Bishops or thereabouts in the *Lateran* Church in *March* 1112. The chief Institution of which was the Repealing the Right of Investitures. For after they had renew'd against the Clerks, the Favourers of *Guibert* the Anti-pope, the Interdiction pronounced against them, the fifth day of the Session the Pope shew'd in what manner He and the Cardinals had been apprehended by King *Henry*, and how contrary to his Resolution he had been forc'd to grant to that Prince the Investitures for to obtain his Freedom, the Peace of the Church and the People: That he had taken an Oath that he would give him no farther disturbance about Investitures, and that he would pronounce no *Anathema* against his person: That though the King had not observ'd the Conditions of that Oath, yet he was resolv'd to stand to what he had done; that however he acknowledg'd that he had done amiss, and desir'd it should be redress'd, so that the Church might come to no prejudice. To clear himself the more fully from all Suspicion of Heresy, the next day he made a Profession of Faith, wherein he declar'd that he embrac'd the Faith and Doctrine contain'd in the Holy Scriptures, in the four General Councils, and in the Decrees of the Popes his Successors, especially those of *Gregory 7.* and *Urban 2.* that he approv'd of what those Pope approv'd, and that he condemn'd what they had condemn'd. After this Declaration, *Gerard* Bishop of *Angoulême* read a paper, importing that all those who were then present at that Council condemn'd, declar'd Null, and absolutely cancell'd the Privilege, or rather Præilege extorted from Pope *Paschal*, by the Compulsion of *Henry*, particularly that which imply'd that those who should be Canonically Elected by the Clergy and People, could not be Consecrated till such time as they had Received Investiture from the King. This Sentence was approv'd by all the Prelates of the Council, consisting of twelve Arch-Bishops, an hundred and fourteen Bishops, and twenty three Cardinals, Priests and Deacons.

The Pope grants the Right of Investitures to the Emperor.

The Cardinals disapprov'd by the Cardinals.

The Council of Lateran in the Year 1112.

The Decrees against Henry upon the account of Investitures.

There was nothing done in this Council against the Person of the Emperor Henry, but Guy Arch-Bishop of Vienna the Pope's Legat, a Man very zealous for promoting the interests of the Holy See, call'd a Council together in September, wherein he not only cancell'd the privilege of Investitures, as had been before done in the Lateran Council; but farther declar'd, that it was Heresie to receive Investiture at the hand of any Laicks, and Excommunicated the Emperor Henry. He sent the Pope word of what he had done in that Council, and desir'd that he would be pleas'd to confirm it. The Pope who had already declar'd against what himself had done, made no scruple to grant his Request. Cardinal Conon, Bishop of Palestrina, and Legate of the Holy See in the East, thunder'd out Excommunications against Henry, as well in a Council held at Jerusalem, as in those he held at his return, in the Years 1114, and 1115. at Beauvais, at Rheims, at Cologne, and at Châlons. Thierry Cardinal and Legate of the Holy See appointed a Council to be held at Cologne in the Christmas Holy-days, 1115. and set out with an intention of being there; but he dy'd by the way, however, the Council thunder'd out an Excommunication against the Emperor Henry.

The Emperor Henry V's. second Journey into Italy.

That Prince perceiving himself to be thus frustrated of the hopes which he had conceiv'd of quietly enjoying the Investitures, resolv'd upon marching a Second time into Italy, and the rather because his Presence there was requisite for the taking possession of the Dominions of the Princess Matilda, who dy'd the 24th of July 1115. Thereupon having enter'd into Lombardy, he made a stay near the River Po, to take possession of the Estates left him by the Death of that Princess; and in the mean time sent the Abbot of Clugny, and several other Deputies to the Pope, to endeavour an Accommodation with the Holy See.

The Lateran Council in the Year 1116.

The Pope held at that time a Second Council in the Lateran, which commenc'd the 6th of March; the three first Sessions whereof were wholly taken up in discussing the private Affairs of some Bishops. Several of those who assisted in this Council complained that they spent too much time on such Affairs as were of little or no consequence to the Church, and required that they might enter immediately upon the Debate of that for which they were more especially assembled, that they might know what the Pope's sentiments were, and what they ought to teach when they were return'd to their Diocesses. Upon this Remonstrance the Pope declar'd, that he freely acknowledg'd, that designing to put a stop to the Robberies, Burnings, Murders, and other Crimes which were daily committed; he had done amiss in granting the privilege of Investitures which now he condemn'd with an Eternal Anathema, and desir'd they would do the same. All who were there present, cry'd out, *Let it be so, Let it be so.* Bruno of Signi immediately said, "Let us give God thanks for that Pope Paschal President of this Council has in our hearing condemn'd this wicked Privilege so full of Injustice and Heresie. Moreover, a Bishop averr'd, that since this Privilege was Heresie, he who had granted it by consequence was an Heretic. This discourse mov'd Cardinal John Cajetan, who applying himself to that Bishop, *How dare you (says he) in our presence call the Pope Heretic? The Writing indeed which he granted was bad, but not Heretical.* Another added, that strictly speaking, it could not be call'd bad, because it had been done to deliver the people of God: which according to the Gospel was a good Work. The Pope who was out of patience to hear himself accus'd of Heresie, caus'd silence to be

† This is a bold assertion, and fit only for a Pope, an infallible Pope to make; but how true it is, we with him appeal to the Determination of the whole World.

made, and then with a loud Voice express'd himself thus. "Hark ye my Lords and Brethren; † let the whole World know that the Church of Rome has never been guilty of Heresie, and that it has excommunicated them all: That the Arian Heresie which lasted for 300 Years together was at last condemn'd at Rome: That the Heresies of Eutychius and Sabellius were there likewise Condemn'd: That Photinus and the other Hereticks

"receiv'd their Condemnation at Rome: That lastly, 'tis for this Church the Son of God pray'd just before his Passion, when he said, *Peter, I have pray'd for thee that thy Faith fail not.* And thus ended the third Session. At the fourth, which was held on Thursday, the Pope was not present, because he was taken up in giving Audience about the Emperor's Affairs to the Abbot of Clugny, to John Catejan, and to Peter Leo, Prefect of the City of Rome, and to the other Favourers of Henry.

The fifth Session on Friday, began with the Disputes between John Cajetan and the other Defenders of the Emperor Henry, and Conon of Palestrina, who was absolutely for Excommunicating him. The Pope to pacify them, said, that the Church in the Primitive times flourish'd by its Martyrs, and by the Piety of its Professors; that afterwards, when Emperors and Kings were Converted to the Faith, they Honour'd the Church by granting it Demeans, Revenues, and Temporal Rights and Dignities: That it was reasonable she should enjoy the Benevolence of Princes, and bestow those Goods on her Sons as she judg'd most convenient. He afterwards repealed the Privilege of Investitures, and renew'd the Decrees of Gregory VII. but would pronounce nothing in particular against Henry's Person. However, he confirm'd what Cardinal Conon of Palestrina had done against that Prince in Syria, in Greece, in Hungary, in Saxony, in Lorrain, and in France. This was pass'd by the majority of Voices.

The next day the Pope discuss'd in the Council the Contest between Grosolanus, or Chrysolanus and Jordanes, pretenders to the Arch-Bishoprick of Milan; and after he had observ'd that the Translations of Bishops were never allow'd, but in case of necessity, or for the Churches greater benefit, he declar'd that of Grosolanus Null, which had been more prejudicial than advantageous to the Church. Afterwards he granted indulgences of forty days, to those who would visit the Sepulchres of the Apostles, and dissolv'd the Council by giving his Blessing to the Prelates.

Henry enters Rome, Paschal withdraws.

The Emperor Henry having heard of the proceedings of this Council, thought it requisite that he himself should appear personally at Rome, to prevent the Consequences of the Excommunication, and maintain the Privilege which the Pope had granted him. He thereupon order'd his Army to advance towards that City. The Pope not venturing to stay his coming, retir'd to Mount Cassin, and from thence for the greater security went into Apulia. The Emperor came to Rome and enter'd it without any opposition.

position, and caus'd himself to be Crown'd a Second time, by *Maurice Burdin* Arch-Bishop of *Brague*. This Arch-Bishop was *Limosin*, who went into *Spain* to wait upon *Bernard* Arch-Bishop of *Toledo*, who made him Arch-Deacon of his Church, from whence he was prefer'd to the Bishoprick of *Conimbra*, and afterwards to the Arch-Bishoprick of *Brague*. He was come to *Rome* to defend the Rights of his Church against the Arch-Bishop of *Toledo*, and stay'd there two Years. The Emperor spent the *Easter* Holy-days at *Rome*, but was forc'd by the excessive hotness of the Season to draw off towards *Tuscany*, from whence he sent Ambassador: to the Pope to promise him all manner of satisfaction, provided, he would but absolve him, from the Excommunication. The Pope return'd him this Answer that for his part he had not Excommunicated him, because he had engag'd himself upon Oath to do no such thing; but that he could not take off the Excommunication which others had denounc'd against him, till he had heard what they and he had to say for themselves in a Synod. In the mean time, the Pope return'd towards *Rome* with the *Norman* Troops of *Apulia*, and fell Sick at *Anagnia*. Being recover'd of his illness, he went and spent the *Christmas* Holy-days at *Palestrina*, and from thence advanc'd towards *Rome*. *Rome* and enter'd it; and as he was studying to bring his Enemies to submit, he Died two days after his return, in *January* 1118. Pascchal re- turns to Rome.

After his Death, the Cardinals met in a Monastery of the *Benedictines* of *Rome* call'd the *Palladium*, near to the Palace of *Franchipani*, and six days after Elect'd *John Cajetan* the Chancellor, who was call'd *Gelasus* II. and Proclaim'd Pope. *Cincius* of *Franchipani* being offended that they had not made choice of a Cardinal whom he had propos'd, enter'd the Monastery in a forcible manner, with Armed Men, fell upon the Pope, abus'd him, and carry'd him away Prisoner to his Palace. The *Romans* could not endure this Affront; the chief among them met, and sent to demand the Pope from *Cincius*, and the common people rose up in Arms to set him at liberty. Upon this, *Cincius* was forc'd to deliver him. He was put in possession of the Papal Chair, which he enjoy'd very peaceably till the Arrival of the Emperor, who being inform'd that *Gelasus* would not confirm the privilege of Investitures, march'd directly with his Army to *Rome*. The Pope made his Escape by Sea to *Cajeta*, where he was Consecrated by the Bishop of *Ostia*, in the presence of *William* Duke of *Apulia*, and *Robert* Prince of *Capua*. After his Consecration he came to *Capua*, where he heard that the Emperor had caus'd *Maurice Burdin* Arch-Bishop of *Brague* to be Proclaim'd Pope, under the Name of *Gregory* VIII. In the mean time *Gelasus* rais'd Forces, *William* of *Apulia* came in to his Assistance; they march'd towards the Territories of *Rome*, where the Emperor invest'd a place of some strength, who hearing that Forces were coming to its relief, rais'd the Siege immediately, and retir'd into *Germany*. The Pope retook several places in the Countrey, and enter'd privately into *Rome*; but his Enemies there being more powerful than himself, after he had settled his Affairs in a good posture, he went into *France*, and retir'd to *Clugny*, the usual Sanctuary of the Popes, where he Dy'd of a Pleurisie on the 29th of *January*, in the Year 1119. after he had nominated Cardinal *Guy* Arch-Bishop of *Vienna* for his Successor, upon the refusal of *Conon* Bishop of *Palestrina*. Gelasus II. Elect'd Pope.

This Choice was approv'd of by all the Cardinals then present at *Clugny* when the Pope Dy'd: They unanimously Elect'd *Guy* who was Nam'd *Calixtus* II. and their Election being confirm'd by the Cardinals who were at *Rome*, he was Consecrated by the Bishop of *Ostia*. The Elect'd Pope.

The Emperor *Henry*, who had been Excommunicated afresh by *Conon* in two Councils held in *Germany*, to skreen himself from these proceedings and to restore peace to *Germany*, held a Convention at *Tri- bur*, wherein it was propos'd to put an end to the difference between him and the Pope, by way of Accommodation. He promis'd to do it, and to go to the Council which the Pope had appointed to be held at *Rheims* on the 18th of *October*. In the mean time to prepare matters for the Peace, *William* of *Champeaux* Bishop of *Chalons*, and *Pontius* Abbot of *Clugny*, went to *Strasburg* to begin the Treaty. The Emperor demanded how he might put an end to this Affair without losing any thing of his Prerogative; to which the Bishop of *Chalons* reply'd, That if he were sincere in his desires of the Peace, it was requisite he should remit the Investitures, but that he would not thereby diminish the least of his Prerogative; because then the Case would be the same as it was in *France*, where, though the Bishops neither before nor after Consecration received their Investiture from the King, yet they were not thereby dispens'd from discharging their Duties to him, whether in paying Taxes, or contributing towards the Soldierly, or any other Dues whatsoever. The Emperor said, that he desired nothing more, provided, the Pope would do him Justice, and restore to his Subjects the Lands which they had lost during the War. These two Deputies having gain'd this Concession from the Emperor, went to wait upon the Pope who was hard by *Paris*, and propos'd the Business to him. He immediately sent the Cardinal Bishop of *Ostia*, and another Cardinal to finish the Treaty with him. They met the Emperor between *Metz* and *Verdun*, and agreed with him in Writing about the same things; and for a compleat consummation of this Affair, the Emperor promis'd to meet the Pope at *Mouzon* on the 24th of *October*. The Con- ference be- tween the Emperor and Wil- liam of Cham- peaux con- cerning In- vestitures.

The Council of *Rheims* open'd on the 21st of *October*. The Pope and *Lewis* King of *France* were personally present at it, and it consisted of fifteen Arch-Bishops, above 200 Bishops of *France*, *Spain*, *Germany*, and *England*, and a great many Abbots and other Ecclesiasticks. The Pope made a Dis- course on the Gospel for the Day, and *Conon* made another upon the *Pastoral* Care. In this Council, King *Lewis* prefer'd several Complaints against *Henry* King of *England*. *Geoffrey* Arch-Bishop of *Roan* undertook to answer him, but was forc'd to be silent by the Noise that arose in the Assembly. Afterwards *Hildegarda* Countess of *Poitiers* appear'd in the Council, and complain'd that her Husband had left her and marry'd another Woman. The Bishop of *Saintes*, and other Prelates of *Aquitain* undertook the Defence of their Prince, and excus'd him for not appearing because he was sick. The Pope accepted of this Excuse, and put off the Tryal of this Cause till another time. The Contest which afterwards was started between *Audin* Bishop of *Eureux*, and *Amaury* who had turn'd him out of that Bishoprick, rais'd a great Heat between the *French* and the *Normans*. The Pope to lay it, The Coun- cil of Rheims in the Year 1119.

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it, made a Discourse on the Advantages of Peace and Unity, and declar'd that the Emperor had propos'd an Accommodation, and that he was to meet him at *Mouzon* to put an End to it; that he desir'd the Prelates to stay till his Return which should be very speedy. The Cardinals who had waited upon the Emperor, the Bishop of *Chalons*, and the Abbot of *Clugny*, gave an Account of their Negotiation to the Council.

The Negotiation between the Pope and the Emperor.

On the morrow the Pope took his Leave of the Assembly, recommended them to put up their Prayers and Wishes for the Peace, and the next day set out for *Mouzon*. He arriv'd there on the *Thursday*, and after he had conferr'd with the Prelates whom he had brought along with him, and read over again the Projects of the Accommodation, he sent the Deputies who had already commenc'd this Negotiation to the Emperor. That Prince at first deny'd that he had made any such promise; afterwards they debated how the Pope should receive him in giving him Absolution, but could come to no agreement. On the morrow the Emperor desir'd farther time, and the Pope perceiving that he sought to procrastinate the Business, retir'd to a Castle belonging to the Count of *Troyes* with an Intention of returning back again. The Emperor desir'd time till *Munday*, but the Pope would not grant it; and after he had order'd him to be told that if he were sincerely intent upon Peace, he was ready to grant it him either in or after the Council. He set out on *Sunday Morning*, and return'd with all expedition to *Rheims*. The next day being fatigued by his Journey, he could not stay long in the Council, he only gave them an Account of his Proceedings at *Mouzon*. On *Tuesday* he was not there at all, but on *Wednesday* he appear'd. At first they debated of a great many private matters, and afterwards the Pope publish'd five Canons.

The first was against the Simonical, who either bought or sold any Ecclesiastical Goods.

The second was against Investitures.

The Third against those who either seiz'd or detain'd the Revenues of Churches.

The Fourth against those who left them to their Heirs by way of Succession, and against the Priests who exacted Money for the Administration of the Sacraments, or for Burial.

And the fifth against the Priests, Deacons and Sub-deacons who had Wives or Concubines.

The Canon concerning Investitures made a great Noise in the Council. It was drawn up in these Terms: *We absolutely forbid the receiving the Investiture of Churches or any other Ecclesiastical things from the hands of Laicks.* Several were of opinion that this Canon thus express'd took away from the Ecclesiasticks the *Tithes* and *Benefices* which they held or receiv'd from Laicks, so that the Contest arising upon this Article, hinder'd the Council from determining any thing about it that day. On the Morrow the Pope remov'd this Difficulty by mending the Canon and drawing it up in these Terms. *We absolutely forbid the receiving the Investiture of Bishopsricks and Abbeys from the hands of Laicks.* Afterwards they brought in 427 Candles, which were given to the Assistants, who rose up and held them Lighted whilst the Pope solemnly Excommunicated the Emperor *Henry*, the Anti-pope *Burdin* and all their Adherents; He likewise declar'd all the Emperor's Subjects dissolv'd from their Oath of Allegiance to him, and forbad them to obey him, till he return'd to his Duty, and had made the Church satisfaction. Thus the Council broke up.

Calixtus II. is receiv'd into Rome and Burdin shamefully divested.

The next year *Calixtus* went into *Italy*, with a Design of going to *Rome*. He was joyfully receiv'd every where, and enter'd *Rome* as in Triumph. The Anti-pope *Burdin* being drove out of that City retir'd to *Sutri*, from whence he made several Excursions, to the very Gates of *Rome*. *Calixtus* to rid himself of this Enemy, went into *Apulia* to desire assistance from Duke *William*, and having rais'd a Considerable Army, he march'd to invest *Sutri*. The Inhabitants of this City perceiving they should be taken by Storm, seiz'd upon *Burdin*, and deliver'd him up to the *Normans*, who by way of derision cloath'd him with a Goat's-Skin, made in the form of a Cope, set him on a white Camel, with his face towards the Tail which serv'd him for a Bridle, and in this manner led him through the whole City, heaping affronts upon him. Afterwards he was shut up in a Castle, and confin'd in a Monastery of *Cava*, where he spent the rest of his days in a forc'd Penance.

The Treaty between Calixtus II. and Henry V.

After this Victory the Pope becoming absolute Master of *Rome*, where he caus'd the Forts of the *Franchipani* and of the other Favourers of the Emperor to be raz'd, sent an Ambassy to *Adalbert* Archbishop of *Metz*, a profess'd Enemy to the Emperor, and solicited him to stir up *Saxony* against that Prince. This Enterprize succeeded, and within a short time all *Saxony* revolted, and rais'd an Army against *Henry*, who likewise for his part rais'd some Forces: So that there would have been a bloody War in *Germany*; if the Lords on both sides had not agreed upon a Treaty of Peace, by which they agreed to restore to the Emperor what belong'd to him; that he should likewise restore to the Churches the Revenues which had been taken away from them; and send Deputies to *Rome*, to make up an Accommodation with the Pope. This Treaty was concluded at *Wirtzburg* in the year 1121. *Bruno* Bishop of *Spires* and *Arnulphus* Abbot of *Fulda* were chosen for this Deputation. They came to *Rome*, where they Negotiated this accommodation; and being agreed about it, the Pope sent *Lambert* Cardinal Bishop of *Ostia*, and two other Cardinals, who met with the Emperor *Henry* at *Wormes* in *September* 1122. and there concluded the Treaty between the Pope and Him. The Emperor remitted the Right of Investiture, which was given by the Ring and Crozier; and engag'd himself to leave to all the Churches within his Dominions, the Liberty of Elections and Consecrations; to restore to the Church of *Rome* all the Revenues which had been taken away from it since the Beginning of this Contest, whether under his Reign, or during the Reign of his Father; to restore likewise to other Churches, Princes and private persons as well Ecclesiasticks as Laicks all the Revenues which have been taken away from them; to Live in peace with the Church of *Rome*, and assist it, whenever it should have occasion. The Pope on his part granted to the Emperor that the Elections of Bishops and Abbots within the Kingdom of *Germany* should be made in his presence, without Simony and Force, upon Condition that in Case of any contest, he should favour him, who should be approv'd by the

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Metropolitan and the Bishops of the Province. He consented that the person who should be Elected, should receive the Royalties from the Emperor by the Sceptre, except of such things as belong'd to the Church of *Rome*, and should faithfully perform what he was bound to by Virtue of those Royalties: That the Prelates of the other States of the Empire, should likewise receive the Royalties at the Emperor's hands, within six Months after their Consecration. He likewise oblig'd himself to assist the Emperor on all occasions, and lastly granted absolution to him and all his Adherents. These Articles of Peace were solemnly publish'd in the Emperor's Camp, and within a short time that Prince was receiv'd into the Communion of the Church by the Pope's Legates, who carry'd this Treaty to *Rome*, where it was confirm'd in the general Council of the *Lateran*, held in the Year 1123. and publish'd in *Rome*. Thus ended the Quarrel about Investiture, which Lasted six and fifty Years, and which had caus'd so much disturbance to the Church and Empire. We shall farther illustrate this by some Reflexions on the Original and Use of Investitures.

The Word Investiture signifies the Grant of any Fief, Territory, Dignity, Place of Trust, or Privilege, made by a Lord to his Vassal or Client, or by a Prince to his Subject, upon condition that he prove Faithfull to him, and do him all the Service and Duty requir'd of him. This Investiture was perform'd with certain Ceremonies, by putting into the person's hands to whom it was granted something as a Symbol or Sign of the Donation then made, such as a piece of Turf, a Staff, Green Boughs, the Ornaments or the Habits of the Dignity or Place of Trust, or other such like Tokens, which had resemblance to, or denoted the thing given. The Christian Church, which in the Primitive times had no other Goods than those of the Voluntary Oblations of the Faithful, or the Revenues of such Estates as had been bestow'd upon it by private persons, began in the time of *Pepin*, and *Charlemagne* to be possess'd of a great many Fiefs, with which those Princes enrich'd it. This render'd the Bishops and Abbots more considerable in the State, and engag'd them to take an Oath of Fealty and Homage to their Prince for the Fiefs which they held of him, to supply him with a Certain Number of Soldiers for the Wars, to go themselves thither in person, to concern themselves with the Affairs of the State, and to discharge the other Duties to which they were bound by virtue of the Fiefs and Dignities which they enjoy'd. According to Ancient Custom, after the death of those who had those Fiefs, the Lord of the Manner enter'd into the Possession of them and held them, till such time as the Heir or successor were invested anew, and had taken the Oath of Fealty and Homage. Upon this Account after the Death of a Bishop, the Princes and Lords enter'd into the Possession of his Fiefs, and held them till such time as the person elected in his stead had receiv'd Investiture from them, and had taken the Oath of Homage and Fealty. In process of time this Prerogative extended to all the other Revenues left by the Bishop, and the Princes granted indifferently the Investiture of all the Revenues of the Bishoprick to the person who was elected Canonically before he was Consecrated, but they never pretended by this Ceremony to confer any Spiritual Power or Mission to the Bishops. Some are of Opinion that this Right of Investiture was granted to *Charlemagne* by Pope *Adrian*, as 'tis related by *Gratian* Distinct. 63. *Ch. Adrianus*, which is taken out of the *Chronicon* of *Sigebert* of *Gembloirs*, wherein 'tis said that that Pope in a Council held at *Rome* in the Year 774. granted to *Charlemagne* the Right of Electing Popes, and order'd that all Arch-Bishops and Bishops within his Dominions should receive Investiture at his hands before they were Consecrated. But most of the Learned are perswaded that this matter of Fact is forged, because neither *Eginard* who wrote the Life of *Charlemagne*, nor any other Contemporary Author, make any mention either of this Grant, or of *Charlemagne's*, going to *Rome* this Year. This Constitution notwithstanding is cited by *Leo viij.* who renew'd it in favour of *Otho* 1. both with respect to the Election of the Pope, and to the Investiture of Bishops. But tho' we cannot found the Original of Investitures upon *Gratian's* Chapter intitled *Adrianus*, which is at least doubtful, yet we may be certain that this Custom commenc'd a long time before *Otho*, and soon after *Charlemagne*, and that it was observ'd not only by the Emperors, but likewise by the Kings of *France* and *England*, and by most of the other Christian Princes.

We are not certain what Ceremony was us'd at first in the Investiture of Bishops and Abbots; but 'tis very probable that they made use of the Crozier, or the Ring, the Marks and Tokens of their Dignity; as the Custom was with regard to secular Offices. We find in the Author of the Life of St. *Romanus* Arch-Bishop of *Roan*, that when this Saint, was Elected, the Great men about Court unanimously advis'd the King to approve his Election, and that that Prince ('twas *Clovis* 2. or his Father *Dagobert*) having conven'd the Bishops and Abbots, gave him the Pastoral Rod, in consequence whereof he was Consecrated. The Author of the Life of *Aldric* Bishop of *Mans*, tells us that after the Election of that Bishop made in the Year 832. *Lewis* the Gentle having taken the Pastoral Rod from the hands of *Landrannus* Arch-Bishop of *Tours*, the Metropolitan of *Mans*, gave it to *Aldric*, and in giving it to him, committed to him the Care and management of that Bishoprick. *Glaber* in the Life of King *Robert*, relates that that Prince desiring to gratify an Abbot who had presented him with a fine Horse, demanded the Crozier of him, and that having put it into the hand of our Saviour's Statue, bad the Abbot take it again, and by Virtue thereof to enjoy his Dignity, without any manner of Dependence. We find that in the tenth Century, this Custom was become Common in *Germany*, and that those who were instituted into Bishopricks, carry'd the Pastoral Rod, and the other Ensigns of their Dignity, even before they were Consecrated. *Ivo* of *Chartres* takes notice that the King had inducted him into his Bishoprick, by giving him the Pastoral Rod. However this Ceremony was not so general nor so necessary, but it was sometimes omitted, or supply'd by some other. Investiture might be given by Writing, or by word of Mouth, or even by a dumb sign. Several Authors tell us that the Emperor *Henry* II. confer'd the Bishoprick of *Paderborne* on *Meinvercus*, by presenting him with one of his Gloves. Let this Account be how it will, 'tis certain that 'tis a thing

The Original and Progress of Investitures.

The Ceremonies us'd in Investitures.

thing very indifferent with what Ceremony, or after what manner the Investiture was conferr'd. Yet there can be no question made but that commonly in granting the Investitures of Bishopricks and Abbeyes they made use of the Pastoral Staff, to which they afterwards join'd the Ring, because these were the Tokens and Ensigns of the Episcopal Dignity.

The Beginning of the Contest about Investitures. When this quarrel about Investitures first began, it was not the Ceremony, but the thing it self which rais'd the Heat; and *Gregory VII.* in prohibiting Investitures, not only oppos'd those which were perform'd by the Pastoral Rod and Ring, but in general all manner of Investitures of Benefices granted by Laicks. The principal reason that induced him to prohibit them was, that it very much hinder'd the Liberty of Elections, and render'd Princes the Masters and sole Disposers of all Benefices. For when a person canonically Elected could not enjoy his Benefice, nor be Consecrated till he had receiv'd Investiture from his Prince, it was unavoidably requisite before they proceeded to an Election to know whether the Person they had an Eye to were agreeable to the Prince or no; and in case they Elected one who was not so, the Election would be Invalid. By this means it absolutely depended on the Will of the Prince to confer Bishopricks and Abbeyes on whomsoever he pleas'd. Oftentimes he granted them as a Reward for some Service done, or to the man who was the highest bidder. This was that Abuse which mov'd *Gregory VII.* absolutely to prohibit all Investitures of Benefices; and he carry'd it so high, as to forbid Bishops taking an Oath of Homage and Fealty to their Princes. *Victor III.* and *Urban II.* his Immediate Successors prohibited likewise in general all manner of Investitures. *Ivo of Chartres* tells us that *Urban* only forbad Princes the Corporal Investiture: but that he never prohibited them from concerning them with an Election to which they had a Right, as being Heads of the People, and that he had not taken away from them the Right of Concession. However that Pope in the Council of *Clermont* absolutely prohibited all Investitures, and even the Bishop's Oath of Fealty to their Prince.

The State of the Contest in the time of Paschal II. It was in the time of Pope *Paschal II.* that they began to have a more particular design upon the Ceremony of granting them by the Rod and Ring; and hence they rais'd a fresh Argument against Investitures, by looking upon those Ornaments as tokens of the Ecclesiastical Power appertaining to the Altar; from whence 'twas Concluded that the Prince in making use of this Ceremony seem'd to confer the Ecclesiastical Power. 'Tis thus that *Paschal* explain'd himself in the Conference which he held at *Chalons* with the Emperor's Deputies; and 'tis chiefly upon this Reason those men argu'd, who look'd upon Investitures as an Heresy worse than Simony. The Princes on their side urg'd to no purpose, that they did not pretend by this Ceremony to bestow any Spiritual Power: That their Intention was only to invest the Bishops, as they did the other Lords, with the Temporalities which belong'd to the Church by the Grants of Princes. But the Enemies to this Right to render it the more odious would perswade us that this Ceremony had another meaning. The Accommodation which was set on foot between Pope *Paschal II.* and the Emperor *Henry V.* entirely remov'd the Difficulty: For it took away from the Bishops all the Fiefs and other Temporalities which they possess'd by the Donation of the Emperors since *Charlemagne*, which were the only Ones for which the Princes could justly demand the Right of Investitures; but it divested the Churches of great, real and solid Goods, for a chimerical, fanciful Independance: The Bishops likewise did not relish this Accommodation, and so it came to nothing. The forc'd Concession of Investitures made by Pope *Paschal* was resent'd by some as an Heresy, and consider'd by others as a Dangerous Relaxation. There were some who would have it pals for a necessary Toleration, and others for a thing reasonable and Lawful.

The State of the Question under Calixtus II. In the Beginning of the Popedom of *Calixtus II.* the Difficulty seem'd to be reduc'd to the Ceremony of Investiture with the Ring and Rod: At least those who were concern'd in the Negotiation thought so. *Henry V.* was very ready to renounce this, provide it did not prejudice his Prerogative; and if the Bishops and Abbots would hold their Fiefs and Royalties of him; take to him the Oaths of Allegiance, and pay him all the Dues to which they were oblig'd by virtue of the Estates which they possess'd. But the Pope always insist'd upon a General Prohibition of Receiving any manner of Investiture or Ecclesiastical Benefices at the hands of *Laicks*; to which the Emperor would never consent. The *French* themselves would not admit this Prohibition to extend to Bishopricks and Abbeyes.

Remarks upon the Treaty concluded between Calixtus II. and Henry V. In short the last Accommodation made between Pope *Calixtus* and *Henry* was a great deal more Advantageous to the Princes than the Ecclesiasticks. For the Princes pretended to these three things. (1.) That no Election of Bishops or Abbots ought to be made without their Consent. (2.) That the Person Elected ought to receive Investiture with the Pastoral Rod and Ring before he was Consecrated. (3.) That he was oblig'd to take an Oath of Fealty to them, and do them Homage for the Fiefs and Royalties which were dependent on them. Now by this Treaty it was granted to them (1.) That the Elections of Bishops and Abbots should be made in their Presence and Consequently with their Consent. (2.) That in *Germany* the Bishop Elected shall be invested with the Royalties (that is all the Estates which he holds of the Crown, by the Sceptre, before his Consecration; and in the other States within six Months after his Consecration. (3.) It preserves to them all the Dues and Services to which the Bishops were oblig'd by Virtue of their Fiefs and Royalties. So that all the Alteration it made to the ancient Custom of the Emperors consisted (1.) In that it took away the Ceremony of Investiture by the Pastoral Rod and Ring, and order'd that it should be done with the Sceptre. (2.) That it restrain'd this Ceremony precisely to the Royalties, that is, to such Fiefs and other Estates which the Bishops held of the Crown. (3.) In that it permitted the Consecration of Bishops out of *Germany* before they had receiv'd Investiture, yet upon condition that they should receive it within six Months after.

The Treaty made between Pope *Calixtus II.* and the Emperor *Henry V.* was executed on both sides. The Execution of *Lotharius*, *Henry's* Successor, in the time of the Schism which was between Pope *Innocent II.* and his Adversary *Peter de Leon*, thought he had a favourable opportunity of re-entering upon the Right of Investiture. He made this Proposal in the Conference which he had with Pope *Innocent* at *Liege*, letting him know that he would not acknowledge him but upon this Condition. This very much startled the *Roman* Prelates, but *Saint Bernard* perswaded that Prince not to insist on this Pretension, and things remain'd in the same state wherein they were before.

This is what relates to the Empire: As to *France* the Kings had never any Contest with the Popes about Investitures: They enjoy'd them quietly even in the time of *Gregory VII.* who was not indeed pleas'd at it, but durst not fall out with *France* upon that Subject. Under the succeeding Popes the Kings of *France* left off giving Investiture by the Pastoral Rod and Ring, and were pleas'd to confer it by a Writing or by Word of Mouth; so that the Popes whose chief design was to abolish that External Ceremony, left them in the quiet enjoyment of their Prerogative.

This Affair made a greater Noise in *England* than in *France*: For *S. Anselm* willing to be conformable to the Decrees of the Popes against Investitures, refus'd to pay Homage and Fealty to the Kings. This Contest lasted a great many years, and neither the Popes, nor the Kings of *England* would yield the point: But at last they both conform'd themselves to the Regulation of *Calixtus II.*

The Right of Investitures was not the Peculiar Prerogative of Emperors and Kings; but Dukes, Counts and other Lords who had Bishopricks or Abbeys in their States, possessing Fiefs or Revenues in their Dominions, did likewise enjoy the same Right. Thus it appears by a Letter wrote by *Gregory VII.* to *Radulphus* Arch-Bishop of *Tours*, that the Counts of *Bretagne* had been in possession of the Right of granting Investitures to Bishops, since that Pope commends them for having receded from that Custom which they had so long enjoy'd, in compliance to the Holy See. *Saint Anselm* tells us likewise that *Robert* Count of *Flanders* had been us'd to invest the Abbots after their Election. *Ivo* of *Chartres* in several places takes notice, that *Robert* Duke of *Normandy* granted Investiture to the Bishops and Abbots of that Province. The Counts of *Champagne*, *Anjou* and *Savoy* had the same Custom, and even the petty Lords assum'd this Privilege to themselves: As the Lord of *Rotrou*, whom we find in the *Charulary* of *St. Denys* of *Nogent*, to have granted to *Hubert* the Investiture of that Abbey with the Crozier, so that when *Gregory VII.* and the other Popes condemn'd Investitures, this did not only Extend to Emperors and Kings, but likewise to Dukes Marquises, Counts, and in general to every Lay Person whether Man or Woman.

The *Lateran* Council which approv'd of the Treaty about Investitures, made between Pope *Calixtus* and the Emperor *Henry*, is that which is call'd the first general *Lateran* Council. It was held in *March* A. D. 1123. and compos'd of three hundred Prelates or thereabouts, according to the Testimony of *Sugerus* Abbot of *Saint Denys*, who was present at the Council, a more creditable Witness than the Abbot of *Usserger*, who reckons four hundred Twenty Six; and than *Pandulphus* who tells us of almost a Thousand. There were two and Twenty Canons made in this Council.

The First renews the Canons made against the Simoniackal, and ordains that all those who shall have obtain'd any Ecclesiastical Dignity for Money, shall be turn'd out of it.

The Second forbids the bestowing the Dignities of a Provost, Arch-Priest or Dean on any but Priests, or that of Arch-deacon on any other but Deacons.

The Third renews the Prohibitions made by the Laws of the Church against Clerks having Wives or Concubines, or to live with Women, excepting such as are exempted in the Canon of the Council of *Nice*.

The Fourth Imports that the Laicks, how pious soever they may be, shall not have the Disposal of the Revenues of the Church, and that this shall be Peculiar to Bishops, and declares those Princes and Laicks who shall attribute it to themselves Sacrilegious.

The Fifth renews the Prohibition of Marriages among Relations.

The Sixth declares the Ordinations made by the Arch-Heretic *Burdin* after his Condemnation, and those that had been made by the false Bishops whom he had ordain'd, to be Null and Void.

The Seventh Prohibits Arch-deacons, Arch-Priests, Provosts and Deans from giving any Benefices having the Charge of Souls, or Prebends, without the Consent and Approbation of the Bishop.

The Eighth pronounces an *Anathema* against any Person whatsoever who shall seize upon the Town of *Benevento*.

The Ninth renews the Prohibitions made in the Canons, against admitting those who had been Excommunicated by their Bishop to the Communion.

The Tenth prohibits the Consecrating of a Bishop, who has not been Elected Canonically.

The Eleventh grants remission of Sins to those who go to *Jerusalem* to aid the Christians against the Infidels, puts their Persons, their Families, and their Estates under the Protection of the Holy See; prohibits the offering any Violence to them under the Pain of Excommunication; and enjoins all those, who were Cross'd to go into the Holy Land, or into *Spain*, and who having chang'd their Minds, had laid aside their Cross, to take it up again, and go that expedition within a year under the Pain of Excommunication.

The Twelfth abolishes the Custom of seizing on the Estates of those who dy'd without Heirs.

The Thirteenth Orders that they shall be declar'd Excommunicated who shall violate the Truce enjoy'd for Certain Days.

The Fourteenth prohibits Laicks from seizing on any Oblations made to Churches, and from inclosing any Churches within the Bounds of Castles.

The Fifteenth is against Counterfeit Coiners.

The Sixteenth Excommunicates those who Rob or exact any Tribute from the Pilgrims who go to Rome or to any other Places of Devotion.

The Seventeenth prohibits Abbots and Monks, from admitting Sinners to Publick Penance, from visiting the Sick, from performing the Extream Unction, and from singing Solemn and publick Masses, and enjoyns them to receive from their Bishop the holy Chrism, the holy Oyls, and Ordination.

The Eighteenth enjoyns that the Curats shall be Established by the Bishops, and that no person shall receive a Church or Tenths from the hand of Laykes without the Consent of the Bishop.

The Nineteenth imports that the Monasteries shall continue to pay the Bishops the Services and Duties which they have paid them since the time of *Gregory VII.* and it takes away from Abbots and Monks the Right of claiming the Possession of Thirty years, in order to hold those Churches which belong to the Bishops.

The Twentieth provides for the Security of the Church Revenues.

The Twenty first does again prohibit Priests, Deacons, Sub-Deacons and Monks from having Wives or Concubines, and Declares the Marriages which they have contracted, Null. This is the Canon which expressly pronounces the Nullity of the Marriages of such Persons as are in holy Orders.

The Twenty second declares the Alienations of Church Revenues made by Bishops, Abbots, or any other Ecclesiasticks Null, and Void.

This is the Summary of what we have left of the general *Lateran Council*, held under Pope *Calixtus II.* who dy'd the Year after. To compleat the History of those three Popes already mention'd, we have nothing more to do, than to give you an Extract of the Letters which they wrote.

The Letters of Paschal II. *Paschal II.* was he who wrote most; of which a Collection is made of an hundred and seven, without reckoning the Fragments of several others which are to be met with in *Gratian*, and in the other Collectors of Canons.

In the First he congratulates those Persons of the *Croisade* in the Holy Land, for the Victories they had gain'd.

In the Second he confirms the Establishment of a new Monastery in the Diocess of *Chalons*, and the Treaty which had been made between the Religious of that Monastery and those of *Molême* by the Arch-Bishop of *Lions* according to the order he had receiv'd from *Urban II.*

In the Third he commends Saint *Anselm* Arch-Bishop of *Canterbury* for the Stedfastness he shew'd in standing up for the Rights of the Church.

In the Fourth directed to *Bernard* Arch-Bishop of *Toledo*, he confirm'd the Primacy of that Church.

The Fifth and Sixth are not two distinct Letters. The former of the two is only a fragment of the latter, whose inscription has been chang'd: It is directed to an Arch-Bishop of *Poland*, who scrupled to take an Oath to the Pope, in receiving the *Pall*. He therein magnifies the Dignity and Authority of the Church of *Rome*, and the Necessity of the *Pall*.

The Seventh is directed to *Robert* Count of *Flanders*, whom he commends for having executed his Orders touching the Church of *Cambray*; and whom he exhorts to persecute the Emperor *Henry IV.* and the Inhabitants of *Liege*, to whom that Prince was retir'd.

The Clergy of *Liege* having procur'd a Copy of this Letter return'd a very smart reply to it: Wherein they made it appear how contrary that Order which the Pope gave in this Letter of making War against them, was to the Spirit of the Church, and to the Charity which the Pope, the Common Father of all the Faithful, ought to bear towards all the Churches. They say that they could not tell how to believe that the Pope had approv'd of the Destruction of the Church of *Cambray*, and the Outrages which had been there committed, had they not learn'd from his own Mouth, that all this was done by his Order; without mentioning the dividing of that Bishoprick into two, and the Expulsion of *Gautier* who was Bishop thereof. They make mention of several Instances to prove that one ought not to make use of the Sword, or engage in a War to put the Sentences of Excommunication in Execution: That moreover they have done nothing which deserv'd either Death or Excommunication: That they were Excommunicated only because they had paid to their Lawful Sovereign the Respect which they ow'd him, according as they were oblig'd by the Law of God: That they are not Simoniackal, but on the Contrary avoid those who are so, and that they have no less abhorrence to those who pretending to give Ecclesiastical Graces for nothing, sell them under a pretence of Charity: That in fact they had not been Excommunicated by their Arch-Bishop, and that they suppos'd they had not been Excommunicated by the Pope, since he could not do it without hearing them first. That no one could say that they were Excommunicated, because they Communicated with their Bishop, who would not fail in his Duty towards his Prince, since therein that Prelate had done his Duty, and had greater Reason to fear the Curse which God had pronounc'd against those who obey'd not his Commandments, than that which some Popes have within a while invented against those who would not be Rebels to their Lawful Prince: That the Holy Fathers inform us that Kings ought not to be Excommunicated, or at least but very rarely: That according to Ancient Custom they stand to the Decisions of their Metropolitan and of their Provincial Synod, and they did not recognize those Legates à *Latere*, who ran from place to place to enrich themselves, and who reform'd neither Manners nor Discipline, but were the Cause of rising Churches and of the Wars: That they liv'd as Regular Clerks, according to the Rule of the Canon. Lastly, they inveigh'd against the Memory of *Gregory VII.* who was the first that stirr'd up the People against their Emperor, and was for extending the Spiritual Power of binding and unbinding even to Temporalities; which they prov'd to be contrary to the Maxims and Practice of the Popes his Predecessors.

The Eighth Letter of *Paschal* is directed to the Clergy and People of *Bamberg*, to whom he recommends *Orto* their Bishop Elect.

By the Ninth directed to *Henry King of England* he exhorts that Prince to renounce his Right of Investitures.

By the Tenth he advises *Didacus Bishop of Compostella*, to take care that his Clergy live regularly, to hinder forbidden Marriages, and not to suffer the *Monks* to live with the *Nuns*.

The Eleventh is the Bull of Canonization of *Peter Bishop of Anagnia*, by which he orders that his Feast should be celebrated on the third of *August*.

In the Twelfth directed to *Gebehard Bishop of Constance*, and to *Oderick Bishop of Passaw*, he determines that those who unwillingly converse with Excommunicated persons by necessity or in duty, are not liable to Excommunication.

By the thirteenth he cites the Laity and Clergy of *Augsburgh*, who accus'd their Bishop; and

By The fourteenth congratulates their being reconcil'd to him.

By the fifteenth he advises the Clergy and Laity of *Arles* to Elect another Arch-Bishop in the place of *Gibbeline*, who had been made Patriarch of *Jerusalem*.

In the sixteenth he congratulates *S. Anselm* for his being reconcil'd to the King of *England*, and grants him a Power of absolving those who had opposed the Decrees of the Holy See about the Investitures of Benefices granted by Laicks, or who had done Homage to the King for Ecclesiastical Preferments.

In the Seventeenth he advises *Gerard Arch-Bishop of York* to submit to the Arch-Bishop of *Canterbury*.

By the Eighteenth he writes to *Baldwin King of Jerusalem*, to subject all the Churches which shall be conquer'd by him to the Church of *Jerusalem* as their Metropolitan.

In the Nineteenth he grants this Privilege to *Gibeline Patriarch of Jerusalem*.

In the Twentieth, he declares to *Bernard Patriarch of Antioch*, that he did not thereby intend to prejudice his Rights.

In the Twenty first he orders *Urraca*, the Daughter of the King of *Castile*, to part from *Alphonso King of Arragon* her Kinsman in the third Degree.

The Twenty second is the Draught of a Bull which he had thought of making, according to the first agreement which he had made with the Emperor *Henry V.* whereby he enjoyns the Bishops and Abbots of *Germany* to abandon all the Fiefs and other Estates which they held of the Empire, upon Condition that the Emperor should make no pretension to the Estates which had not been bestow'd on the Church by the Emperor.

The Twenty third is written to *John Cardinal Bishop of Frescati*, to *Leo of Verceil*, and to other Cardinals, who were met at *Rome* to Cancel the Decree of Pope *Paschal*, whereby he had granted the Right of Investiture to the Emperor *Henry*.

In the Twenty fourth directed to *Guy Arch-Bishop of Vienna*, he himself cancels this Decree, and declares the Concession null and void.

In the Twenty fifth he advertises the Clergy of *Augsburgh*, that he had interdicted their Bishop five Years ago, upon the Complaints that had been prefer'd against him; and that since that Bishop never appear'd to clear himself of the Crimes laid to his Charge, he thought it not convenient to take off the Interdiction pronounc'd against him.

In the Twenty sixth, he refers this Affair to the Determination of *Arnulphus Arch-Bishop of Mentz*.

The Twenty seventh directed to the Chapter of *Augsburgh* does not at all agree with the two former: For he therein excuses the Bishop of *Augsburgh*, and refers his Affair to *Guy Bishop of Coire*; which has made *Baronius* suppose that it was surreptitious.

In the Twenty Ninth written to the Patriarch of *Antioch*, he renews the Declaration which he had formerly made; that by the Letter which he had written in favour of the Patriarch of *Jerusalem*, he did not pretend to prejudice the Rights of the Church of *Antioch*. He wrote the same thing to *Baldwin King of Jerusalem* by the Twenty Ninth.

In the Thirtieth he wrote word to *Henry King of England* that he would not meddle with the Rights and Privileges of the Church of *Canterbury*.

In the Thirty first directed to the same Prince he complains of their having turn'd *Turstin Arch-Bishop of York* out of his Church, without having observ'd any forms of Justice.

In the Thirty second written to *Pontius Abbot of Cluny*, he orders that in the Communion they should give the Bread and Wine apart, which was contrary to the Custom of *Cluny*, where sometimes they dip'd the Host in the Wine. However he excepts Infants and Infirm persons.

In the Thirty third he sent word to *Daimbert Arch-Bishop of Sens*, that he had Consecrated him who had been Elected Bishop of *Paris* without prejudicing the Rights of the Church of *Sens*.

By the Thirty fourth directed to *Lambert Bishop of Arras*, he confirms the Disunion which had been made by his Predecessor *Urban II.* of the Bishoprick of *Arras*, from that of *Cambray*; gives two Arch-Deaconries to the former, and orders it should enjoy all the Territories which depended on it formerly.

By the Thirty fifth he wrote word to the Bishops of the Provinces of *Rheims*, *Sens*, and *Tours*, that he had commission'd them with *Lambert Bishop of Arras*, to give King *Philip* Absolution, in case he would sincerely part with *Berrarda*. To this Letter is annex'd the Oath which that Prince and *Berrarda* took at *Paris* in the Year 1104. in the presence of those Bishops, to have nothing more to do with each other.

In the Thirty sixth he Commissions *Daimbert Arch-Bishop of Sens* to try the Difference which was between the Abbot of *Vezelay* and the Abbot of *Flavigny*.

The Thirty seventh is the Bull of the Legation of *Gerard Bishop of Angoulême*, in the Provinces of *Bourges*, *Bordeaux*, *Auché*, *Tours* and *Bretagne*.

In the Thirty eighth directed to *Norigand* Bishop of *Autun*, he confirms his Election, and orders that he shall freely enjoy all the Revenues of his Church.

The next written to *Stephen* Bishop of *Autun* contains some thing like the former.

The Six next Letters are directed to *Saint Anselm* Arch-Bishop of *Canterbury*. In the forty second he answers to several questions which that Arch-Bishop had proposed, especially about the Investitures of Churches, and he therein determines that a Bishop may receive Ecclesiastical Revenues from the hands of Laicks, who bestow them on the Church, provided it were within his own Diocess, but that he ought not to receive those which are in another Diocess, and that Abbots ought not to receive them but from the hands of Bishops: That one might not receive a Church from the King, as a Recompence of those Ecclesiastical Revenues which he had seiz'd upon: That an Ecclesiastick ought not to pay Homage to a Lay Prince: That the Sons of Priests may be admitted into Holy Orders: That it was better in case of extremity one should receive the *Viaticum* from the hands of a Married Priest, rather than not receive it at all.

In the forty sixth, he wrote word to the Clergy of *Terrouane*, that they ought not to suffer any Marry'd Clergy amongst them.

The forty seventh is a Privilege granted to the Monastery of *St. Sophia* near *Benevento*.

The forty eighth directed to *Richard* Arch-Bishop of *Narbonne*, is a confirmation of the Revenues and Privileges appertaining to that Arch-Bishoprick, with Prohibitions against making any attempts on them.

In the forty ninth he prohibits two Abbots from admitting into Communion two persons Excommunicated by the Arch-Bishop of *Narbonne*.

In the fiftieth directed to *Rbotard* Arch-Bishop of *Mentz*, he wrote against the Investitures of Churches, which Princes made with the Pastoral Rod and Ring. He therein renews the Decree of the Council of *Placenza* under *Urban II.* against the Clerks Ordain'd during the Schism, and refers to a Council to determine how they ought to proceed against Excommunicate and Schismatical persons who had procur'd themselves to be Ordain'd Bishops.

The fifty first is a Privilege granted to the Abbey of *Vezelay*.

The five next Letters are written in favour of that Abbey.

The fifty seventh and eighth confirm the re-establishment of the Bishop of *Arras*.

In the two next he nominates Umpires to decide the difference between the Clergy of *Arras* and the Monks of *St. Vaast*.

The next Letters to the seventy sixth are particularly in favour of the Abbey of *Cluny*. He grants that Abbot a Power of wearing the Mitre and the Crozier, and the Pontifical Habits: but forbids him to cause the Holy Chrism to be Consecrated in his Abbey.

In the seventy sixth he commends *Orbo* Bishop of *Bamberg*, for not accepting of that Bishoprick from the hands of the Emperor.

In the seventy seventh, he recommends to the Clergy of *Paris*, *Gualon* their Bishop, and exhorts them to joyn with him in the recovery and preservation of the Revenues of their Church. He therein prohibits the Great Prebendaries from exacting Homage from the Demi-Prebendaries.

The four next are directed to *Guy* Arch-Bishop of *Vienna*, Legate of the Holy See: In the first he confirms to him his Privileges: In the second and third he orders him to determine the difference which was between the Canons of *Besancon* and those of *St. Stephen* in the same City: And in the last he confirms what that Arch-Bishop had done in the Council of *Vienna*. The Contest between the Canons of *St. John* and *St. Stephen* of *Besancon* was about the Right of the Cathedral. The Pope had refer'd the Determination thereof to *William* the Predecessor of *Guy*; afterwards the Cause was heard at *Rome*: The Pope there order'd that in case the Canons of *St. Stephen* could prove that they had been in quiet possession of the right of the Cathedral for thirty years past, they should enjoy it without any more dispute. It was upon this and several other differences that their Cause was refer'd to the Arch-Bishop of *Besancon*, who having call'd a Council at *Tornus*, in the Year 1115. found that the Canons of *St. Stephen* produc'd very sorry Witneses to prove their Possession, and thereupon adjudg'd the Right to the Chapter of *St. John*. Pope *Paschal* was not satisfied with this Sentence, as appears by his third Letter written to *Guy*; but *Calixtus II.* confirm'd the Judgment of the Council of *Tornus*. But this did not put an end to the Dispute, till Cardinal *Hugh* united those two Churches by a Treaty concluded between them, *An. Dom. 1253.*

In the eighty fourth, he confirms the Limits granted to the Citadel of *Velitra* by *Gregory VII.*

In the eighty fifth, he wrote word to *William* Arch-Bishop of *Melphi*, that he put down the Bishoprick established in the Burrough of *Lavella*, and confirms the Privileges of the Church of *Melphi*.

In the eighty sixth directed to *Guy* Bishop of *Pavia*, he confirm'd the Rights and Privileges of the Church of *Pavia*.

Most of the following Letters are confirmations of Privileges.

The ninety sixth, ninety seventh, ninety ninth, the hundredth, hundredth and first and second are written to *Henry* King of *England*, and to *St. Anselm* about Investitures, and about the Prohibition made against admitting the Sons of Priests into Orders.

The next Letters are likewise directed to the same Persons, and have regard to the Affairs of *England*; such as the Institution of the Bishoprick of *Ely*, and the Translation of *Radulphus* from the Bishoprick of *Rocheſter* to the Arch-Bishoprick of *Canterbury*. In the ninety eighth directed to *Osborn* Bishop of *Exon*, he determines that he ought to allow the Monks to have a Church-yard within their Monastery to Bury their Dead.

These Letters are followed by several fragments of other Letters Attributed to this Pope, in the Collection of *Gratian*, several of which are against the Laicks who were for conferring the Investiture of Churches,

Churches, or seiz'd on their Revenues; others about Tenths; some whereby the Monks were prohibited from claiming the Rights which belong'd to Bishops, or from exempting themselves from their Jurisdiction; and others against Marriages between Relations.

Pope *Gelasius II.* being but a short time on the Chair, wrote but a very few Letters.

In the first directed to all the Prelates of the Kingdom of *France*, he gives them to understand that the Emperor being unexpectedly come to *Rome* had drove him thence, and that afterwards he threatned to do him all the mischief he could, if he would not grant him what he desir'd. That he had return'd this Answer to him, that he was ready to determine the difference which was between the Church and the Empire, at *Milan* or at *Cremona*, about *St. Luke's-day*, by those whom God had appointed to be Judges in the Church: That notwithstanding this proposal, he had set on the Chair *Maurice* Arch-Bishop of *Brague*, Excommunicated by his Predecessor Pope *Paschal*: That thanks be to God the Emperor had not been favour'd by any of the *Romans* in this his proceeding; but only by those of the Faction of *Guibert*. He exhorts the Prelates of that Kingdom to find out ways of vindicating the Honour of the Church.

The Letters
of Gelasius
II.

The second directed to *Bernard of Toledo*, is upon the same Subject.

In the third he exhorts the Clergy and Laity of *Rome* to have no Correspondence with *Maurice* the Intruder, who was both Perjur'd and Excommunicated.

In the fourth, he Congratulates *Gautier* Arch-Bishop of *Ravenna*, his being advanc'd to that Arch-Bishoprick, and the re-union which he had procur'd between that Church and the Holy See; in pursuance whereof, he restores to the Arch-Bishoprick of *Ravenna* all the Bishopricks of *Emilia*, which had been taken away from it during the Schism, and granted him the Pall.

In the fifth he recommends to the Christians who were at the Siege of *Saragossa* to receive him whom he had Consecrated Arch-Bishop of that City, and grants Indulgences to all who should Die in that Expedition.

The sixth and seventh are Privileges granted to the Abbey of *Cluny*.

Calixtus II. wrote more Letters.

By the first he informs *Adalbert* Arch-Bishop of *Mentz* of his Election to the Popedom.

The second is a confirmation of the Constitutions of the Order of *Cisterciens*.

The third is a Confirmation of the Privileges, Rights, and Revenues of the Church of *Vienna*.

The fourth is written to the Bishops of *France*, about the taking of *Maurice Burdin*.

The fifth is a Congratulatory Letter to the Emperor *Henry V.* upon the Conclusion of the Treaty which he had made with the Holy See about Investitures.

By the sixth he confirms the Privileges of the Church of *Brague*.

By the seventh and eighth those of the Church of *Bamberg*.

By the ninth and tenth those of the Abbey of *Vendome*.

In the eleventh, he refers to the Bishop of *Langres* a difference which was between the Monastery of *St. Peter the Lively* of *Sens*, and the Abbots of *Molesm*, and of *St. Remy* of *Rheims*.

The next are written in favour of the Chapter of *St. John* of *Besançon*, to whom he adjudg'd the Right of the Cathedral.

The four next are Privileges granted to the Abbey of *Tornus*.

The twenty first and second are other Privileges granted to the Abbey of *Cluny*.

The twenty third is a Letter of Compliment to King *Lewis* the *Gross*, to whom he recommends his Legat.

The twenty fourth is directed to *Gerbert* Bishop of *Paris*: He therein orders that all the Churches and Abbeys of his Diocese shall be subject to him, and that the Canon of his Church who had been made a Bishop, shall no longer hold his Prebend.

In the twenty fifth, he permits a certain Lord of *Germany* to found a Monastery; upon Condition, that the Revenues which he bestow'd should be under the Protection of the Holy See, to which that Monastery should give every fourth Year an *Albe* and some white Vestments; and that neither he nor his Successors should have any thing to do with what related to the Monastery.

In the twenty sixth and seventh, he approves the Institution of the Regular Canons in the Churches of *Benriad* and *Berchgetesgaden*.

By the twenty eighth, he Establishes *Gerard* Bishop of *Angoulême*, his Legat in the Provinces of *Bourges*, *Bordeaux*, *Auche*, *Tours*, and *Bretagne*.

In the twenty ninth directed to the Bishops of *Orleans* and *Paris*, he confirms the Prohibitions made by his Legat against Celebrating Divine Service, where-ever *William* the Son of Count *Robert*, who had Marry'd the Daughter of the Count *Angers* his Kinsman, should be.

In the thirtieth directed to *Pontius* Abbot of *Aniana*, he adjudg'd to that Abbot a Priory, which was Contested between him and the Arch-Bishop of *Arles*; and the Monks of the Abbey of *la Chaise-Dieu*.

In the thirty first and second, he order'd that those who pillag'd the Revenues of the Village of *Mongodin*, belonging to the Chapter of *Masçon*, shall be Excommunicated.

In the four next, he confirms the Primacy of the Arch-Bishoprick of *Toledo*.

To these Letters is annex'd a Letter of *Lewis* the *Gross*, directed to that Pope, as an Answer to that which he had sent into *France* upon the taking of *Burdin*; wherein, after he had declar'd to him the Joy he conceiv'd at this Success, he returns him thanks for having superseded for a while the Sentence pass'd against the Arch-Bishop of *Sens*, in favour of the Arch-Bishop of *Lions*, and desires he would be pleas'd wholly to revoke it, observing to him that he had laid this business very much to heart; and would expose himself and his Kingdom to the utmost dangers, rather than put up such an Affront. He puts his Holiness in mind of the great services which the Kings of *France* had always done to the

Holy

Holy See, and of those which in a particular manner he had done for him by being present at the Council of *Rheims*, wherein he had more regard to the Honour of the Holy See than to his own Interest. He conjur'd him as an acknowledgment of those good turns, that he would be pleas'd to preserve the Church of *Sens* in its Ancient Liberry, which could not be taken away from it by a Privilege granted by Stealth, and without his knowledge, to the Arch-Bishop of *Lions*.

The four Sermons upon St. *James* attributed to *Calixtus II.* Publish'd by *Mariana*, and inserted in the *Bibliotheca Patrum*, are supposititious pieces, and unworthy of that Pope.

C H A P. III.

The History and Letters of the Popes, Honorius II. Innocent II. Celestine II. Lucius II. and Eugenius III.

Honorius II. **P** O P E *Calixtus* being Dead, *Leo Franchipani* forbid the Cardinals to proceed to a New Election till three days after, under pretence, that they might have time sufficient to deliberate on the Choice they were to make, and to consult the Canons, relating to Elections thereupon. *Franchipani's* design was to get *Lambert* Bishop of *Ostia* Elected; the People were for the Cardinal of *St. Stephen*, whom *Franchipani* seem'd also to favour: But, the Cardinals casting an eye upon *Thibaud*, Priest and Cardinal of *St. Anastasius*, gave their Votes for him, and would have Proclaim'd him Pope under the Name of *Celestine II.* When in the mean time *Leo Franchipani*, observing the People were against this Election, propos'd to them the aforesaid *Lambert*; who was soon after Proclaim'd by the common suffrage of the Clergy and People, was Clothed in his Pontifical Habit, and Nam'd *Honorius II.* Nevertheless, the better to gain the Cardinal's Approbation, in few days after he threw off his Papal Ornaments in their presence; which won so extremely upon them, that they were soon brought to acknowledge him and confirm his Election. He Govern'd Peaceably and Prudently the Holy See for five Years and two Months. In the Year 1125, he Excommunicated *Frederic* and *Conrade*, Nephews to the Emperor *Henry V.* who would have seiz'd upon the Empire, and who made War upon *Lotharius*. In 1127 he declar'd War himself against *Roger Count of Sicily*, who pretended to have a right to the Dutchies of *Calabria* and *Apulia* Independant from the Pope. The Year after he Excommunicated this Prince, and Dy'd the 14th of *February*, in the Year 1130.

Innocent II. After the Death of *Honorius II.* the Cardinals that were then present, on the same day Elected *Gregory* Cardinal of *St. Angelo*, who was then Nam'd *Innocent II.* At the same time Cardinal *Peter* of *Leon*, formerly a Monk of the Abbey of *Cluny*, caus'd himself to be Elected, under the Name of *Anacletus*, by another Faction of Cardinals. The Party of Cardinal *Peter* was by much the stronger, which oblig'd those that were for *Innocent* to retire to strong Holds, and afterwards to fly with that Pope to the City of *Pisa*. This occasion'd *Innocent* to come into *France*, where an Assembly of Prelates was held on his account at *Etampes*, in the Year 1130. to which *St. Bernard* was sent. He spoke very notably in favour of *Innocent*, and his Opinion was follow'd by the whole Council. This Pope being thus acknowledg'd by *France* went immediately thither, and was splendidly receiv'd at *Orleans* by King *Lewis the Gros*, and several Bishops that came to wait on that Prince. From thence he set forwards to *Chartres*, where *Henry I.* King of *England* acknowledg'd him likewise. He had not long after the Approbation and Consent of the Emperor *Lotharius*, whom he went to meet at *Liege* in the beginning of the following Year. This Prince receiv'd him very honourably, but however he would needs make use of this occasion to get the Investitures restor'd. This very much surpriz'd the *Romans*, and *St. Bernard* labour'd all he could to dissuade the Emperor from insisting on such a Demand.

At the breaking up of this Conference, the Pope held a Council at *Rheims*, at which he Crown'd King *Lewis* the Younger, in the Room of his Brother *Philip*, then lately dead. After this Council was over he made some short stay at *Auxerre* and thence return'd into *Italy*, having first comply'd with *Lotharius*, who thereupon promis'd to march to *Rome* and Re-Establish him in the Papal Chair. Upon this *Lotharius* kept punctually to his word; came to *Rome*; put *Innocent* in possession of the Palace of *Lateran*, and in recompence was Crown'd Emperor by this Pope in the Year 1133. But, notwithstanding, all this; *Peter* of *Leon* and his Party, being become Masters of all the Strong Holds in and about *Rome*, and *Lotharius* likewise being Oblig'd to Return home, *Innocent* was constrain'd to retire a Second time to *Pisa*, where he call'd a Council in the Year 1134. The Church of *Milan* soon came under the Obedience of *Innocent II.* thro' the perswasion of *St. Bernard* and the Legates which this Pope had sent thither. But the Province of *Guienne* declar'd for *Peter* of *Leon* thro' the Subtily of *Gerard* Bishop of *Angoulesme*, who had perswaded *William* Duke of this Province that this was the Rightful Pope, and who for recompence was made Legate in conjunction with *Giles* Cardinal Bishop of *Frescati*: These condemn'd *William* Bishop of *Poitiers*, caus'd him to be driven out of his Diocess and placed another in his Room. They likewise dispossels'd the Bishop of *Limoges* and instated *Ranulphus* of *Duras* in his See. Hereupon *St. Bernard* and *Geoffrey* Bishop of *Chartres*, went to *Guienne* and conferring with the Duke at *Pontigni*, easily inclin'd him to own *Innocent* for Pope, But whereas he would by no means consent to the Re-establishment of the Bishops that had been suspended, *St. Bernard* to surmount his Obstinacy, took the blessed Sacrament and carrying it to the Place where the Duke was, conjur'd him in the Name of *Jesus*, and with such terrible words that the frightened Duke fell flat upon the Ground and was forc'd to be reconcil'd to the Bishop of *Poitiers*.

The

The Bishop of *Angoulême*, who had also possess'd himself of the Arch-Bishoprick of *Bordeaux*, dy'd some small time after, whereby the Schism was entirely suppress'd in *Guienne*. Roger Duke of *Sicily* was now the only Prince that continu'd in the Interest of *Peter* of *Leon*, and this by reason that he had receiv'd the Title of King from him, and moreover was in possession of that part of the Patrimony of *St. Peter* which lay in the Province of *Benevento* which he had no mind to restore to the Holy See. Yet Duke *Ranulphus* having defeated him in a signal Battle, prevented his attempting any thing against Pope *Innocent*. *Peter* of *Leon* dy'd in the Year 1138. A little while after his death, those of his Party plac'd in his stead the Cardinal *Gregory* to whom they gave the name of *Victor*, but this Person finding his side too weak to hold out against *Innocent*, came and publicly surrender'd his Pretensions to him in the Year 1139. Afterwards *Innocent* held a Council at *Lateran*, in which the Favourers of *Peter* of *Leon* were solemnly condemn'd, and the Ordinations made by this Pope declar'd Null and Void. Some time after *Innocent* was taken by Duke *Roger* which occasion'd the Agreement afterwards made between them. This Pope dy'd the 24 of September in the Year 1143. The same day *Guy* a Priest and Cardinal of *St. Mark* was chosen Pope by the Cardinals, and proclaim'd under the name of *Celestine II*. He had no Competitors in his Election, but his Pontificate was of no long continuance, for *Celestine* he dy'd 5 Months and a few days after, on the Eighth of March in the Year 1144. He was suc-
ceeded by *Gerard* Cardinal of the Holy-Cross, who took the name of *Lucius II*, whose Pontificate was very much molested by the War with Roger Duke of *Sicily*, with whom nevertheless he at length made a Truce, and by the Revolt of some *Italians* who had a mind to Assert the Authority of their Senators that were Assembled in the Capitol. This Pope dy'd of Grief as some will have it, but as others say, he was kill'd by the fall of a Stone about the End of the first Year of his Pontificate, the 26th of February in the Year 1145.

Bernard, Native of *Pisa*, Abbot of *St. Anastasius* and Disciple of *St. Bernard* was chosen in his place by the Cardinals under the Name of *Eugenius III*. This Pope the People would have Oblig'd before his Consecration to have confirm'd the Sovereignty of the Senators, to avoid doing which he retir'd to the Monastery of *Forfu* where he was proclaim'd and Consecrated Pope. Some time after his Consecration he retir'd to *Rome*, where he liv'd for a while in a strong hold; but at length, not thinking himself in sufficient Security, he retir'd to *Viterbe*. He was no sooner gone but *Jordanes*, who had taken upon him the Quality of a *Patrician*, made himself master of *Rome*, Pillag'd all the Cardinals and Great Mens House that would not submit to his Government, Built divers Citadels in the City, and also made one of the Church of *St. Peter*. Against him, *Eugenius* pronounc'd the severest Anathemas and by the Assistance of the Militia of *Tivoli* forc'd the *Italians* to make Peace, to abolish the Dignity of *Patricius*, and to receive a *Præfekt* and Senators which he should depute to govern them in his Absence. This Agreement being Concluded, he return'd to *Rome*, and kept the Feast of *Christmas* there; but the *Romans* being unmindful of the Articles of the Peace, and given to Rebel, *Eugenius* was forc'd to get away secretly to *Tivoli*, whence he retir'd to *Pisa* and from thence into *France* in the Year 1147. He was there kindly receiv'd by King *Lewis* and had several Councils in favour of the *Croissade*, and continu'd above a Year in that Country. He return'd into *Italy* towards the End of the Year 1148. where after having undergone divers fatigues of War, he at length became Master of the Church of *St. Peter* in the Year 1150. He dy'd at *Tivoli* the Ninth of July in the Year 1153. His Body was carry'd to *Rome* and Interr'd in *St. Peter's* Church.

The Letters of these Popes contain nothing very remarkable.

Honorius II. has writ but very few.

His first was upon occasion of the Death of *Pontius* a Monk of *Cluny* who dy'd out of his Abbey. He gives *Peter* the Venerable Abbot of *Cluny*, to Understand that he had bury'd him in holy Ground out of respect to that Abbey whereof he had formerly been Monk.

The Second and Third are writ concerning the *Pall* which he Grants to *William* Elected Arch-Bishop of *Tyr* and Consecrated by the Patriarch of *Jerusalem*.

In the Fourth he recommends to the King of *Denmark* the Legat which he had sent into his Kingdom.

By the Fifth he receives *Henry*, Son of *Lewis VI*. of *France* being design'd for the Church, under the Protection of the Holy See.

In the Sixth, directed to the Clergy of *Tours*, he confirms the Excommunication pronounc'd by his Legat against *Fulcus* Earl of *Angers*, by reason that he did not break the Marriage between his Daughter and *William* Son of Lord *Robert*.

The Seventh is a Confirmation of the Privileges granted the Abbey of *Cluny* by his Predecessors.

The Three following relate to the Legateship of Cardinal *John de Creme* into *England*.

The Last is Address'd to the Bishops of the Province of *Tours* to exhort them to Observe the Decrees of the Council of *Nantes*.

The Letters of Innocent II are very many.

IN the First he confirms the Judgment of the Council of *Jouare* against the Associates of *Thomas* Prior of *St. Vitor* as likewise against those of *Archembaud* Sub-Dean of *Orleans*, adding several Punishments which were before Omitted.

By the Second he gives all the Lands, which the Princess *Matilda* enjoy'd in *Italy*; and which she had left to the Holy See, to the Emperor *Lotharius* and *Henry* Duke of *Bavaria* his Son in Law, on Condition that they swear Fealty and do Homage to the Church of *Rome*; and moreover to pay yearly a Hundred Pound in Gold;

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The Third is a Confirmation of the Immunities and Revenues belonging to the Church of *Pistoia* in *Tuscany*, Address'd to the Bishop of that City.

The Five Letters following are written to the Patriarch of *Jerusalem* and *Antioch*, and the other Bishops of the East for Conservation of the Dignity and Rights of *Fulcus* Arch-Bishop Tyr.

In the Ninth he confirms the Grant made by Pope *Honorius II.* to *Roger*, of the Kingdom of *Sicily*, Dutchy of *Apulia* and Principality of *Capua* together with the Title of King.

The Next following contain the Condemnation of *Peter Abailard* and *Arnold de Bresse*.

The Twelfth is a Privilege granted to the Abby of *St. Memme*.

In the Three Next he confirms the Power of the Arch-Bishop of *Hambourg* over the Bishopricks of *Denmark*, *Sueden*, and *Normay*.

In the Sixteenth he Admonishes *Hugh* Arch-Bishop of *Roan* to comply with the King of *England* his Master, and to permit the Abbots of *Normandy* to pay Fealty and Homage to him.

In the Seventeenth, he acquaints King *Lewis* that he is Arriv'd in perfect Health at *Cluny*.

By the Eighteenth he commands *Geofrey* Bishop of *Chartres*, and *Stephen* Bishop of *Paris*, to restore to *Archembaud* Sub-Dean of *Orleans* and his fraternity, the Benefices and Goods that had been taken from them.

In the Nineteenth, he orders the same Bishop of *Paris* to take off the suspension which he had awarded against the Church of *St. Genieveve*.

The Four next relate to the Abbey of *Vezelay*, to which he orders an Abbot, and whose Privileges he confirms.

In the Twentyfourth, he commands *Aloisius* Abbot of *Anchin* to take care of the Church of *Arras*, of which he was Elected Bishop.

In the Twenty fifth, he confirms the Rights and Privileges of the Bishop of *Bamberg*.

In the Twenty sixth, he receives *Hugh* Arch-Deacon of *Arras*, under protection of the See of *Rome*.

The Fourteen Letters which follow, concern the Privileges and Revenues of the Abbey of *Cluny*: and in the fifteenth, he recommends himself to the Prayers of this Monastery.

The Forty second is a piece of a Letter wrote to *Orto* Bishop of *Lucca*, concerning those Witnesses who are related to either Party.

In the Forty third, he acquaints *Guigue* Prior of the Great Charter-House, that he has Canoniz'd *Hugh* Bishop of *Grenoble*, and farther Commands him to write what he knows of his Life or Miracles.

There are also five more Letters which belong to *Innocent II.* and relate to the Affairs of *Germany*, and two concerning the Church of *Angers*. The first are at the end of the 10th Tome of the Councils, and the two last in the 2d Tome of the Miscellanies of *Monfieur de Baluze*.

We have but three Letters of Celestine II.

The Letters
of Cele-
stine II.

IN the First he acquaints *Peter*, the Venerable Abbot of *Cluny*, with his Accession to the Pontificate.

In the Second, he confirms the Donation of the Church of *St. Vincent*, to the Order of *Cluny*, by the Bishop of *Salamanca*.

In the Last, he orders the Arch-Bishop of *Toledo* to restore to the Bishop of *Orense* some Parishes which the late Bishop of *Astorga* had seiz'd upon.

The Letters of Pope Lucius II. are about Ten.

The Letters
of Lucius
II.

BY the First he gives *Peter* of *Cluny* to understand that he has made a Truce with *Roger* King of *Sicily*.

By the Second he demands aid of King *Conrade* against the *Italians*, who were revolted, and who had chosen *Jordanes* for a *Patrician*.

In the Third and Fourth, he confirms the Primacy of the Church of *Toledo* over all the Churches of *Spain*.

The Fifth contains a Privilege granted to the Abbey of *Cluny*.

In the Sixth he submits the Monastery of *St. Sabas* to the Abbey of *Cluny*.

By the Seventh, he Commands the Abbot of *St. Germain's* of *Auxerre* to discharge the Servants of the Abbot of *Vezelay*, who were Bail for him, and he moreover removes the Suit before *Godfrey* Bishop of *Langres*.

In the Eighth, he confirms the Judgment given by Pope *Paschal* against those that had kill'd *Artaud* Abbot of *Vezelay*, and forbids their being receiv'd any more into any Monastery.

By the Ninth he orders the Count of *Nevers* to restore to the Abbey of *Vezelay* whatever he had taken from it.

And by the Tenth, he enjoyns *St. Bernard* to warn the said Count from exacting any thing from the aforesaid Abbey.

The Letters of Eugenius III. are in a far greater number.

Eugenius
III.

THE First Address'd to *Lewis* King of *France*, is an exhortation to the *Croisade*, to encourage the re-taking the City of *Edesse*, with all others that had been Conquer'd, and in a word, to defend the Holy-Land from Invasion. He therein confirms all the Privileges granted to the Knights of the *Cross*.

Cross by his Predecessor Urban, and moreover puts their Wives, Children and Estates under protection of the Churches and Bishops; then he prohibits any Process being issu'd out in prejudice of the said Knights till they were either Dead or return'd from their Voyage. Next, his Will is, that they be paid Interest for the Money they had, Permits them to Mortgage their Estates to the Churches without equity of Redemption; warns them not to be at a needless charge about unprofitable Equipage, but to lay the most part out in Arms, Horses and other Instruments of War. And lastly, he grants them Remission and Absolution of all their Sins, which they shall have Confessed with an humble and contrite Heart.

By the Second directed to Thibaud, Arch-Bishop of Canterbury, he Commands and Provides that the Bishop of St. David's shall be subject to the See of Canterbury, and likewise requires the two said Bishops's Attendance at Rome the Year following, on St. Luke's day, that he may Judge farther of the matter.

The Third is Addressed to Hildegarda Abbess of Mont St. Rupert, commending her Spirit of Prophecy, and advising her to preserve by her humility God's Grace granted to her, and moreover, always to make use of Prudence in the unfolding of those Mysteries which God had reveal'd to her.

The Fourth and Fifth are against some Ecclesiasticks of Rome, who follow'd the Doctrine of Arnaud de Bresse.

By the Sixth he comforts King Conrade on his ill success in his Expedition to the East.

The Seventh comprehends the Ceremonies of the Canonization of the Emperor Henry II.

The Eighth is an answer to the Bishops of Germany, wherein he signifies his dislike of the intended Translation of Guicman Bishop of Naumbourg to the Arch-Bishoprick of Magdebourg.

The Ninth contains a grant of the fourth part of all the Offerings made in the Church of St. Peter, to the Canons of that Church. This is signed by the Pope and several Cardinals.

The Tenth is another Act to confirm the Rights and Privileges of the Church of Colen. This is likewise Signed by divers Cardinals.

The Eleventh is a Consolatory Epistle written to Sugerus Abbot of St. Denys upon the Death of his Nephew.

In the Twelfth written to the same Abbot, he Demands the Names of those French Bishops who had refus'd to assist him in the defence of the Kingdom, and likewise thanks him for his kind offer of the place which he desir'd to hold a Council in. He therein also speaks of the Excommunication of the Duke of Lorrain, and of a favour which this Abbot had request'd of him for a certain Church.

The Thirteenth is likewise written to Sugerus: He therein exhorts him to place the Monks of St. Martin in the Fields, in the Church of St. Genevieve; and accordingly gives the Canons of the said Church notice thereof in the Letter following. But however, having afterwards alter'd his mind, he orders in the Fifteenth the Regular Canons to be receiv'd in stead of the Monks, which was speedily obey'd by Sugerus, as he gives his Holiness to understand, and which the Pope approves of by the Sixteenth, Eighteenth, Nineteenth, and Twentieth Letters, all written to Sugerus.

The Seventeenth is writ to the same, relating to him that had been chosen Bishop of Arras, notwithstanding an Appeal made to the Holy See.

In the Twenty first, he gives this Abbot to understand that Lewis King of France is return'd from the Holy-Land, and Arriv'd in Sicily.

In the Twenty Second, he exhorts the said Abbot to govern the Kingdom of France with Fidelity during the King's Absence. And moreover, acquaints him that he has written a Letter to the Arch-Bishops, and Bishops of that Kingdom, by which, he Commands them to Excommunicate all those that disturb the publick Tranquility, and likewise Commands the said Abbot to convene the Prelates of the Kingdom to provide whatever shall be necessary for the good of the State.

The Twenty third is the same mention'd before, written to the Arch-Bishops and Bishops of France.

The Twenty fourth relates to a particular Affair of two Priests of Meaux accus'd by Gesslin whose cause he refers to Sugerus.

By the Twenty fifth, Twenty sixth, and Thirtieth, he also refers to Sugerus the Judgment pronounc'd against a Priest of the Diocess of Sens who had been depriv'd of his Benefice by the Arch-Deacon for having refus'd to give him such Sums as he demand'd.

By the Twenty seventh, he also refers to the said Abbot the difference between Fosselin Canon of Meaux and another Ecclesiastick.

By the Twenty eighth, he exhorts the same Abbots to redeem the Treasure of St. Genevieve which had been pawn'd.

In the Twenty ninth, he speaks to him concerning the Croisade of King Lewis.

In the Thirty first, he desires him to relieve the Church of St. Medard of Soissons, from which Count of Soissons demand'd a great Sum.

In the Thirty second, he thanks him for his Care of the Churches of the East, and moreover recommends to him the re-establishment of Religion in the Church of Campiegn.

The Thirty third is Address'd to Stephen King of England, whom he desires not to use the Bishop of London ill, though he had refus'd to take the Oath of Fidelity to him. He recommends the same matter to Maud Queen of England by the Thirty fourth Letter.

The following Letters to the Sixtieth, concern the differences which Pontius Abbot of Vezelay had with Count Nevers, and the Bishop of Autun, concerning the Immunities and Privileges of his Abbey. Eugenius III. takes this Abbot's part very strongly, and writes in favour of him, to several Princes and Bishops.

The Sixty first is written to *Eberhard* Bishop of *Bamberg*, whom he Commands to retain the Regular Canons Establish'd in the Church of *Hildesheim* by *Gebehard* Bishop of *Eichstat*, and to drive out the Secular Canons which the Arch-Bishop of *Mayence* had introduc'd there. He writes about this matter to the said Arch-Bishop in the following Letter.

The Sixty third is the Title of the Re-Establishment of the Bishoprick of *Tournay* written to the Clergy and People of that City, by which he gives them to understand that he has ordain'd for their Bishop, *Anselm* Abbot of *St. Vincent of Laon*, enjoining them to receive him, and consequently promises to dispense with their Oath of Fidelity which they should have taken to the Bishop of *Noyons*. By the following Letter he acquaints *Lewis VII.* King of *France* with the Re-Establishing of this Bishoprick and recommends to him the Person that he had Ordain'd Bishop of *Tournay*.

The Three following Letters are written to *Moses* Arch-Bishop of *Ravenna* concerning him that had been Elected Bishop of *Placenza*, and who ought to have been Consecrated by this Arch-Bishop his Metropolitan.

In the Sixty eighth he severely reprimands *Samson* Arch-Bishop of *Rheims* for having Crown'd the King of *France* in the City of *Bourges* to the Prejudice of the Arch-Bishop of that City, whereupon he Orders him to restore to the Church of *Bourges* the Offerings and Gifts which he had receiv'd upon that Occasion, Interdicts him the *Pallium*, and moreover Cites him to *Rome* together with the other Bishops who had Assisted at that Coronation.

The Sixty ninth contains his Grant and Confirmation of the Arch-Bishop of *Bourges* his Primacy over the Provinces of *Bourges* and *Bourdeaux*.

By the following Letter he commands the Bishop of *Saintes* to permit a new Church to be Built at *Rochelelle*.

The Seventy first is a Confirmation of the Constitutions and Privileges and of the Order of White Friars.

The Seventy Second with the following till you come to the 83 and last, are Address'd to the Bishops of *Spain* Relating to the Primacy of *Toledo*.

There are also three Letters of *Eugenius III.* wherein he commands the Abbots of *St. Pont*, and *de Grace* to present to the Arch-Bishop of *Narbonne* the Priests which they have a mind to place in Curacies belonging to them, to the End that they might receive their Orders from him and pay him accordingly their First Fruits and Oblations.

Monfieur Baluze in his II Tome of Miscellanies, has given us a Letter of this Pope's written to the Bishops of *Reggio* and *Foro-Julio*, whereby he forbids the said Bishops to exact any thing from the Church of *Baryole*, since it was under protection of the Holy Sec. He also Excommunicates the Bishops of these Diocesses for having Interr'd Excommunicated persons in Consecrated Ground.

There is also a Privilege in favour of the Bishops of the Province of *Bourges*, whereby *Eugenius* confirm'd the Liberty granted them by the Kings of *France*, and which had been approv'd by the Popes, *Innocent* and *Lucius*, which was that they might be Elected without being Oblig'd to do Fealty or Homage to the Papal-Chair.

The Letters of Anacletus II. the Anti-Pope.

To the Letters of these Popes we may here Add those of *Anacletus II.* the Anti-Pope, which have been lately publish'd by *Christianus Lupus*, at the End of his Collection of Letters printed at *Louvain* in the Year 1682. They are in all 38, whereof the most considerable have been written about his Election, which he maintains to have perform'd according to Custom; and with the Unanimous Consent of the Clergy of *Rome*. He there Accuses *Aimeric* Chancellor of the Church of *Rome* to have been the Cause of his Adversaries being Elected, and of the Troubles which Ensue'd. These Letters are writ in a good stile, and with some sort of Elegance and Force.

CHAP. IV.

The Life of St. Bernard together with his Works.

The Life of Bernard.

Saint Bernard was Born in the Year 1091. at *Fontaine* a Village of *Burgundy* whereof his Father, call'd *Feschelin*, was Lord. His Mother, nam'd *Alethe* Daughter to Count *Montbart*, had 7 Children, six Boys and one Girl, all which she Educated very discreetly and piously. *St. Bernard* was very much inclin'd to Virtue from his Infancy, and took betimes a resolution to retire from the World. He also engag'd all his Brothers and several Friends in the same Resolutions, who after they had liv'd for some time retir'd in their own houses, in the year 1113. met together and went to *Cisteaux*, there to enter into a Monastical Life. This Monastery is Situated in the Diocess of *Chalons* about Five Leagues from *Dijon*. It had been Built about 15 Years before, in 1098. by *Robert* Abbot of *Molefine* who retreated thither with about one and Twenty Monks, who all embrac'd an Austere and Rigid Life. But in the Year following *Robert* being Oblig'd by the Pope's Order to return to *Molefine*, *Alberick* Prior of *Cisteaux*, was made Abbot who dying in 1109. *Steven Hardingue* became the Third Abbot. He Govern'd this Monastery, reduc'd to a small Number of Monks by reason of the Austere of their Lives, when *St. Bernard* and 30 of his Companions came into it. This extremely augmented the Zeal of this Order which then began to encrease; for the first year after the Abby of *la Trête*, first Daughter of *Cisteaux*, was founded near *la Grone* in the Diocess of *Chalons*. The year following there was another Establish'd at *Pontigni* four Leagues from *Auxerre*, and in the year

year 1115. those of *Clairvaux* and *Morimond* were founded in the Diocess of *Langres*. Abbot *Stephen* sent *St. Bernard* and his Brothers to that of *Clairvaux*. He chose, although he was very Young, to govern this Monastery. He was Consecrated Abbot by *William de Champeaux* Bishop of *Chalons*, by reason of the Vacancy of the Episcopal See of *Langres*. The Reputation of *St. Bernard's* singular Piety, and the strict Manner of living in his Monastery, drew People from all parts to be Admitted of it. Insomuch that in a little time several Monks went out thence to Establish themselves in other Monasteries where they liv'd according to the same Rule. That of the *Three Fountains* was first founded in the Diocess of *Chalons* in the year 1118. That of *Fontenay* a little while after in the Diocess of *Autun* in the Year 1121. Next there was one Establish'd at *Foigny* in the Diocess of *Laon*, and that of *Igny* in the Diocess of *Rheims*, and Lastly the fourth Off-spring of *Clairvaux* was founded in the year 1127. All these Monasteries had for their first founders the Monks of *Clairvaux*, who were all Abbots successively. But *St. Bernard* had a general supervisorship over all the rest. The Learning and Virtues of this Saint were too bright to continue long hid within the Walls of a Cloyster, for they quickly render'd him so famous in the Church that nothing of Moment pass'd there wherein he was not Employ'd. He was call'd to the Councils of *Troyes* and *Chalons*, held by *Matthew* Cardinal Bishop of *Albani*: The first in the year 1128. and the second in 1129. The Schism and Factions which hapned in the Church of *Rome* after the Death of Pope *Honorius II.* between *Innocent* and *Peter of Leon*, gave a great deal of Trouble to *St. Bernard* who was the principal Defender of *Innocent* for eight years together. The King of *France* before he would declare for either of these Competitors assembled a Convocation of his Prelates at *Etampes* to examine which of the two had the greater Right. To this Assembly *St. Bernard* was call'd, and the sole Decision of so important a matter refer'd to his Judgment. Whereupon he gave his Opinion for *Innocent II.* and all the Assembly acquiesced in it. This Pope being thus acknowledg'd by *France*, posited thither with all imaginable diligence, and *St. Bernard* waited on him all along during his stay there. He carry'd him from *Orleans* to *Chartres* where he perswaded *Henry* King of *England* to Acknowledge him. From thence he follow'd this Pope into *Germany*, and was present at the Conference his Holyness had with the Emperor at *Liege*. He there spoke with a great deal of freedom to this Prince, perswading him to alter his resolutions of requiring the Pope to re-establish Investitures. At his Return from *Liege*, His Holyness held a Council at *Rheims* in the year 1131. which when ended he retir'd to *Auxerre*, after having Visited *Cluny* and *Clairvaux*, which did not go in Procession before him clad in splendid Ornaments, but cloath'd in Course Cloath, carrying a homely Crucifix and singing leisurely and modestly Hymns and Anthems. The year following *St. Bernard* accompany'd the Pope into *Italy*, and brought over to him both the *Pisatines* and *Genoeses*. At length he came with him to *Rome*, whence he was not long after sent into *Germany*, to make Peace between *Conrade* and *Lotharius*. Having happily Negotiated this Affair he was recall'd to *Pisa*, whither the Pope was forc'd to retire a second time. *St. Bernard* Assisted at the Council which his Holyness held in this City in the Year 1134, after the Conclusion of which the Pope sent him to *Milan* to reconcile the *Milaneze* to the Church of *Rome*. He sent also along with him two Cardinals in quality of Legates, *Guy* Bishop of *Pisa*, and *Matthew* Bishop of *Albani*, and this to the end that they might purge the City of *Milan* of the Schism which *Anselm* a favourer of *Peter of Leon* had spread there, and bring back all that were stray'd from the Church of *Rome*. *St. Bernard* took also along with him *Geoffrey* Bishop of *Chartres* to Advise with upon occasion. The *Milaneze* who had long desir'd *St. Bernard* should come among them, met him before he came to the City, and receiv'd him with all imaginable Respect and Honour, so that by his means the Church of *Milan* was soon brought over to the Obedience of the See of *Rome*. After this *St. Bernard* return'd into *France*, but he was no sooner got there, but he was forc'd to leave his Monastery to go to *Guienne* with the Pope's Legate, to reduce the Duke of that Province to the Obedience of the Holy See, and to re-establish the Bishops of *Poitiers* and *Limoges* who had been Expuls'd. He Overcame the Obstnacy of this Prince by an Action of surprizing Boldness, for when he saw the Dukes resolution, not to restore the Bishop of *Poitiers*, was inflexible, he went to perform the Divine Office, and as soon as the Consecration was over, he plac'd the Wafer upon the Chalice, walk'd out of the Church and with Eyes full of fury and a terrible Meen he accosted the Duke after this manner. *Hitherto* (Quoth He) *We have Pray'd and Pray'd, and you have still slighted us. Several Servants of God who were present at the Assembly, have Join'd their Prayers with ours, yet you have never minded them. Now therefore the Son of God, who is the Lord and Head of that Church which you persecute, is come in Person, to See if you will Repent. Here is your Judge at whose name every Knee bends both in Heaven, Earth and Hell. Here is the Just revenger of your Crimes into whose hands this Obstinate Spirit of yours shall one day fall. Will you despise and flout at him? Will you be able, think you, to slight him as you have done us his Servants? Will you. Here the Duke not being able to hear any more, fell down in a Swoun; whereupon *St. Bernard* took him up and commanded him forthwith to be reconcil'd to the Bishop of *Poitiers*, which the poor Astonish'd Prince immediately condescended to; so that the Bishop was quickly after restor'd and all Schism abolish'd in that Province. In the year 1137. he was recall'd into *Italy* by the Pope to quell the remaining Party of *Peter of Leon*. He went thither and after having brought over several to Pope *Innocent's* side, he was deputed to *Roger* Duke of *Sicily*, who was then the only Prince that continu'd to support *Peter* of *Leon*, there to Defend his Matter *Innocent* against Cardinal *Peter* of *Pisa* who was to Oppose him. He enter'd into a Conference with this Cardinal, and soon made him change his Opinion and Party. After *Peter* of *Leon's* Death, the Person that was intended to succeed him in his attempt, came to beg of *St. Bernard* that he would Intercede to Pope *Innocent* for his Pardon. Peace by these means being restor'd to the Church of *Rome*, and Schism entirely extirpated, *St. Bernard* return'd to his Monastery of *Clairvaux*, and after his arrival sent the Pope some of his Monks to Inhabit the Monastery of *St. Anastasius* newly re-built. One of these call'd *Bernard**

ward, formerly Official of the Church of *Pisa*, was chosen for their Abbot, who afterwards came to be Pope under the name of *Eugenius III.* after the Death of *Celestine* and *Lucius*, successors to *Innocent II.* both who liv'd no long time. It was about this time that *St. Bernard* disputed with *Abaelard*, a Famous Philosopher of the University of *Paris*, at the Council of *Sens* in the year 1140. He had often sent to him privately to correct his Errors, maintain'd in his Books, but this Obstinate Author neglecting so to do, and Appealing to the Arch-Bishop of *Sens*, *St. Bernard* was sent to the Council held there, whether he went though against his will. *Abaelard* not daring to support his Errors, Appeal'd to the Pope, but his Doctrine being condemn'd by this Council, he retir'd to *Cluny*; where after having renounc'd his sentiments, he Dy'd in the Communion of the Church of *Rome*. Under the Pontificate of *Eugenius III.* *St. Bernard* was desir'd to Preach up the Croisade, at the Request of *Lewis* the Younger, who had thoughts in his Head to undertake a Voyage into the Holy-Land. *St. Bernard* acquitted himself in his Duty with so much zeal, that great numbers of people resolv'd to accompany *Lewis* in that Expedition. He was present at three Councils, held in the Year 1147. at *Etampes*, *Auxerre*, and *Paris*. The same Year he was sent into *Aquitaine*, by *Alberic* Cardinal-Bishop of *Ostia*, to Combat the Heresies which *Henry* had promulg'd there. He quickly confounded them, as well by his Preaching as a great many Miracles which he perform'd. In the Year 1148. *Gilbert of la Porrée*, Bishop of *Poitiers*, being Convinced by *St. Bernard* at the Council held at *Rheims*, retracted his Errors, and came over to the Church. At length, *St. Bernard* having been chosen towards the end of his days, to be Mediator between the people of *Mentz* and some Neighbouring Princes, after having happily and Prudently concluded all differences between them, on his return, he fell Sick of a weakness in his Stomach, and Dy'd the 20th of *August*, in the Year 1153. He left near 160 Monasteries of his Order, Founded by his Care. Divers Churches desir'd to have him for their Bishop: Those of *Langres* and *Chalons* Courted him excessively; and those of *Genea* and *Milan* offered him their Arch-Bishopricks. And lastly, *Rheims* earnestly requested him for its Pastor, but notwithstanding all these Solicitations, he persevered in his Resolutions never to be Advanc'd to the Episcopacy.

St. Bernard, did not only render himself worthy of Esteem by the Piety of his Life, and his many Illustrious Actions. His Works also speak high in his behalf; in which, he discovers as much Wit and Elegancy, as Knowledge and Piety. We shall proceed to give an exact History and Abridgment of them, as we find them rank'd in the last Edition, Publish'd not long since by *Father Mabillon*. The First Volume, Contains all his true Works, and begins with the Letters which Compose the first Tome.

The Letters
of St. Bern-
nard.

The First Letter was written to his Son *Robert*, to exhort him to return to the Monastery of *Clairvaux*, which he had left for that of *Cluny*. The Author of *St. Bernard's* Life, says, that this Letter was dictated to *William*, who was afterwards Abbot of *Rievaulx*, in the middle of a Field while it Rain'd hard, yet the Paper was never wet. This Letter is full of Professions of Love and Charity towards his Son, which shews, how extreamly *St. Bernard* was griev'd at his Absence. I have long and impatiently expected (says he,) My Dear Son *Robert*, That God in his Mercy would please to touch thy Heart, and mine at the same time, inspiring thee with a hearty Compunction, and giving me the Pleasure of seeing thy Conversion: But having hitherto been all along frustrated in my hopes, I can no longer conceal my Grief, contain my Sorrow, nor dissemble my Sadness. 'Tis that which obliges me, contrary to the Order that ought to be observed, to call home him who has Offended me; To Court one that has slighted me; To give satisfaction to one that has Affronted me; and in a word, to Beg of him that ought to Petition me. For when a Man is once touched with extream concern, He deliberates not, has no Shame, Consults not his Reason, Thinks not of abasing himself, observes no measure, and his Soul is intirely employed in the Search or recovery of what he has lost or desires. You will tell me perhaps that you have never Offended nor Slighted me, but that it was I only that have abus'd you, and that you left me but to avoid the ill Usage which I made you undergo. I grant it: You had reason, but let us talk no more of what is past, nor enquire into the cause of it; the present time only demands our Consideration. Let me consider then what makes me unhappy, what so discomposes me? Is it not because I have thee no more, because I see thee no more, and because I live altogether without thee, who art only able to give me Life? I ask not why you went away, but I heartily Grieve that you are not return'd. Come but a little and I shall be at quiet. I own it was my fault that you left me; I was perhaps too rigid towards a young tender Youth, and dealt perhaps too hardly by thee, yet still it may be I could excuse my self and say that the follies of unexperienc'd Youth ought to be suppress'd by a severe Discipline, and our first Tears should be corrected by the severest Test of Reason: But I will not insist upon this; I will as I said before, take all upon my self; I only am in the wrong; Pardon me, for I confess it; I will never do the like again: You shall find me quite another Man: Return only and have no more fear of any thing. Others now might lay your Crime home to you; Fright you into thoughts of Guilt; Lay the Contents of your Vow before you; Threaten you with God's Judgments; Condemn your Disobedience, and accuse you of Apostacy; but I had rather bring you over by fair means, and reclaim you with kind Words. *St. Bernard* next describes after what manner *Robert* had been seduc'd to *Cluny*, and how he had been led away by the Conversation which a Prior, who was sent by the Abbot of *Cluny*, had with him. This Preacher of the New Gospel, (says he,) I suppose, try'd up good Cheer, and Condemn'd Self-denial and Pasmony; and told him, I imagine, that voluntary Poverty was a real Misery, and Fasts, Watchings, Prayer, and Labour a meer Folly. To Idleness, it may be, he gave the Title of Contemplation, and that of Discretion to Gormandizing, Babling, and Niceness. Perhaps he demanded of him if God could ever be Pleas'd with tormenting us; Or, if the Scripture Commanded us any where to Nurther our selves? What Religion there could be in digging of Ground, Cutting of Wood, Carrying of Dung, or the like? Who was the Wise Man, he that hated his own Flesh, or he that cherish'd it? This poor Youth might easily be seduc'd by such insinuating Discourse, and consequently is led to *Cluny*, where they Shave his Head, Wash his Bo-

dy, Tear off his coarse and homely Habits, and put on such as were New and more Costly. Next he is led in *The Letters of St. Bernard* Triumph about the Monastery; every Body Commends him, and Congratulates his coming among them; and, in a Word, he is soon placed above those of a longer standing. But however, they think fit to send to Rome to have what they do Authorized by the Holy See, and that the Pope may the better yield to their Request, they pretend that being a Child he was offer'd by his Parents to their Monastery. No body was then at Rome that could refute this Reason, and therefore his Holiness has pass'd his Judgment in favour of the present, to the prejudice of the absent; by a Privilege too severe he has confirm'd an Absolution too easie; and, in a Word, has forc'd my Son to take up a new Profession and make new Vows. From this allowance of the Pope's, St. Bernard Appeals to the Determination of God, and the Tribunal of Christ, and demands which ought to prevail most, the Vows of a Father for his Son, or those of a Son made for himself, principally when he has enter'd into a Vow of any great importance. For it is certain, that Robert had never been any otherwise than promis'd, and never had been given to the Monastery of Cluny, since his Parents had not requir'd them to receive him, and he had not been offer'd in the presence of Witnesses, neither had his Head been cover'd with the Pallium of the Altar. They likewise gave out that there was a Portion given with him to their Monastery. But (Quoth St. Bernard) If they had a Portion with him, why do they not think themselves oblig'd to keep him as well as the Portion? Is it because they have greater regard to the Money than the Person, and love the Pence better than the Soul? If he has been offer'd to the Monastery, why do they suffer him to live at large in the World, for it is from the World and not from Cluny that you came, Robert, to Cîteaux? You have earnestly entreated and beg'd to be receiv'd into that Brotherhood, but notwithstanding, they delay'd two Years before they would admit you, yet at length you got in, and after having been a Year Probationer, you became Profess'd, and quitted the Secular Habit for the Regular. It is here that St. Bernard severely reproaches him for the breach of his Vows, and for his Ingratitude; and that in making him sensible of the care and pains he had been at in his Education. Afterwards in terms the most moving imaginable, he expresses the Agonies he has endur'd by his Absence. He gives him moreover to understand, that a Lazy and Luxurious Life, which they all lead in the Order of Cluny, is very dangerous to his Salvation, and likewise exhorts him to do his best endeavours to be in a Condition to observe Abstinence, Watching, Fasts, Silence, Labour and other Austerities, practis'd in Clairvaux, and all which the Life he leads in Cluny, will very much disuse him from. This Letter was writ in the Year 1119.

In the Second he Reproves Fulcin a Regular Canon inasmuch that having accepted of the Deanery of Langres at his Uncles request, he thereupon quitted his Cloyster for a secular Life. Altho' St. Bernard had no positive Authority over this young Man, yet his Zeal oblig'd him to rally him severely, and openly to blame the Conduct of his Uncle. He endeavours to convince him, that to convers with the World is dangerous, and therefore the best way to be sav'd were to avoid that. At length he Admonishes him to return to his Cell, and promises he will put up his petitions to God on his behalf. In this Letter there is an Elegant Passage relating to the use of Church-Goods. You may imagine (says he) that what belongs to the Church belongs to you while you Officiate there. But you are mistaken, for tho' it be reasonable that one that Labours at the Altar should live by the Altar, yet must it not be either to promote his Luxury or Pride. In a word whatever extends beyond bare Nourishing, and simple, plain Cloathing, is Sacrilege and Rapine. This Letter was writ in the year 1120.

In the Third, directed to the Canons of Audicour, in the Diocess of Chalons, after having rejected, with a great deal of Humility, the commendations which they gave him, he acquaints them that he has receiv'd, with permission of the Bishop of Chalons, some Regular Canons into his Monastery who had a mind to embrace a Monastick Life.

The Fourth was written about the year 1125. to Arnold Abbot of Morimond about his having quitted his Monastery with six of his Brothers without leave, first Obtain'd from the Abbot of Cîteaux. He had acquainted St. Bernard with what he had done, and beg'd of him not so much as to mention his return to his Monastery. This Letter S. Bernard answers, and tells him that it is not in his power to forbear Advising him to return, and moreover acquaints him that if he had known where to have met him, he would have run into his Arms, thrown himself at his feet, Beg'd, Conjur'd and Endeavour'd both by Tears and Words to have reclaim'd him: But since he had thought fit to deprive him of that pleasure, he earnestly entreats him to hearken to an Absent Friend, that is sorry for his Crime, and cordially concern'd at his Peril. He likewise shews him that it is to be fear'd that his fall may draw others into the same snare, and therefore tho' he has little regard to himself yet ought he to take care of those he has the Charge of. He conjures him to think how much he Exposeth both them and himself, and lastly he Adds that for his part he cannot think he did well to leave his Convent even on a worldly Account, because he did it without the Consent of his Brothers; the Monks, the rest of the Abbots, and without the Permission of his Superior.

That which follows is Address'd to Adam one of the Monks that went away with Abbot Arnold. He Reproaches him for his Inconstancy and Fickleness.

In the Sixth he entreats Brunon, who was afterwards Arch-Bishop of Colen to do all in his power to cause some of these stragling Monks of Morimond that lurked about in his Diocess, to Return to their Cloyster.

Arnold being dead, St. Bernard reinforce'd his Request to Adam, that since his Abbot was dead and he consequently discharg'd of his Obedience, he might make no difficulty to return. And farther upon this Abbots having commanded his Monks to follow him, St. Bernard examines into these cases how far Superiours are to be Obey'd. He lays down for an Unquestionable Maxim that they are not to be Obey'd when they command any thing that is ill, because in that case they cannot be comply'd with without displeasing God. Afterwards he proceeds to reckon up three sorts of things that may be commanded: 1. Absolutely Good, 2. Absolutely bad, and 3. Indifferent, which may be either good

The Letters of St. Bernard.

or bad according to the several Circumstances and Persons. He observes that the Law of Obedience which relates to men, has regard only to the last of the three for the first may not be Omitted tho' any body commands it. Nor the second permitted tho' a Superiour would have it so, but in the third and last a Superiours Pleasure is to be prefer'd to our own will, and we are to Obey equally what they Command or forbid. Moreover he urges that what had been commanded him by his Abbot to quit his Monastery and go along with him, was among the Number of those things which are forbidden by God, and that even the Pope himself could not have given him permission to have done it, for that the Dispensation which he had Obtain'd was a frivolous Remedy that serv'd rather to palliate a Disease'd Conscience than cure it. *We have* (say They) *Ask'd leave of the Holy See, and we have obtain'd it; but would to God* (says Saint Bernard) *that you had not Ask'd Leave but rather demanded Counsel; that would have been more for your Good and my satisfaction. But again, why did you Ask this Leave? Was it not because you had a mind to do what you ought not? Now what you ought not to do is ill when done, and you it seems have got a Permission to do so. You will say perhaps that what you Ask'd was only ill where leave had not been Obtain'd, but being once permitted it ceased any longer to be so. But I have already shewn that your Petition was not of this kind, but a Publick Scandal forbidden by the Law of God; so that this Action of yours was not less blameable by being allow'd of by the Pope, who I'm confident would never have consented to your Demands, had he not been either deceiv'd or forc'd by Importunity: After having shewn farther by several Arguments, that it was in vain for this Monk to pretend to Excuse himself on pretence of Obedience to, and Command of his Abbot, he remarks that two things are principally to be observ'd in Monasteries; which are Obedience to their Abbot, and Continuance in the same Place. Here You may Ask me perhaps (says he) how I can reconcile that with the continuance which I vow'd to Cîteaux? I Answer that in truth I was Profess'd at Cîteaux, but that I was sent by my Abbot to the Place where I now reside, without Discord and Scandal, pursuant both to Order and Custom. There is also another Objection rais'd against me. If I condemn (say They) those that have left their Monasteries by the Command of the Abbot, how comes it to pass that I have receiv'd and retain'd such as have done so? The Answer to this is easy, tho' I do not know whether it will please every body. I receive them (contin'd he) because I cannot think it a Crime to Assist them to Observe their Vows in one Place which they could not do in another, and so to recompence the Omission of Residence by a strict Performance of all the Other Precepts of a Monastick Life. But why, says one to me, do you condemn all those that do not live in every particular like your self? No; I do not do so, I know there are many Holy Men that do not live after the same manner with me; I only give a reason why I receive those that desire it of me without blaming those that don't desire it. Excuse the one without Accusing the Other. The Envious only I cannot nor will not Excuse. In respect to others, if there be any that design to practise a Monastick Life in its Purity, but dare not for fear of Scandal, or cannot by reason of some Infirmary, I do not believe they commit any Sin, providing they live soberly, justly, and devoutly in the place where they are; and if they are sometimes Oblig'd to live a little more loosely than our Rules prescribe, they may be Excus'd either by Charity that covers a Multitude of faults; or Humility, which makes them sensible of their own Weakness and Imperfection.*

The Eighth Letter of St. Bernard is written to Brunon Arch-Bishop of Colen, who had demanded of him, If he might accept that Arch-Bishoprick. To which he Answers That no Mortal Man ought to resolve that Question; because if God calls one to it no body ought to dissuade one from it, and if God does not call one to it no body ought to Advise one to Accept it, for the Holy-Ghost alone is able to determine who is call'd and who not; that what troubles him more than this is that he made a confession of his Sins to him, but he fears, has not sufficiently repented of them; so that when he considers that he has been call'd from the State of a sinner to that of a most Reverend Minister without Repenting, he hopes he will beg of God a speedy Commiseration and Forgiveness; but yet there is a great deal of difference between Meriting Pardon for Sins, and being advanc'd all of a sudden to so great a Dignity, that it is true St. Matthew was call'd to the Apostleship even in the very Act of his Profession, but nevertheless he thought it Advisable to repent heartily before he Accepted of his Mission. St. Ambrose also was rais'd from a Profession of the Law to that of the Gospel, but he had all along led an Innocent and Inoffensive Life. That the Conversion of St. Paul likewise is a Miracle which cannot be parallell'd. But in fine he says that in this Case he can give no other Answer than that he will pray God to Manifest his pleasure, and that if he doubts of any thing more, he may consult Norbert who being a great Scholar, and always with him may be able to give him due Satisfaction.

Brunon at last resolves to Accept the Arch-Bishoprick of Colen; which St. Bernard having Understood, he writ him the two following Letters by which he exhorts him to do his Duty, and acquit himself in all things as he ought to do. These Letters were writ about the year 1132.

The Eleventh Letter is written to Guigue Prior of the Great Charter-House and to his Monks. He therein Discourses upon Charity and its Effects with its several kinds, and Lastly Asserts that it can have no perfection in this Life.

In the Twelfth writ to the same, he desires their Prayers.

By the Thirteenth he requests of Pope Honorius II. a Confirmation of the Election of Alberic to the Bishoprick of Chalons. This Alberic was Native of Rheims, a fellow-Disciple with Abaelard, and a learned Divine. He was Elected Bishop of Chalons in the year 1126. after the death of Ebalus, but he was never Ordain'd nor Inducted into this Bishoprick. He was Translated in the year 1139 to the Arch-Bishoprick of Bourges. This Letter of St. Bernard's was written soon after the Election of Alberic to the Bishoprick of Chalons. This is the first which he wrote to Pope Honorius II, and yet he did not put his name to it, but subscrib'd himself a Poor Monk and great Sinner.

In the Fourteenth he recommends to the same Pope an Affair of the Church of Dijon.

He recommends also the same thing in the two following Letters, to the Cardinals Haimeric and Peter.

In the Seventeenth he excuses himself to the last of these Cardinals, that he did not come to wait on him, because he had made a Resolution never to stir out of his Monastery. He moreover writ to him, that he knew not what his Eminence meant by the Books he speaks off, and that he knows not what he had ever writ, which could in the least be worthy of his judicious perusal. That some of his Monks indeed might probably have copy'd what they heard him speak, and that he believ'd Gebuin the Chantier and Arch-Deacon of Troyes might likely have a Copy by him; but for his own part, he had none to his knowledge; yet if he ever found any, or writ any thing for the future, which he thought might be agreeable to him, he would certainly send it.

In the following Letter address'd to the same, he enlarges upon the vanity of Humane Praise, and the Esteem which Men have of us. I am proud, (says he) of the good Character you have honoured me with, but my Pride is extremely diminished, when I consider that it is not my Actions, but the Opinion which others have of me, that has procur'd me this Esteem. I am asham'd to be so puff'd up, when I perceive that I am not so much Lov'd and Honour'd for what I am, or for what I am thought to be; for it is not I that am so well belov'd, but a certain Je ne scay quoy which is suppos'd to be in me, and perhaps is not. He shews afterwards that there is nothing in any Creature which deserves perfectly to be Lov'd, and Commended; nevertheless (says he) there is an universal Vanity scatter'd amongst the Generation of Men, which makes all covet to be prais'd, although they are never so blame-worthy. All Commendation bestow'd on us is Flattery, and the Joy we conceive thereupon a fruitless vanity. They that let themselves be Commended are most commonly vain Fools, and such as Commend themselves for the most part are impudent Lyars. Towards the end of this Letter, he promises to send him some of his Works. These Letters are thought to have been written about the Year 1127.

The Two next Letters, are likewise writ to the same Cardinals. He Recommends to them an Affair of the Church of Rheims.

The Twenty First is directed to Matthew, the Pope's Legat in France. In it he excuses himself for not being able to wait on him, by reason of his illness; as also complains of being solicited to come out of his Cloyster to embroil himself with the Affairs of the World. This Letter was written some short time before the Council of Troyes, which was held in the Year 1128.

In the Twenty second, he recommends to Humbaud Arch-Bishop of Lyons, an Affair belonging to the Bishop of Meaux.

In the Twenty Third, he Commends Atton Bishop of Troyes, for having distributed all he had among the Poor, when he once lay sick. Most commonly, (says he,) Wills are not wont to be Executed till after our Deaths, and consequently we then give what we are no longer able to enjoy, but this Person being between the hopes of Life and Fear of Death, gave away all his Goods to the Poor, to the end that his Charity might subsist Eternally, even in despite of his Fate. He afterwards rejoices that this Bishop recover'd from his Disease. These Two last Letters were written about the Year 1128.

In the Twenty Fourth, he Commends Gilbert Bishop of London, for living Poor whilst he enjoy'd so considerable a Benefice. "It is no great wonder (says he,) That Gilbert is a Bishop, but it is somewhat extraordinary that a Bishop of London should live so meanly. The exalted Dignity of his Episcopacy could not augment the Glory of so great a Man, when his humble Poverty has not a little advanc'd him. To undergo want patiently is the effect of an ordinary Virtue, but to court it voluntarily is the Sign of a great Soul.

In the Twenty Fifth, he exhorts Hugh, Arch-Bishop of Roan, to Patience, and to temper his Zeal by Charity. "A Bishop, (says he,) must not only be Patient, that he may not be overcome by Evil, but he must be also a Peace-maker, to surmount the Evil with Good, inasmuch, that he ought to support even the Wicked, and Reform them that he supports. Be you therefore Patient, because you are amongst Wicked Men, and a Peace-maker, that you may be able to govern ill-doers. Let your Charity be full of Zeal, but let your severity be tempered with Reason.

The Twenty Sixth is a Letter to Guy Bishop of Lausanne, which Comprehends in few Words the necessary Qualifications and Virtues requir'd in a Bishop. "You have (says he to him,) undertaken a difficult Task, you need therefore to have force to go through it: You have took upon you to watch over Israel, you ought to have a great deal of Prudence. You expose your self both to Fools and Wise Men, therefore Justice is likewise necessary, and, in a word, you will have occasion for Temperance to moderate your Passion upon the greatest Provocations.

The Twenty Seventh and Twenty Eighth, contain much the like instructions to Arduition Bishop of Geneva.

In the Twenty Ninth, he congratulates Stephen, Bishop of Metz, upon the Peace restored to his Church.

In the Thirtieth he exhorts Alberon of Metz to wait patiently for the execution of an affair which he was treating about with his Bishop. These two Letters were written after the Year 1126.

In the Thirty First he congratulates Hugh Count of Champagne, on his being made a Knight of Jerusalem (of the Cross.) This Count was the first founder of the Abby of Clairvaux, which occasions St. Bernard to say that he can never forget the great Friendship he has for him, on account of his Noble Beneficence to his Monastery.

The Thirty Second is address'd to Joran Abbot of St. Nicaise of Rheims, who complained that the Order of Cisteaux had received into their Fraternity, one of his Monks call'd Dreux. St. Bernard gives him to understand, that he does not approve of such a Proceeding, and that if that Monk had asked his Advice, he should not have counsell'd him to such an Action, and that he would not have receiv'd him himself, had he been Abbot of that Monastery. He likewise acquaints Joran that he partakes of his Concern, and would assist him to his Power; but that he was able to do nothing more, than to write to the Abbot of Cisteaux to restore the said Monk. He moreover counsels him not to take that matter

The Let-
ters of St.
Bernard.

so much to Heart, but to submit freely to the good pleasure of God, and suppress his just Indignation by the example of a certain Saint, who being solicited to look after a stray'd Monk, answer'd, *I shall not do it; for if he be a good Christian, wherever he be he is still mine.* St. Bernard adds further, that he himself had made use of the Counsel which he gave; for that having had a near Relation receiv'd by the Monastery of *Cluny* against his Will, though he is sensibly griev'd for his Loss, yet is he resolved to rest satisfy'd, praying both for the Monks that they would restore him, and for the Person himself, that God would give him Grace to return. This shews plainly, that this Letter was written before *Robert's* return, about the Year 1120.

Although St. Bernard had thus written to the Abbot of St. *Nicaise*, nevertheless, his Opinion was not that this Monk was oblig'd, to return to his Cloyster, therefore having written before to *Hugh*, Abbot of *Pontigni*, that had receiv'd this Monk, that he thought him oblig'd to restore him, he was forc'd to write a second Letter to undeceive him, whereby he signified that it was never his Intention to advise him to give up this Monk, but that on the contrary, he commended what he had done, and likewise congratulated him in it. But having been powerfully solicited by the Arch-bishop of *Rheims*, and by an Abbot, who was one of that Monks Friends, he could not prevent writing that Letter and requesting what he feared should come to pass. He believed at the same time that he had given some umbrage of his meaning by writing at the end of his Letter, that if he chose rather to suffer Displeasure, than to release this Monk, he might do as he pleas'd, but that for his part, he would have no manner of hand in it. In fine, he tells him, that he did him a great deal of wrong, to suspect that he had a mind to seduce this Monk to his own Monastery.

In the Thirty Fourth, he congratulates this Monk on the Resolution he had taken, and exhorts him to persevere in it.

The Thirty Fifth is address'd to *Hugh Farsite*, Abbot of St. *John* of *Chartres*, whom he desires to recommend the cause of *Humbert*, to the Count of *Chartres*. He withal assures him, that he has not burnt the Letter which he sent him, although there were strange Notions in it concerning the Sacraments.

Hereupon this Abbot wrote him an Answer to this effect, That he had forgot that he had given him any cause of Concern, but having sent him a right Orthodox Confession of Faith, St. Bernard makes known to him by the Thirty Sixth Letter, that he esteem'd him a very good Catholick, and that he verily believes he gave wrong Sentiments of his Mind. He counsels him moreover, not to injure the Memory of a Holy Bishop, with whom he never had any difference whilst he liv'd.

In the Thirty Seventh, Thirty Eighth, Thirty Ninth, Forty and Forty First, St. Bernard recommends several things to *Thibaud* Count of *Champagne*.

The Forty Second written to *Henry* Arch-Bishop of *Sens*, is to be found among St. Bernard's *Opuscula*.

In the Forty Third and Forty Fourth, he desires that Arch-bishop to do Justice to the Abby of *Molesme*, concerning what he claim'd from the Church of *Sevan*, which belonged to that Abby.

The Forty Fifth Letter is written in the name of the Abbot, and the whole Order of *Cîteaux* to *Lewis*, the *Gross*, King of *France*, concerning his persecuting of *Stephen*, Bishop of *Paris*. He makes them speak to this King with a great deal of freedom, and declare that if His Majesty did not think fit to do Justice to this Bishop, they would assuredly write to the Pope about it.

This King not having made satisfaction to the Bishop of *Paris*, The Arch-Bishop pronounc'd a Suspension against him, but the King having afterwards humbled himself to Pope *Honorius* II. procur'd it to be taken off, which oblig'd *Hugh* Abbot of *Pontigni*, and St. Bernard, to write the Forty Sixth Letter to this Pope, signifying to him, that they were surpriz'd that his Holiness would suffer that Suspension to be taken off, when if it had been continu'd, the King would certainly have done that Bishop Justice, and this because the Constancy and Courage of the Prelates of that Nation had considerably wrought upon the Temper of that Prince.

St. Bernard, caus'd also the same thing to be written to the Pope, by *Geoffrey* Bishop of *Chartres*, in whose Name the Forty Seventh Letter was writ. He Acquaints his Holiness that the King having been frighten'd with the Interdict, had promis'd to restore to the said Bishop of *Paris*, all that he had taken from him, but that since he had obtain'd Absolution, he refus'd to perform his Promise.

In the Forty Eighth, he justifies himself to *Haimeric*, Chancellor of the Holy See, concerning the Accusations which had been made against him. He desires to know if they are ground'd on the Bishoprick of *Verdun*, being taken from a Person that was unworthy to enjoy it, or upon *Fulbert* Abbot of the Holy Sepulchre, at *Cambray's* being forc'd to yield his Place to *Peruin*, or by reason that at *Laon* a place of Debauchery was become one of Devotion, by driving out of the Monastery of St. *John* Monks which led an Irregular lewd Life, and by putting those of St. *Nicaise* in their room. He says, if these things are laid to his Charge, he takes it for an Honour, but that to his great Grief he was not the Author of them, and by consequence could neither deserve the Merit nor the Blame. He adds, that the Bishop of *Albani* was the occasion of the First, the Arch-Bishop of *Rheims* of the Second, and the Third ought to be Attributed to the same Arch-Bishop, in Conjunction with the Bishop of *Laon*. All that is to be found fault with in him, he says, is, that he was present when these matters were transacted, when he ought to have been shut up in his Cloyster, and not to have medled in the Affairs of the World. He owns he was there present. "But, (says he,) It was because I was Summon'd and forc'd thither, which if it be displeasing to my Friends, it is less pleasant to me, and would to God I had never gone to any of these sorts of Assemblies. He then earnestly entreats the Chancellor, That since his Endeavours have been esteem'd unacceptable, he might for the future never be Order'd out of his Monastery. "Let these Clamorous and Troublesome Frogs (says he,) for the future be confin'd to their Marshes; Let them no more be heard in Councils, nor seen any more at Court: and let neither Necessity nor Authority drag them out of

of their Solitude. It may be by these means your Friend may avoid the suspicions of being thought bold. For my part I am resolv'd henceforward never to stir abroad unless it be about the Affairs of the Order, and that too only upon Command of the Pope's Legat or my Bishop. — If by your means I can obtain the favour to go no more out of my Cell upon any account whatever, I shall be at rest, and envy no body. But although I am permitted to remain in silence, yet I cannot believe that the Church will ever be at quiet as long as the Court of Rome persists to prejudice the absent, by obliging and humouring the present. This Letter was writ in the Year 1130.

The Forty Ninth and Fiftieth, are Address'd to Pope Honorius II. in the Name of the Abbots of Cisteaux, Pontigni, and Clairvaux, in favour of the Arch-Bishop of Sens, persecuted by King Lewis the Gros. They beg of his Holiness to permit this Arch-Bishop to have recourse to the Holy See for Justice.

In the Fifty First, he recommends the same Affair to Haimeric, Chancellor of the Church of Rome.

In the Fifty Second, Address'd to the same, he says, That the Bishop of Chartres was in the right not to undertake the Voyage to the Holy-Land. He moreover begs of this Chancellor to use his Interest to the Pope that he may be employed no more abroad.

The Two following are Letters of Recommendation, Address'd to Haimeric. These Six Letters were writ about the Year 1127.

In the Fifty Fifth directed to Geofrey, Bishop of Chartres, he prays that Bishop to receive again a Recluse Monk, who had repented of leaving his Cell.

In the Fifty Sixth, he acquaints the same Bishop that he does not know whether Norbert will go to Jerusalem or no. He says, he is not of the Opinion of that Holy-Man, who Affirm'd that Anti-Christ would certainly come before the Century he Lived in was expir'd, and that he should not die before he had seen a general Persecution in the Church. He also recommends to the Bishop of Chartres the Affair of Humbert.

In the Fifty Seventh writ to the same Bishop, he says, that a Vow made to go to Jerusalem ought not to hinder a Man from being receiv'd to make a better Vow.

In the Fifty Eighth writ to Ebalus, Bishop of Chalons, he recommends to him to admit for Prior of the Regular Canons of his City, him whom the said Canons had chosen, being a good and Religious Person; or if they would not do so he propos'd to them another of a Regular and virtuous Life, and not such a one as they would have to favour their Liberrinism.

In the Fifty Ninth, he advises Guilencus Bishop of Langres to deliver up to the Church of St. Stephen of Dijon, some Goods fell to them by the Death of the Arch-Deacon Garnier.

In the Sixtieth Address'd to the same Bishop, he Recommends to him the Care of the Church of Molesme.

By the Sixty First, he sends a Penitent that had Address'd himself to him, to Ricuin Bishop of Toul, he being not us'd to enjoyn Penance to any but such as were under his Care. For (says he,) would it not be an unpardonable rashness in us to intermeddle with the Affairs of Bishops, when we our selves have recourse to them in matters of great difficulty. Ricuin Dy'd in 1128. so that this Letter must necessarily precede that Year.

In the Sixty Second, he desires Henry Bishop of Verdun, to receive a Penitent that had Address'd himself to him.

In the Sixty Third, he assures this Bishop that he has never utter'd any thing to his Prejudice. This Henry is he whom St. Bernard perswades to lay down his Bishoprick, and which is mention'd in the Forty Eighth Letter.

The Sixty Fourth is written to Alexander, Bishop of Lincoln, whose Consent he asks to permit a certain Clerk of his Nam'd Philip, who had left his Cloyster, with design to Travel to Jerusalem, to remain a Monk in his Monastery of Clairvaux, and he farther desires him to pay the said Monk's Debts out of the Revenues of his Prebend.

In the Sixty Fifth written to Aloisus, Abbot of Anchin, in Flanders, he Commends him for being so much concern'd at the Death of a Monk of his call'd Godwin, who Dy'd in his Monastery of Clairvaux. He also excuses himself for having receiv'd him.

In the Sixty Sixth, he entreats Geofrey Abbot of St. Medard of Soissons to make peace with Aloisus.

In the Sixty Seventh, he excuses himself to the Monks of St. Germet de Flay, for having received one of their Fraternity into his Monastery. He tells them that he never heard any thing of them but very lately; That this Monk came to him after he had been an Hermit above Seven Months, and that he had several times refus'd to admit him. Also having ask'd him why he would not return to his Cloyster, that he had answer'd; his Abbot would not have him only in quality of a Monk, but also oblig'd him to serve as Physician. But at length being over-perswaded by his importunities that he had receiv'd him; and as he had not forc'd him to come into his Monastery, so he would not oblige him to go out of it.

These Monks being not well satisfy'd with this Answer, and having writ again to St. Bernard, to this effect; That he did not do well to receive one of their Monks whom they had Excommunicated. He Answers by the following Letter, That if they have Excommunicated him, he understands it was since he admitted him, which was not likewise well done on their part. And since they accus'd this Monk for a Vagabond that could never rest in a place, and who was always disobedient to his Abbot, they ought to rejoice on account of his Conversion, and in regard that he liv'd now in a Monastery where he should perform the strictest Vows. These two Letters are thought to have been written about the Year 1125.

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In the Sixty Ninth, he Comforts *Guy* Abbot of the *Three-Fountains*, who was extremely concern'd in that being about to Celebrate Mass he hapned to Consecrate a Chalice, in which, there had been nothing but water put, through carelessness, because this Crime was rather the effect of Inadvertency and Negligence than a Design. He nevertheless enjoyns him and the Person that serv'd them at the Altar the Penance of repeating till *Easter* the Seven Penitential Psalms, as likewise to receive Seven lashes of a Scourge each day. He approves of what he did when he saw there was no Wine in the Chalice, which was to pour a little Wine upon part of the Consecrated Host; because though it was not transfigured by a proper and Solemn Consecration into the Blood of Christ, it was nevertheless become Sacred by the bare contact of his Body. He adds moreover, That there is a certain Writer who maintains that the Sacrifice cannot be Valid, unless there be both Wine, Bread, and Water, in a manner, that if there be but one of these wanting the rest signifie nothing. He says likewise, That in this case every one may do as he pleases, but for his part, if any such Accident should happen to him, he would do the same thing with him to whom he writes, or would begin Mass with these Words. *Simili modo postquam carnatum est*, &c. and would finish the rest of the Sacrifice, not in the least doubting but that the Bread was Consecrated separately.

In the Seventieth, he Counsels the same Abbot to treat one of his Monks more kindly, and to revoke the several rigorous Judgments he had pass'd against him.

In the Seventy First Address'd to the Monks of this Abbey, he acquaints them that he has not yet had an opportunity to make them a visit, and moreover Condoles them upon the Death of the Abbot *Roger*.

The Seventy Second is written to *Rainaud* Abbot of *Foigni*. He writes to him concerning the Title of Father, which this Abbot had given him, and refuses to accept of any other but Brother.

In the Seventy Third and Seventy Fourth, he comforts and fortifies this Abbot who had been melancholy and seem'd dissatisfy'd with his having been elevated to this Dignity.

In the Seventy Fifth, he dissuades *Artaud* Abbot of *Prully* from sending any of his Monks to found a Monastery in Spain.

In the Seventy Sixth, he Counsels the Abbot of the Regular Canons of *St. Pierre-Mont*, in the Diocess of *Toul*, to exert all their force in reclaiming one of their Monks who had stray'd into the World, and was there marry'd.

The Seventy Seventh is the 14th of the *Opuscula*.

In the Seventy Eighth, he Congratulates *Sugerus* Abbot of *St. Denys*, for having made a reformation in his Monastery, and quitted the exterior Pride which was in it before. He likewise Commends him for having taken so Pious a Resolution. Towards the end of this Letter, he exclaims against *Stephen de Guarlande* Deacon, who was then Steward of the King's Household, bore Arms, and enjoy'd divers Benefices. This Letter was writ in the Year 1127.

The Seventy Ninth was written to *Luke* Abbot of *Coucy* of the Order of *Austin-Friars*, in the Diocess of *Laon*. Whom he advises to send a certain Friar of his who had committed the Sin of the Flesh, to some place far distant from his Cloyster, where he might do Penance.

In the Eightieth, he Comforts *Guy*, Abbot of *Molefm*, upon a certain Injury done him; and moreover, exhorts him not to think of Revenge upon that occasion, but to Pardon freely him that did him the wrong.

By the Eighty First, he assures *Gerard*, Abbot of *Poitiers*, in the Diocess of *Langres*, That he never writ any thing to the Count of *Nevers* in his prejudice, but only for his Churches Benefit, that it might continue in Peace.

In the Eighty Second he dissuades *Stephen* Abbot of *St. John of Chartres*, from quitting his Monastery to go on Pilgrimage to *Jerusalem*.

In the Eighty Third he comforts *Simon* Abbot of *St. Nicholas of the Woods* in the Diocess of *Laon*, about the Persecution which he suffer'd on account of his Monks. We understand by the Letters of *Sampson* Arch-Bishop of *Rheims*, and *Josselin* Bishop of *Soissons*, to Pope *Innocent II.* that these Monks were dissatisfy'd with their Abbot by reason that he had restored to the Church of *Arras* some Curacy which they were in Possession of.

By the following Letter written to the same Abbot, he entreats him to receive and use kindly a certain Monk which he sends him.

The Eighty Fifth Address'd to *William* Abbot of *St. Thierry*, is a Christian and Spiritual Compliment to serve for Answer to an Obliging Complaint which this Abbot had made him, who did not believe himself so well lov'd by *St. Bernard* as he lov'd him.

In the Eighty Sixth he writes to the same Abbot that he sends him a Monk who had stray'd out of his Monastery. He acquaints him that he has reprimanded him severely and desires of him to do as much, and then to send him back to his Abbot with a Letter of Recommendation. He dissuades this Abbot from quitting his Cloyster to turn Hermit.

In the Eighty Seventh he blames the Conduct of *Oger*, a Regular Canon, who after having laid down a Curacy by the consent of his Bishop, which he had as 'twere extorted from him, on condition that he should remain in his Bishoprick, he Address'd himself to the Metropolitan to Obtain leave to Return to his Abby. Being return'd he entreated *St. Bernard* to Instruct him how he should live. Whereupon this Saint disapproved altogether of his Conduct, yet would not have him nevertheless charge himself anew with the care of his Curacy. He advises him to be thoroughly Sensible of his fault, for that he considers his Retreat as an Action of no great Virtue. He afterwards gives him a great deal of good Advice in this Letter, and in the three which follow, being all likewise writ to him. He excuses himself in the Eighty ninth for not writing him long Letters, because he is Oblig'd to silence.

Jence, which is interrupted as well as the Tranquility of Mind by Dictating and Composing, and Moreover so far as his Profession is not to Instruct others but bewail his own Sins.

The Ninety First is Address'd to a General Chapter of *Benedictine* Abbots, Assembled at *Soissons* for Reformation of their Monasteries. St. Bernard exhorts them earnestly to Labour about it, for fear (says he) "That the World should say, you were met together to no purpose. Do all in your power to render your Actions and Occupations perfect. They cannot be so too much, because a Man cannot be too Just, too Wise nor too Virtuous. Harken not to such as will say: We will not be better than our Fathers, Owning thereby that they are the Off-spring of Luke-warm and Loose People: Or if they pretend to be Children of Saints, let them Imitate their Sanctity and not their Indulgence and Depravity. There is no living in this World without either Advancing or Retreating, Rising or Descending: If a Man has a mind to continue in the same State, he shall presently fall. He that desires not to be better was never really Good; and whoever ceases endeavouring to be good ceases to have any worth."

The Four following Letters are Letters of Compliment, the First is Address'd to Henry King of England, and the others to the Prelates of his Realm.

In the Ninety Six he commends Richard Abbot of *Fontaine* in the Diocess of York, for having embraced the Order of *Cisteaux* with 12 of his Monks in the Year 1132.

In the Ninety Seventh he dissuades Duke *Conrade* from making War upon the Count of *Savoy*.

In the Ninety Eighth He Answers a question which had been put to him. Why of all the Saints that are in the Old Testament, the Church Observes Feasts for none but the *Macchabees*? The Answer is that the Church takes Notice of them because they are not unlike our Christian Martyrs, having suffer'd Death for not Abjuring the Law of God.

In the Ninety Ninth he writes to a Monk whose going out of the Monastery he was Jealous of; but having by a Letter Understood the occasion of it, his Suspicions soon vanish.

In the Hundredth he commends the great Charity of a certain Bishop towards the Poor. *It is (says he) a thing so well becoming a Bishop; It is a great Ornament to his Function in that not being able to be Poor by reason of his Revenues, he Nevertheless has regard to the Poor and Indigent; for it is not Poverty that is a Virtue, but the Love of the Poor, and the Poor in Goods are not pronounc'd happy by the Gospel, but the Poor in Spirit.*

In the Hundred and First, he begs of a Monastery to receive a Monk again that had left them without Permission.

In the Hundred and Second, He Counsels an Abbot to try all means to bring a certain Monk to his Duty, and to expell him if he found him Irreclaimable.

In the Hundred and Third he exhorts a Person to forego the inordinate Love that he had for Riches.

In the Hundred and Fourth he Advises another to quit the World.

The Letters following to the Hundred and Fifteenth, are Exhortations to several Persons to embrace a Monastick Life which he greatly commends.

In the Hundred and Fifteenth he dissuades a Monk from turning Hermit.

The Six following Letters contain only Compliments and Thanks.

The Hundred Twenty Second is a Letter of *Hildebert*, at that time Arch-Bishop of *Tours* Address'd to St. Bernard, in which he greatly commends him and begs his Friendship, which Letter St. Bernard Answers after a very Obliging manner in the 123. and in the 124 he Admonishes him to embrace the Interest of Pope *Innocent II*.

By the Hundred Twenty Fifth, he sends to *Geofrey* of *Loroux* to engage in the Defence of this Pope against *Peter* of *Leon*.

In the Hundred Twenty Sixth, Address'd to the Bishops of *Limoges*, *Poitiers*, *Perigueux* and *Saintes*, he vigorously defends the Cause of *Innocent II*. against *Gerard* Bishop of *Angoulesme* whom he accuses to have engag'd in the Interest of *Peter* of *Leon* thro' Ambition.

The Hundred Twenty Seventh is written in the name of *Hugh* Count of *Burgundy*, to *William* Count of *Poitiers*, whom he Admonishes to quit the Party of *Peter* of *Leon*, and to Acknowledge Pope *Innocent*.

In the Hundred Twenty Eighth, St. Bernard Reproaches Count *William*, in that having once procur'd peace to the Church of *Poitiers*, he had afterwards drove the Clergy of *Hilarius* out of the City. He Advises him to cease that Persecution.

In the Hundred Twenty Ninth, he Counsels the *Genoese* to live Peaceably with the Citizens of *Pisa*, and to continue faithful both to the Pope and Emperor.

In the Hundred and Thirtieth, he Advises likewise the *Pisantines* by reason of the great Affection they had to the Pope.

By the Hundred Thirty First, he puts the *Milanese* in mind of their reconciliation with the Church of *Rome*, and Pope *Innocent*, and earnestly exhorts them to continue their Obedience and submission accordingly.

The Three following are written to the Clergy and People of *Milan* upon the same Account.

In the Hundred Thirty Fifth he rejects, with a great deal of Humility, the Praises which *Peter* Bishop of *Pavia* had given him; and moreover commends that person for his Charity.

In the Hundred Thirty Sixth, he desires Pope *Innocent* to Pardon a Man that was dispos'd to make satisfaction.

In the Hundred Thirty Seventh, he implorés the Clemency of the Empress upon the *Milanese*, whom the Pope had not receiv'd into favour till after they had Acknowledg'd *Lotharius* for their King and Master.

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In the Hundred Thirty Eighth, he requires *Henry King of England* to Assist *Pope Innocent*.

In the Hundred Thirty Ninth, he excites the Emperour *Lotharius* to revenge the Church upon Schismatics.

In the Hundred and Fortieth, he recommends the *Pisantines* to this Prince.

In the Hundred Forty First, he sharply Reproaches *Humbert* Abbot of *Igny* for having quitted his Abby.

In the Hundred Forty Second, he condoles the Monks of the Abby of the *Alps* for the loss of their Abbot *Guarin*, who had been advanc'd to the Bishoprick of *Sion* in *Switzerland*.

In the Hundred Forty Third, he excuses his long Absence to the Monks of *Clairvaux*, assuring them that he has been no less concern'd than they about it, and exhorting them to Persevere in their Duty.

The Two following Letters are written upon the same Account, with the same Tokens of Tendernefs and Affection.

All these Letters were written under the Pontificate of *Innocent II.* from the year 1132 to the year 1137.

In the Hundred Forty Sixth, he congratulates *Burchard* Abbot of *Balere*, inasmuch that the care he has taken to reform his Abby has not been fruitless, and says the Glory of it is due only to God.

The Hundred Forty Seventh, is a Letter of Thanks to *Peter*, Abbot of *Cluny*, for having Comforted him in the pains he had been at in procuring Peace to the Church. He therein expresses his satisfaction in that the Schism was at length extirpated thence.

The following is a Letter of Compliment written to the same.

In the Hundred and Forty Ninth, he Admonishes this Abbot not to take so much pains to bring the Monastery of *St. Berthin* to subjection.

In the Hundred and Fiftieth, he Commends *Pope Innocent* for having made a Reformation in the Monastery of *Vezelay*, *St. Bennet* on the *Po*, and those of *St. Meme*, and *St. Satyre*. As likewise for the resolution he had shewn at *Liege* in refusing to grant Investitures at the request of the Emperour *Lotharius*, and for Excommunicating the Clerks that disturb'd the Church of *Orleans*. He exhorts him to employ the like Zeal in opposing *Philip*, Nephew to *Gislebert* Arch-Bishop of *Tours*, who had seiz'd upon the See of that Church.

The Hundred and Fifty First is Addressed to this *Philip*, whom he acquaints with his concern to see him engaged in so pernicious an undertaking. These two Letters were writ in the Year 1133.

In the Hundred and Fifty Second, he writes to *Pope Innocent* in Favour of the Bishop of *Troyes*, who was molested by his Clergy. He there says, that the Insolence of the Inferior Clergy occasioned by the Bishop's neglect, has every where disturb'd the Peace of the Church: That Bishops give Holy things to Dogs and throw Pearls to Swine, who afterwards turn upon them and trample them under their Feet: That such as they prefer, such are they oblig'd to bear with; that they first enrich them with the Spoils of the Church without correcting them, and afterwards they are forc'd to submit to their Insolencies, for Priests that enjoy the Fruits of other's Labours live without Gratitude to their Benefactors, insomuch, that their Iniquity most commonly proceeds from their abundance. Towards the end of this Letter, *St. Bernard* excuses himself for not having gone to wait on the Pope as he had been desir'd.

In the Hundred and Fifty Third Address'd to *Bernard*, Prior of the Charter-House of *Portes*, near the Town of *Bollay*, which had desir'd of him an Exposition of the Canticles, after having spoken of this Work in a very humble manner, he promises to transcribe and send his Exposition at the beginning of that Book.

In the following Address'd to the same, having sent him this Discourse, he expresses his Sorrow that he had not leisure to go Visit that Charter-House.

In the Hundred and Fifty Fifth, he Acquaints *Pope Innocent*, who had given this Prior a Bishoprick in *Lombardy*, that he is very worthy of that Honour, but that he is not a proper Person for the Place, insomuch, that the *Lombards* being a headstrong wicked People, a young Man that has always Liv'd in a Cloyster, would find it a difficult matter to govern them, so that he desires this Pope to bestow on him another Place.

In the Hundred Fifty Sixth, he Recommends to this Pope the Church of *Orleans*, whose See was vacant.

In the Hundred and Fifty Seventh, he Recommends to *Haimeric*, Chancellor of the Church of *Rome*, the Provost and Canons of the Church of *Meun*, in the Diocess of *Orleans*. These Two Letters with the foregoing, from the Hundred and Fifty First, were written in the Year 1135.

The Hundred and Fifty Eighth is written to *Pope Innocent*, concerning the Murther of *Thomas* Prior of *St. Victor* in *Paris*, who had been kill'd near *Gournay*, by the Relations of *Thibaud* Arch-Deacon of *Paris*, in his return with *Stephen* Bishop of *Paris*, to the Abbey of *Chelles*, whither they went to make a Reform in that Abbey. The Bishop of *Paris* was so concern'd with this Assassination that he after pronounc'd Excommunication against the Murtherers and all their Adherents, reserving to himself only their Absolution, he retir'd to *Clairvaux*, whence he wrote to the Pope, and to *Geofrey* Bishop of *Chartres*, his Legate, to encline them to do Justice upon the Assassines. This Letter *St. Bernard* writ to the Pope in his Name to exite his Zeal against so detestable an Action, and to beg of him to Punish the Arch-deacon of *Paris*, as being Accessary to this Murther.

The following Letter is that which was writ to the Pope in the name of the Bishop of *Paris*, upon the same Account,

About the same time there was another Murther Committed on the Body of *Archembaud*, Sub-Dean of the Church of *Orleans*; at the Instigation of a Canon of that Church. *St. Bernard* writes also concerning this Murther to the Pope, by his Hundred and Sixty First Letter, to the end, that so Barbarous a Crime might meet with an exemplary Punishment, not only in the Person of those who had committed the Crime, but also in those who were the cause of it.

There are moreover Three other Letters which follow those, which are the Hundred Sixtieth, the Hundred Sixty Second, and Hundred Sixty Third, by which, he Recommends this Affair to *Haimeric*, Chancellor of the Church of *Rome*, and to another Cardinal.

Geoffrey Bishop of *Chartres*, the Pope's Legat, upon occasion of these Murthers, Commanded the Bishops of the Provinces of *Rheims*, *Roan*, *Tours*, and *Sens*, to meet at the Council of *Jorre* to Condemn the Authors thereof, pursuant to the utmost rigour of the Canons. We have not the Transactions of this Council of *Jorre*, but we are Assur'd by a Letter of Pope *Innocent II.* Address'd to the aforesaid Bishops, that they Excommunicated all that were in the least concern'd in these Murthers. The Pope confirms their Decree by this Letter, and because it seem'd to him that this Judgment was not severe enough, he order'd farther, That no Mass should be Celebrated in any of those places where these Murtherers were found, and that *Thibaud*, *Noterius*, and all others concern'd in the said Murthers should for ever be depriv'd either of enjoying or acquiring any Benefice. He pronounc'd also *Anathema's* against any that receiv'd or conceal'd these Assassines. All this hapned in the Year 1133. as *Father Mabillon* testifies in his Notes.

The Hundred Sixty Fourth Letter of *St. Bernard* is writ to Pope *Innocent*, concerning the difference which arose in the Church of *Langres*, about the Election of a Bishop, in the room of *William*, who Dy'd in 1138. *Peter* Arch-Bishop of *Lions*, and *Hugh* Duke of *Burgundy*, would have chosen a Monk of *Cluny*, yet *Robert* Dean of the said Church, *Pontius* the Arch-Deacon, *Otric*, and the other Canons would not acquiesce in this Election, but demanded an Accustom'd liberty of choosing whom they pleas'd. The Pope writ to them not to make choice of any without the Advice of some Pious Men, whereupon, they had recourse to *St. Bernard*, and promis'd to do nothing but with his Consent. This Arch-Bishop of *Lions* Agreed to, and the Pope likewise approved of the Choice they had made of *St. Bernard*, who was then at *Rome*. In his return, *St. Bernard* understanding that they were about to Consecrate a Bishop of *Langres* at *Lions*, which he thought not worthy, and whom the Dean and Canons would not receive, he went immediately to the Arch-Bishop, and represented to him, that having agreed to be determin'd by him, they ought to do nothing without him. The Arch-Bishop laid all the blame on *Hugh*, Son to the Duke of *Burgundy*, but promis'd, that for the future there should be nothing done without his Knowledge. *St. Bernard* propos'd to leave the matter to a Debate in a general Convocation of the Bishops and Clergy. That Monk of *Cluny* who was about to have been Elect'd, dar'd not appear, but being arriv'd on Friday went away on Saturday. The Arch-Bishop of *Lions* at the same time wrote Two Letters to the Chapter of *Langres*, quite contrary to each other, for by one, he order'd them to proceed to an Election, and by the other, told them that he had not altogether reject'd, but only put off to another time the Ordination of this Monk of *Cluny*. Whereupon, this Monk observing his Ordination to be stopp'd, went to the King, and obtain'd from him an Investiture, and afterwards assign'd a day for his Ordination. Soon after *Falcon* Dean of *Lions*, *Pontius* Arch-Deacon of *Langres*, *Bonami* Canon of the same, with two Monks of *Clairvaux*, Appeal'd to the Holy See, and Cited thither as well the Person that would have been Consecrated, as the Persons that would have Consecrated him. *St. Bernard* inform'd the Pope of all matters that related thereto by this Letter.

In the following Letter written to Dean *Falcon*, and *Guy* Treasurer of the Church of *Lions*, he commends them for the Zeal they had shown in this Affair.

Notwithstanding the Appeal to the Court of *Rome*, yet the Arch-Bishop of *Lions*, and the Bishops of *Autun*, and *Macon*, Installed and Consecrated the Monk of *Cluny*, which extremely nettled *St. Bernard*, for he wrote very earnestly about it to the Pope and Cardinals, in the Hundred Sixty Sixth, Hundred Sixty Seventh, and Hundred Sixty Eighth Letters. At length he wrought so much upon his Holiness as to cause him to disapprove of this Election, and to give the Chapter leave to proceed to a New Election, after having taken Advice of *St. Bernard*. Whereupon, they immediately went to wait upon him accordingly, and he after having made them all Friends, sent them back to make their Election, as he Acquaints his Holiness by the Hundred Sixty Ninth Letter. Hereupon they Elect'd *Godfrey* Prior of *Clairvaux*, a relation to *St. Bernard*, who having met with some difficulty on the Court-side, *St. Bernard* writ the Hundred and Seventieth Letter to *Lewis* the Younger, in which, he protests that no body had a greater Veneration for His Majesty than himself, and afterwards Assures him that the Election of his Prior to the Bishoprick of *Langres* was altogether against his Intention and good liking, since it depriv'd him of the principal Comfort of his Age and Infirmary, yet that he must nevertheless submit to the Will of God: That it was neither in the power of himself nor the King to oppose it; and that he was perswaded His Majesty would not attempt it, but leave the Church of *Langres* to remedy its Affliction, having been long vacant together with that of *Rheims*: That he humbly thank'd His Majesty for what he writ him thereupon, and would have been conformable, had not he seen the danger of delays, as likewise that the Revenues of that Church were in *Huckster's* hands: That this was that which gave him the greatest trouble, and procur'd no small Dishonour to His Majesty, it being his Duty to preserve the Goods of the Church: That the Election had been made altogether according to Form; That the Person Elect was faithful, for that he would not have been for him had he not first consented to do Homage to His Majesty for the Lands held of the Crown; That he had all along this Precaution given him; That he was not yet put into possession, nor yet enter'd into the City; That for his part he had meddled but little with the mat-

ter, tho' he had been Invited to do it by the Clergy and People, and that the Oppression of several and Prayers of Good Men might well have engag'd him deeper in it: That as the case now stands, it was for his Majesty's Honour and the Publick Good to defer the Confirmation no longer, and that if he did not Return an Answer by those that gave him this Letter, he would peradventure raise the Spirits of divers Religious Men against him, and moreover Prejudice the Revenues of the Crown annex'd to this Bishoprick. There is great likelihood that the King comply'd with St. Bernard's request, for the year following, Falcon Dean of the Church of Lyons, having been Elected Arch-Bishop thereof, Godfrey and St. Bernard wrote in his favour to Pope Innocent, which are the 171 and 172 Letters.

In the Hundred Seventy Third, St. Bernard recommends to Falcon the Monks of the Monastery of Beniffon-Dieu.

The Hundred Seventy Fourth is the famous Letter which he writ to the Canons of Lyons, concerning the Feast of the Conception which they had newly Introduc'd. This Letter he begins with Commending of the Church of Lyons which (says he) "Has always been Preferable to all the rest of France not only on account of the Dignity of its See, but also by the strict Order there kept. For is there any where a better Discipline to be found, a greater Authority Establish'd and of a more venerable Antiquity, principally in regard of Ecclesiastical Duties, it having never hitherto introduc'd any Novelty, nor suffer'd its self to be debauch'd by any change? This has been the occasion (continues he) that we can never enough wonder that some of you could have the Boldness to Introduce a Feast which the Church has not the least knowlege of, which neither is supported by reason, nor back'd by any Tradition: Are we to think our selves more knowing or Devout than our Fore-fathers? and is it not a dangerous Presumption to pretend to do what they thought not proper? But (say you) we ought to Honour the Mother of our Saviour: Why so we ought in all reason, but still the honour paid to a Queen demands Discretion. This Royal Virgin has no need of false Honour having Several true Titles, and being of a Quality truly Honourable. Honour then the Purity and Piety of her Life, Admire her supernatural Fecundity and Adore her divine Off-spring; Commend her in that she conceiv'd without Concupiscence, and brought forth without trouble: Affirm that Angels respected her, All Nations have desir'd her, that the Patriarchs and Prophets have been acquainted with her, and that she was chosen above all Women, and Prefer'd to all her Sex. — The Church teaches me to have an Uncommon Veneration for the day when she dy'd, and when she was receiv'd with an unexpressible Joy into Heaven. The same Church learns me to honour the day of her Birth, being verily perswaded that like Jeremiah and St. John Baptist, she was sanctify'd in her Mothers womb. Yes, the Mother of our Lord was Holy before she was Born, and therefore the Church cannot err in believing that the day of her Birth was also Holy, nor in keeping it solemnly as such: I also am thoroughly perswaded that she was endu'd with so many Graces that not only her Birth was sanctify'd, but also all the rest of her Life, which was exempt from all Sin; a favour that never yet was granted to any Other of the Off-spring of Man. — What then are we able to contribute to these Honours? Let her conception also have Honours (say they) since it preceeded her Birth, because had not this Conception preceeded, her Birth could not have been extant to be honour'd. Very well! for the same reason any one might Celebrate the Feasts of their Father and Mother, and mount upwards even to their remotest Ancestors. Then we should have a prodigious Number of Feasts indeed, and which would be more proper for the Eternity of the other Life than the poor circumscrib'd Limits of this. But there is a Book produc'd where this Feast is Authoriz'd, as they pretend by Divine Revelation. Why this might very well be, and I myself could sooner compose one in favour of any of my Ancestors. For my part I am not willing to Credit any of these Books which have neither Reason nor Authority on their side: For what Consequence is there that a Conception must be Holy because the Birth was so? was it made Holy by its Precedence? Whence had it this Sanctity to communicate to the Birth? and on the contrary is it not because this Conception was not Holy, that it was thought necessary to Sanctifie the Virgin afterwards? Whence proceeds the pretended Sanctity of this Conception? Will any one say that it was occasion'd by Grace to the End that she might be conceiv'd Holy? But then she could not receive the Appanage of her Divinity before she was Divine, and that she could not possibly be before her Conception. Some will say perhaps that she was conceiv'd and sanctify'd in the same Moment, but that is what they cannot reasonably make out, for how can Holyness be where sin is? and how can any one deny that sin is not to meet where Concupiscence is to be found. If they will not Affirm she was conceiv'd by the Holy Ghost, which I presume no body will Offer to Assert? so that not having been Sanctify'd before her Conception, because she then was nothing, nor at her Conception, because she was then in the State of Sin, she must have been sanctify'd in the womb of her Mother after her Conception, and that tho' her Birth was Holy her Conception was not. In a word her good Fortune of being conceiv'd in Sanctity, is owing only to Jesus Christ, for all the other Children of Adam have been conceiv'd in Sin. This being thus, what reason can there be for Introducing a Feast of the Conception? How can it be maintain'd that a Conception which proceeds not from the Holy Ghost, but rather from sin, can be Holy? Or how could they conjure up a Holy-day on Account of a thing that is not Holy in it self? The Church may have reason to boast indeed of a Feast which honours sin or Authorizes a false Holyness; Yet whatever People may think she will never be brought to Approve of an Innovation contrary to her Usual Custom that being the Mother of Rashness, Sister of Superstition, and Daughter of Levity. Moreover if they had proceeded rightly in Introducing this Feast, they should first have consult'd the Holy See, and not follow'd blindly and without Deliberation the suggestions of some hair-brain'd Idcoats. St. Bernard adds that he has understood this error, was in other Places; That he had hitherto forbore taking Notice of it out of a Veneration, he had for the Holy Virgin which proceeded

to spread it self over the whole Church, of which he was a Member, he could no longer dissemble his resentments without Offending all. He concludes, with saying, that he submits his Judgment to the more Sage and Experienc'd, and chiefly the Authority of the Church of *Rome*, to whom, he reserves the Decision of this matter, being ready to alter his Opinion if the Holy See shall be of another Mind.

Some Authors have undertaken the Defence of the Feast of the Conception of the Virgin, and among others, a certain Person has written a Treatise on this Subject, commonly Attributed to *St. Anselm*, wherein, he attacks *St. Bernard* without naming him. Likewise an *English Monk* call'd *Nicholas*, writ a little after *St. Bernard's* Death against his Letter. This Monk has been refuted by *Peter Abbot of Colles*; and at the same time *Poton Priest* and Monk of *Prom* blam'd those that had receiv'd three new Feasts, which were that of the most Holy Trinity, of the Transfiguration, and of the Conception of the Virgin, all which he esteem'd very extravagant. In the Century following, *John Belesb*, and *William Durand*, Bishop of *Mande*, disapprove also of this Feast, but notwithstanding it was Authoriz'd in the Fifteenth Century by the Council of *Basil*. It must here be understood with Father *Mabillon*, that *St. Bernard* means by Conception that same instant, in which the Body of the Virgin was Conceiv'd, and not with the School-Divines the moment of the Union of the Soul with the Body, for he could not have overthrow'd those that say that she was Sanctify'd this Instant, but only such as maintain she was Sanctify'd before she was animated, if he should have compar'd her Sanctification with that of *Jeremias* and *St. John Baptist*, but he plainly insinuates that she was not Sanctify'd before her Soul was United to her Body. Thus it may be observ'd, that *St. Bernard* had no very favourable Thoughts of the Immaculate Conception of the Virgin *Mary*.

The Hundred Seventy Fifth Letter of *St. Bernard*, is an Answer to one writ to him by the Patriarch of *Jerusalem*, wherein, he Recommends to him the Knights of the *Cross*. This Patriarch was *William of Flanders*, who had been formerly a Hermit at *Tours*.

The Hundred Seventy Sixth is written in the Name of *Alberon*, Arch-Bishop of *Treves*, to his Holiness Pope *Innocent*. This Arch-Bishop not being able to go in Person to wait on the Pope, writes him this Letter, to assure his Holiness of the unfeigned Obedience of the Churches on this side the Mountains; and moreover exhorts him not to concern himself at the loss of *Benevento* and *Capua*, which *Roger of Sicily* had taken from him, and likewise assures him, that the Emperor *Lotharius* was preparing to march to his Relief. This Letter was written in the Year 1135.

The Hundred Seventy Seventh is also written to the Pope, in the Name of the same Arch-Bishop, who complains of the Fatigue and Care he is like to undergo in his Arch-Bishoprick. He says, he accepted it not without regret; that he is plagu'd by his Suffragans who are young persons of Quality, and who rather oppose than assist him; that Right, good Manners, and Religion, are extinct in their Suffraganships; that he thinks himself oblig'd to Acquaint his Holiness with what he will not give him leave to reform; that notwithstanding, he undergoes patiently all these Affronts rather than act any thing contrary to the Obedience he owes to the Papal Chair. But that he begs of his Holiness to consider that these Injuries fall on the Papal See, and that the Contempt had of him renders also the Holy See despis'd: That in a word, he has several more complaints to make to him, of which his Holiness may be better inform'd by the Deputy he has sent.

In the following Letter written also in the Name of the former Person, and Address'd to Pope *Innocent*. *St. Bernard* lays open all the causes of Complaint which the Arch-Bishop of *Treves* had against the Pope, grounded upon the frequent usage of Appeals, which brought all matters before the Holy See, and quite destroy'd the Authority of the Arch-Bishops and Bishops. Observe how *St. Bernard* represents this matter to the Pope. I speak to you, (says he,) with a great deal of Freedom, because I have a more than ordinary Affection for you, which could not be, should I use Dissimulation. The Arch-Bishop of *Treves* his Complaint is not his alone, but proceeds from the Sentiments of several others, and chiefly those that love you best. They complain that Justice is no more to be found in the Church, that the Keys thereof become of no use, and the Episcopal Authority is rendred Despicable, by reason that the Bishops have now no more power to revenge the Injuries done to God, nor to punish the Offences committed in their Diocesses. The fault of all which is laid upon you and the Court of *Rome*. It is affirm'd that you abolish what they have well establish'd, and that you have establish'd what they abolish'd with Reason; That all Criminals and disobedient Persons, whether they be of the Clergy or Laity have immediately recourse to you, and boast when they return, that they have not met with Protectors who ought rather to have been Punishers of their Crimes. What a shame is this! What occasion for Laughter to the Enemies of the Church! Friends finds themselves Confounded, the Faithful Affronted, Bishops become the Subjects of Scorn and Contempt, and your Authority much lessen'd by the weakness of your Decisions. 'Tis those only have a true value for the Holy See, who labour heartily to procure the Peace, and advance the Grandeur of the Church of *Rome*. Why therefore will you your self weaken your own Strength? He afterwards proceeds to represent to the Pope the mischiefs occasion'd in the Churches of *Toul*, *Verdun*, and *Metz*, by the Protection which the Holy See has unadvisedly bestow'd. He Accuses the Bishops of *Metz*, and *Toul*, of Tyranny and Misgovernment, and complains that the Holy See has upheld them in it, and particularly that the Bishop of *Metz* had quash'd a free Election made with all form, in his Chapter, and plac'd by his Authority, a Probationer in the Church. At length he gives the Pope an extraordinary Character of the Arch-Bishop of *Treves*, assuring him, that he is a much more faithful Person both to the Church and the Holy See.

In the Hundred and Seventy Ninth, and Hundred and Eightieth Letters, he Recommends to this Pope the Affair which this Arch-Bishop had with the Abbot and Monks of *St. Maximine* and desires his Holiness to revoke the Brief which these last had obtain'd. One of the greatest Advantages of the Holy See, (says he,) is, that it can revoke whatever it finds it has been overseen in granting. It is certain-

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ly very just and commendable that a Person should not get any advantage by his Crime; and above all with the Holy See and Sovereign Bishop. This is what engages me in a boldness to request your Favour, in behalf of the Arch-Bishop of Treves, and to lay before you such instances of his Integrity as I am pretty well assur'd will succeed. All his Crime is having wrested a Monastery out of the hands of Laicks, and endeavouring to purge it of its Errors.——May God always fortifie your Holiness with his Divine Grace, that the Monks may at no time over-reach you: These Monks that hunt not after Liberty more than they fly Order and Discipline.

The Hundred and Eighty First, is a Letter of Thanks to Haimeric, Chancellor of the Holy See.

In the Hundred and Eighty Second, he writes very earnestly to Henry, Arch-Bishop of Sens, concerning his inflexibility, which, he says, has procur'd him a great many Enemies.

In the Hundred and Eighty Third, he exhorts Conrade King of the Romans, to be Obedient to the Pope.

In the Hundred and Eighty Fourth, he excuses himself to Pope Innocent, for not being able to send him some Religious Persons, as he promis'd, by reason of three late Foundations he had made.

In the Hundred and Eighty Fifth, he exhorts Eustace who had possess'd himself of the Church of Valence, not to persist in his design thro' a false Glory, and by being Advis'd by Flatterers who play'd upon him.

In the Hundred Eighty Sixth, he recommends to Simon Son of the Chastelan of Cambray, the Monks of the Monastery of Vaucelles, and desires him to confirm the Donation which his Father had made them.

The following Letters were writ in the Year 1140. against Peter Abaelard.

The Hundred Eighty Seventh is Address'd to those Bishops that were to Assemble at the Council of Sens all whom he exhorts to promote zealously the interest of Religion.

In the Hundred Eighty Eighth, he makes the same Entreaty to the Bishops and Cardinals of the Court of Rome. He in general accuses Peter Abaelard of Contemning the Fathers; raising trifling Questions upon elevate Subjects, and, in a word, for confiding too much in his Wit, and not contenting himself with the plainness of Faith, and afterwards descending to particulars, Read (says he, to those to whom he writes) Peter Abaelard's Book, which he calls his Theology. It is easie to be found, because it is to be Sold, and there are a great many Persons at the Court of Rome who Read it. See there how he advances upon the Holy Trinity, the Generation of the Son of God, the Procession of the Holy Ghost, and several other matters which both the Ears and Minds of Catholicks are but little Accustom'd to. Read likewise another which is said to be his Book of Proverbs, but which is Entitled, Notice Teiplum: There you may observe how full his Works are of Sacrilege and Errors. What strange Opinions has he concerning the Soul and the Person of Jesus Christ, of his Descent into Hell, and the Sacrament of the Altar; of the power of binding and of loosing, Original Sin, Concupiscence, the Sin of Pleasure, the Sin of weakness, the Sin of Ignorance, of the Action of Sinning, and the Will of Sinning. If you find hereby that I have reason to be mov'd, be you also the like, but that you may not be so to no purpose, be sure to bestir your self suitable to the Rank, Dignity, and Authority of your Power. Lay these Works of Darkness open, Reprehend and Condemn them publicly, and stop the Mouths of those that speak Evil.

In the following Letter to Pope Innocent, he expresses his concern in that Schism had not been sooner extinguish'd, and that the Errors of Peter Abaelard, and Arnaud of Bresse had not sooner beenabolish'd. He Acquaints his Holiness, that he has been invited by the Arch-Bishop of Sens, to enter the Lists with Abaelard. That he came at the time appointed, and in the Presence of the King, Bishops, Abbots and several Learned Men, he produc'd divers Articles against him, but as they were going to be Read, this Heroe all of a sudden went out of the Assembly, and Appeal'd to the Judges that he had chosen, which I hope (says St. Bernard,) will not be approv'd of. In his Absence, the Articles propos'd were examin'd into, and found repugnant both to Faith and Truth. He concludes this Letter by earnestly exhorting the Pope not to grant protection or encouragement to a Person that was at variance with the Establish'd sentiments of St. Peter.

The Hundred and Ninetieth is a Treatise against the Errors of Peter Abaelard, which is also inserted amongst his Opuscula.

The Hundred Ninety First is written to Pope Innocent, in the several Names of Sanson, Arch-Bishop of Rheims, Fosselin Bishop of Soissons, Geoffrey of Chalons, and of Aloisus of Arras, against Peter Abaelard. They are made to Accuse him of Presumption, Error, and Heresie, and also observe, that his Book of the Trinity has already been Condemn'd to be Burnt by a Legat of the Holy See; and moreover, that having been lately Accus'd by the Abbot of Clairvaux, to avoid his Condemnation, he had Appeal'd to the Holy See, without cause or reason, against the Judges which he himself had made choice of; And that the Bishops who were Assembled about that Affair would not Decree any thing against him out of respect to the Holy See, but only Condemn'd some few Articles drawn out of his Books. In a word, that it was necessary that his Holiness should apply some speedy remedy to a mischief which daily increased.

In the Hundred Ninety Second, he Counsels Guy, Cardinal of the Church of Rome, not to favour the Errors of Abaelard on account of Friendship for his Person, and to frighten him the more from it, he tells him, that he treats of the Trinity like Arrius, like Pelagius of Grace, and like Nestorius concerning the Person of Jesus Christ.

In the Hundred Ninety Third, he writes to another Cardinal Nam'd Ives, acquainting him that he is surpriz'd that Abaelard should find many Friends and Protectors at Rome.

By the Hundred Ninety Fourth Letter, Pope Innocent Answers Henry Arch-Bishop of Sens, Sampson Arch-Bishop of Rheims, the Bishops their Suffragans, and St. Bernard Abbot of Clairvaux, that he has been

been as much concern'd for the Novelties advanc'd by *Abaelard*, as joyful at the Zeal they have shewn to oppose him in his Innovations, and declares that by the Advice of the Bishops and Cardinals of the Church of *Rome*, he had Condemn'd the Articles which they had sent him, and all the false Doctrines of *Peter Abaelard*, together with their Author, on whom he has enjoin'd perpetual silence, as being a Heretick; and moreover, that he esteems all the Followers and Defenders of these Errors, to be worthy of being put out of the Communion of the Church.

In the Hundred Ninety Fifth, he Counsels the Bishop of *Constance* to expel *Arnaud* of *Bresse* out of his Diocese, he having already been driven out of *Italy* and *France* for his Errors.

In the Hundred Ninety Sixth, he gives the same Advice to *Guy* the Pope's Legat, to whom this *Arnaud* was retir'd for shelter.

In the Hundred Ninety Seventh, he reproves *Peter* Dean of *Bezanson*, for disturbing the Abbot and Monks of *Cherlieu*.

In the Letter following, he earnestly Recommends their Case to Pope *Innocent*, who refers it to *John* Abbot of *Bonneval*, then Bishop of *Valence*, and to the Bishop of *Grenoble*. These determin'd in favour of the Abbot of *Cherlieu*. But *Peter* not being willing to acquiesce in their determination, continu'd to importune the Holy See for redress, which occasion'd St. *Bernard* to write the Hundred Ninety Ninth Letter to Pope *Innocent*, to beg of him to confirm the Judgment Pronounc'd by the Bishops.

The Two Hundredth is written to *Ulger* Bishop of *Angers*, concerning a difference between this Bishop and the Abbess of *Fontevault*.

In the Two Hundred and First, he admonishes *Baudouin* Abbot of the Monastery of *Realino*, and recommends to him in particular three things, First, to instruct others by his Discourse, Secondly, to give them good Example by his Works, and Thirdly, to apply himself to Prayer.

In the Two Hundred and Second, he exhorts the Clergy of *Sens* not to proceed too rashly in the Election of an Arch-Bishop, but to wait for the Opinion of the Suffragan Bishops, and consent of the Persons of Rank in the Diocese to prevent that befalling them which hapned before to the Churches of their Neighbourhood, *Orleans* and *Languedoc*. He Recommends to them, moreover to proclaim a Fast, Assemble the Bishops, Summon the Monks, and in fine, to omit none of the requisite Ceremonies in this Election. This Letter was written after the Death of *Henry*, Arch-Bishop of *Sens*, who was succeeded in the Year 1144, by *Hugh* Abbot of *Pontigni*.

In the Two Hundred and Third Letter, he Counsels the Bishop and Clergy of *Troyes* not to suffer the Sub-Deacon *Anfelle* to be Marry'd and carry Arms.

The Two Hundred and Fourth, contains a Christian Compliment to the Abbot of St. *Aubin*.

The Two Hundred and Fifth, is an Answer to the Bishop of *Rocheſter*, who wrote to him somewhat severely about causing *Robert Pallus* to Live at *Paris*, when he thought it necessary.

In the Two Hundred and Sixth, he Recommends one of his Kindred to *Melifenda* Queen of *Jerusalem*, and wishes her a long and happy Reign.

The Three following Letters Address'd to *Roger* King of *Sicily*, contain nothing remarkable.

The Two Hundred and Tenth, and the Eight following, are Letters of Recommendation Address'd to Pope *Innocent*. In the Two Hundred and Thirteenth, he complains that this Pope took little or no notice of the Reconciliation made by his means with *Peter* of *Pisa*. In the Two Hundred and Sixteenth, and Two Hundred and Seventeenth, he Complains that *Radulphus* Count of *Vermandois*, having put away one Wife and Marry'd another, was seemingly vindicated by the Court of *Rome*. He likewise Commends *Thibaud* Count of *Burgundy*, for taking the part of the first Wife which was his Niece. In the Two Hundred and Eighteenth, he justifies himself to the Pope against a suspicion had of him concerning the Goods of the Cardinal *Ives*, assuring his Holiness that they had been embezzled contrary to his knowledge.

The Two Hundred and Nineteenth is Address'd to *Alberic*, Bishop of *Ostia*, *Stephen* of *Palestrine*, *Igmar* of *Frescati*, and *Gerard* Chancellor of the Church of *Rome*, concerning a difference which hapned between the King of *France* and the Pope, on account of the Arch-Bishop of *Bourges*. This Arch-Bishoprick being vacant, the King had given the Clergy of *Bourges* leave to choose any other for their Arch-Bishop than *Peter*, whom the Pope had cast a favourable Eye upon. He was nevertheless Elected afterwards, and Consecrated at *Rome* by the Pope. Whereupon, the King having made an Oath, that he should never be Arch-Bishop during his Life time, would not receive him, but declar'd War against the Count of *Champagne*, to whom he was retir'd. This caus'd the Pope to interdict the Dominions of *France*, and it was upon this occasion that St. *Bernard* writ this Letter, by which, he wills the Prelates of the Court of *Rome*, that they might have learnt by the Persecution of *Guibert*, and undertakings of *Burdin* and *Peter* of *Leon*, how much Schism is to be dreaded, and how hazardous it is to raise any difference between the Regal and Sacerdotal Power. That therefore they must Act with Prudence, and manage Matters with Lenity not to incur the danger of a New Schism: That he can by no means excuse the King for having made an Oath, which it was both a Crime and Sin to keep; nay, though he was in a manner forc'd to perform it, being a custom among the *French* to observe any, though never so unjust; that his Intention was not to excuse the King of *France*, but ask Pardon for him; and lastly, that the concern he was in, his Age and Majesty, do in some measure deserve it, without being like to do any great wrong to the Church.

In the Two Hundred and Twentieth Letter, he writes to King *Lewis*, that he cannot hinder the *Anathema's* being renew'd against *Radulphus*; and endeavours to persuade his Majesty, that that ought not to set him at variance with Count *Thibaud*.

In the Two Hundred Twenty First, he speaks high to this Prince, and takes a great deal of Liberty to reprove him, Affirming that he is an Enemy to Peace; that he has violated the Treaties which he

has made; that he has communicated with Excommunicated Persons; that he has encourg'd Murthers, Theft, Robbery, and the Destruction of Churches; that not contented to Assume an Authority over the Church of *Bourges*, which did not belong to him, he also hinders the Church of *Chalons* from having a Bishop, as likewise permits his Brother to seize upon the Revenues of the Bishopricks. He Admonishes him to forbear speedily these Exactions, and prevent the anger of God by Repentance after the Example of the King of the *Nirvites*.

In the Two Hundred Twenty Second, he writes to *Josselin* Bishop of *Soissons*, and *Sugerus* Abbot of *St. Denys*, likewise the Kings Minister, concerning the occasions pretended at Court for making War upon Count *Thibauds* as also touching the wrong which the King did to the Churches.

These Letters written with all the freedom imaginable, extremely incens'd the King and his Ministers against *St. Bernard*, who having understood as much by the Answer which *Josselin* sent him, he signifies again to him in the Two Hundred Twenty Third Letter, that perhaps he had been a little bold, but that his Presumption was meerly caus'd by Grief, and the Zeal he had for the Welfare of the Church, and moreover that it was to have been wish'd that they had made use of the same Liberty, and endeavour'd to reclaim the King by the like Admonitions.

In the Two Hundred Twenty Fourth, he acquaints *Stephen* Bishop of *Palestrine* with the damage which the King had done to the Churches of *France*, putting him in mind that he ought to Repent, having written to *Rome* in favour of this Prince.

In the Two Hundred Twenty Fifth, he exhorts *Josselin* to endeavour a Peace.

The Two Hundred Twenty Sixth is written to the King in the Name of *Hugh* Bishop of *Auxerre*, as likewise in his own, wherein he Admonishes this Prince, who had just before frustrated a Negotiation begun at *Corbeil*, to renew the same and to have more advantageous thoughts for the good of the Church.

In the Two Hundred Twenty Seventh, he conjures *Josselin* to use his Interest that no damage may come to him especially from the King, who was not a little incens'd against him. All these Letters were writ in the Years 1142 and 1143.

The Two Hundred Twenty Eighth, is a very Civil Answer to a Letter of *Peter* Abbot of *Cluny's* lately written to him, whereby he gives him to Understand that he could heartily wish to renew the Friendship that had formerly been between them, and which was now Interrupted by some differences as well on account of the Bishop of *Langres*, as by reason that Pope *Innocent* had discharg'd the Order of *Cisteaux*, of the Tithes which they paid to *Cluny*.

The following is the Answer which *Peter* of *Cluny* gives to this Letter, in which after having heap'd on *St. Bernard*, a great many Complements, he searches into the Reasons, why the Orders of *Cluny* and *Cisteaux*, which ought to live in good Intelligence with each other, so continually jar and disagree; and he makes it plainly appear, that they have no reasonable Cause to be so divided: For in the first place, if their Difference be about Lands or other temporal Goods, they have proper Judges who may regulate those Matters, and make Peace between them. Secondly, they ought not to disagree about their Monastical Observances, because if the different Customs of different Churches, hinders not the Union of the Spirit and Charity among Christians, no more ought the diversity of Practices and Ceremonies to be a cause of Division among Monks, who although they are all of one Order, yet may have different Usages and Customs, *St. Bennet* himself having been sensible that his Order might be subject to some Moderation or Explication. He then brings examples of these Differences, and shews that both Orders may observe their Customs separately, and with simplicity of Heart, without condemning each other in them. Thirdly, he affirms that the different Colours of Habits ought to be a less subject of Division, since nothing is more ridiculous than for Men to fall out on such trifling Accounts. And lastly, he lays the blame on the Spirit of Pride, which (he says) had divided the Monks of *Cluny* and *Cisteaux*; the former being unwilling that the latter should be prefer'd to them, and the latter glorying that they had been restorers of the Order, and of Monastick Discipline. He concludes by exhorting both Parties to live in Peace, and to preserve a mutual Esteem and Value for each other.

In the Two Hundred and Thirtieth he writes to the Cardinals of *Ostia*, *Frescati* and *Palestrine*, to relieve the Church of *Mets*, which for some time had rather been in the hands of a Woolf than a Shepherd. He speaks of *Stephen* Bishop of that City, and Nephew to Pope *Calixtus* II. who came to the Bishoprick whilst he was young, which occasions *St. Bernard* to say, that he began like a little Woolf, but now being become a great one, he ravaged the Herd of Christ by Rapines, Conflagrations and Murthers.

The Two Hundred Thirty First is written to the same Cardinals, in favour of the Abbot of *Lagny*, accus'd at *Rome* to have refus'd receiving the Pope's Nuncio, to have torn his Holiness's Letter, to have imprison'd certain Monks, and to have given divers Lands of his Monastery to his Relations. *St. Bernard* after having exceedingly commended this Abbot, proceeds to reply to his Acculations. First he says he did not entertain the Nuncio which his Holyness sent into *England*, by reason that the Provost *Humbert* promis'd to do it for him; that the Letter which he was accus'd to have torn, was yet whole; that he never imprison'd any Monks, but only sent some that were of a very turbulent Spirit to other Monasteries, and as for giving away the Monastery Lands to his Relations, he never did without a Clause of Reversion, and a Rent reserv'd according to Custom, and which likewise was executed in presence of the Bishops of *Soissons* and *Auxerre*, and of *Thibaud* Count of *Champagne*, Conservator of the Rights and Privileges of the Monastery. As to the rest, he said it was unaccountable that a proud, rebellious and ambitious Monk, should obtain his Liberty of the Holy See. Formerly (says he) you have been accus'd of domineering over the Clergy, and the Consciences of all the World, contrary to the precept of the Apostle; and now you add something more to this Presumption, in showing an Inclination to dispose absolutely of all Religious Persons; insomuch, that I know not what remains for you

so desire more, unless you would likewise command over the Angels. I do not impute this to my Lord Pope Innocent, who might easily have been overpersuaded, being but a Man, and I beg of God not to impute it to him, not in the least doubting, but when he shall come to a knowledge of the Truth, he will abhor the favouring of so pernicious and dangerous a Person as that Monk was.

In the Two Hundred Thirty Second, he writes to the same Cardinals, that if the Abbot of St. Theofroy, commonly called St. Chaffre, in the Diocess of Puy in Vellay, be guilty of those things whereof he is accused, they ought not to favour, but speedily punish him.

In the Two Hundred Thirty Third, he writes to John Abbot of Busey, in the Diocess of Nantes, perswading him to return to his Abby, which he had quitted for some time before.

In the Two Hundred Thirty Fourth, he desires Herbert Abbot of St. Stephen of Dijon, to pardon one of his regular Canons, though he had written injuriously against him.

In the Two Hundred Thirty Fifth, written in the Year 1143 to Pope Celestine II. He writes very bitterly against William, who had got possession of the Arch-Bishoprick of York, being guilty of several Crimes which he was not clear'd from but by a false Oath. The Cause was removed to Rome, and he obtain'd of Pope Innocent a Bull in his Favour, whereupon St. Bernard begs of Celestine not to suffer so ill a Man to continue in possession of the Arch-Bishoprick of York.

In the following Letter he writes upon the same subject, and after the same manner, to the Prelates of the Court of Rome.

In the Two Hundred Thirty Seventh, he writes to the same, concerning the Elevation of Bernard, Abbot of St. Anastasius, to the Sovereign Pontificate (Eugenius III. who succeeded Lucius II. in the Year 1145.) He admires how they could draw him out of his Cloyster where he was at quiet, to bring him into the World, and lay the whole Care of the Church upon him, which he says makes him very much doubt whether he will be able to sustain the Weight, and therefore recommends to them to support him therein.

The Two Hundred Thirty Eighth is Addressed to Pope Eugenius, then but newly rais'd to the Holy See. St. Bernard acquaints him with his Joy, intermixt with Grief and Fear for his Elevation to that Dignity. And afterwards he exhorts him to sustain with Apostolick Zeal, the sublime Ministry which was committed to him, and to endeavour to answer the Opinion people generally had of his Virtue. He writes to him particularly concerning the irregular Lives of the Arch-Bishop of York and the Bishop of Winchester. At length he recommends to him to abolish the wicked Custom crept into the Court of Rome, of bestowing Favours for Money; and moreover admonishes him to remember at all times that he is a Man, and to think often of Death by Reflecting how little time the Pontificates of several of his Predecessors have lasted.

In the Two Hundred Thirty Ninth, and the Two Hundred and Fortieth, he writes again to the Pope against the Arch-Bishop of York, and presses his Holiness to suspend him.

The Two Hundred Forty First is written to Hildefonsus, Count of Tholouse, concerning the Errors of Henry, Disciple to Peter de Bruys, whom this Count favoured. "How many Disorders (says he) do we every Day hear that Henry commits in the Church of God? That ravenous Wolf is within your Dominions cloathed in a Sheeps' Skin, but we know him by his Works. The Churches are forsaken, the People are without Bishops, and the Bishops are no more respected. In a Word, the Christians are without Christ, the Church are like Synagogues, the Sanctuary despoil'd of its Holiness, the Sacraments look'd upon as prophane Institutions, the Feast days have lost their Solemnity, Men grow up in Sin, and every day Souls are born away before the Terrible Tribunal of Christ, without being first reconciled to and fortify'd with the Holy Communion. In refusing Christians Baptism, they are denyed the Life of Jesus Christ. A Man that Teaches and Acts so contrary to the Will and Word of God, cannot be from God. And yet alas! he is hearkened to by many, and finds those that are ready to believe him. He would have People believe that the Church of God is at an End, and reduc'd only to that small number that he imposes on: After having been driven out of France, he nevertheless finds an Asylum in your Dominions. Consider with your self, Great Prince, if this Person does you any Honour; he is an Apostate; for after having quitted his Cloyster to live loosely, and not being willing to tarry in his own Country, or rather having been whipp'd out of it, he went about begging his Bread, and Preaching for a wretched Sustenance, and whenever it hapned that he got any thing over and above, he did not fail to consume it at Play, or at other means more shameful. This famous Preacher has been often found with Women of ill Lives. Inform your self therefore, I beseech you, how he has been driven out of Laufane, Mons, Poitiers and Bourdeaux, and what Reputation he has left behind him in those Places. St. Bernard sends this Prince word, that he is coming to reform the Disorders that this Prince has caused in the Churches of his Dominions; that he has Authority for that Purpose; that he shall do his utmost endeavours to extirpate this pernicious Plant, with assistance of the Bishops, and particularly by the Authority of the Cardinal of Ostia, who will be sent on purpose by the Holy See. He takes notice to him, that it will be for his Interest to receive this Cardinal Kindly, and to joyn his Authority with theirs, to the end, that the Pains they shall take for the Salvation of him, and his People may not prove of no effect.

In the Two Hundred Forty Second, written by St. Bernard after his return from this Country, he exhorts the People of Tholouse to stun Hereticks, obey their Bishop, exercise Hospitality, and not to suffer any Preachers among them, but such as have either Ordination from their Bishop or the Pope.

These Letters were writ in the Year 1147.

The Two Hundred Forty Third, is Address'd to the Lords and People of Rome, after they had driven out Pope Eugenius III. He reproaches them severely for this Action, and conjures them to reconcile themselves speedily to him.

A New Ecclesiastical History

In the Two Hundred Forty Fourth, he exhorts *Conrade*, King of the *Remans*, to Re-establish the Pope, and Punish the Rebels of *Rome*; giving him to understand, that it is as much for his Interest as for that of the Holy See, that the City of *Rome* which is Metropolis of the Empire, should be under his Subjection.

In the Two Hundred Forty Fifth, he Commends the Zeal which Pope *Eugenius* shew'd in opposing King *Lewis* the Younger's obliging *Elias* Bishop of *Orleans* to quit his Bishoprick.

In the Two Hundred Forty Sixth, he Recommends this Bishop to the Pope, being before but an humble Monk, and entrears his Holiness to take pity on his Condition, and to provide for the Payment of his Debts, out of the Revenues of his Bishoprick.

In the Two Hundred Forty Seventh, he Prays the same Pope to permit *Sampson*, Arch-Bishop of *Rheims*, to make use of the *Pallium* which he had been forbidden, on account of his having Crown'd King *Lewis* in the Church of *Bourges* in presence of the Arch-Bishop of that City.

In the Two Hundred Forty Eighth, he advises this Pope not to suffer himself to be over-reach'd by the Bishop of *Seez*, who was coming to wait on him, to get himself re-establish'd.

In the Two Hundred Forty Ninth, he recommends to the same *Oribert* the Prior of *Chaise-Dieu*, Bishop Elect of *Valence*, chosen in the Year 1145.

In the Two Hundred and Fiftieth, he Acquaints the Prior and Monks of *Portes*, that they ought not to take it amiss that the Pope would not allow one of their Fraternity to be Bishop, though he was chosen. He says, that perhaps his Holiness would not admit of him, because he was too Young, and that he would have nothing to be said afterwards against the Election. And as for his own part, he says, he never oppos'd it in the least. Afterwards, he tells them, that he is sorry that the Abbot of *Troyes* had written to them so very harshly, and he concludes his Letter with these Humble Words. *My Monstrous Life and my Afflicted Conscience Cry towards you for Compassion, for I am a kind of Amphibious Creature, that neither live altogether as an Ecclesiastick nor a Recluse; and it is now a long while since I have quitted the Life of a Monk without forsaking the Habit. I esteem it needless to acquaint you with what you may easily hear from others, that is, what I do, what I employ my self about; what hazards I expose my self to in the World, and through what dangers I am compelled to go: If you are not acquainted with these I beseech you to inform your selves of them, and when you have thoroughly learnt them, to favour me with your Advice and Prayers.*

In the Two Hundred Fifty First, he intercedes to Pope *Eugenius* in behalf of the Monks of *Baume*, whom this Pope had punish'd by changing their Abbey to a Priory, for their having slighted the Authority of the Holy See.

In the Two Hundred Fifty Second, he conjures the same Pope to put in execution the Sentence pronounc'd by *Innocent II.* against the Arch-Bishop of *York*.

The Two Hundred Fifty Third is an Answer to a Letter from *Hugh* Abbot of *Premontre*, who had made several Complaints against the Monks of *Clairvaux*. *St. Bernard* tells him, he did not do well to complain of him and his Order, since he has always had an esteem for that of *Premontre*, and that he has done them several Services upon divers occasions: He brings several Examples of what he asserts, and at length justifies himself against what that Abbot had alledged against his Order. Towards the end, he admonishes them not to break the Union betwixt them, Acquainting them that for his part he shall never be wanting in the Duties of Charity and Friendship.

In the Two Hundred Fifty Fourth, he Commends *Guarini*, Abbot of the *Alpes*, in endeavouring to reform his Monastery, and exhorts him, not to discontinue so good a Work out of fear of not being able to accomplish it while he lives, since the short time we have to live is not sufficient excuse for not endeavouring to make our selves perfect, and that such as do not labour after a progress in Spiritual Affairs go backwards instead of advancing.

In the Two Hundred Fifty Fifth, he exhorts *Lewis* the *Gross*, King of *France*, not to hinder the holding of a Council which he believes necessary for the good of the Church. It is of the Council of *Pisa* that he speaks, conven'd in the Year 1134, so that this Letter ought to precede the others by many Years.

In the Two Hundred Fifty Sixth, he exhorts Pope *Eugenius* not to be disheartned because of some losses the Christians had sustain'd in the East, but to succour and assist them to his power. He moreover tells him, that he was more than ordinarily surpriz'd when he heard that he was pitched upon for General of the Army, that was to go thither, being no ways qualify'd for that Employ.

In the Two Hundred Fifty Seventh, he writes to this Pope in favour of *Philip*, who was become a Monk of *Clairvaux*, after he had been suspended from his Bishoprick of *Tarentum*, and desires his Holiness to be kind to him.

The Three following Letters were writ concerning *Rualenus*, who had been chosen Abbot of *St. Anastasius*. *St. Bernard* after having requested of his Holiness by the first of these Letters to discharge him from his Burthen. In the Second, consents that he shall continue it, since his Holiness desires it, and by the Third, he Admonishes this Abbot not to be uneasie under his Vocation.

In the Two Hundred Sixty First, he desires *Eugenius* to take off the Excommunication pronounc'd against the Abbot of *St. Urban*, who had bestow'd the Habit of that Order on a Knight Templar.

The Two Hundred Sixty Second, is a Letter of Recommendation to the Pope, in favour of the Monks of *Monzon*.

The Two Hundred Sixty Third is Address'd to the Bishop of *Soissons*, in favour of the Abbot of *Chefy*.

The Two Hundred Sixty Fourth is a Letter from *Peter*, Abbot of *Cluny*, to *St. Bernard*, in which, he extreamly Commends *St. Bernard*, and begs of him to send him his Secretary *Nicholas*.

The Two Hundred Sixty Fifth is St. Bernard's Answer, in which, he rejects the Praises given him, and moreover informs him, that he cannot send the Person he desires, by reason, that he was with the Bishop of *Auxerre*, where he was so Sick that it was impossible he should come to *Clairvaux* without great inconvenience.

The Two Hundred Sixty Sixth is written to *Sugerus*, Abbot of St. *Denys*, a little before his Death. He exhorts him to prepare courageously for Death, and professes a great deal of Friendship for him.

By the Two Hundred Sixty Seventh, he tells Pope *Eugenius* that he was grossly deceiv'd when he rais'd to the Ecclesiastical Dignity a Person Convicted of Crimes and Condemn'd for them, by *Lambert* Bishop of *Angoulême*, and therefore begs of his Holiness to revoke what he had done.

In the Two Hundred Sixty Ninth, he sends him word that he would not have him give Credit to a Letter he lately wrote him, about a Person who had over-reach'd him by a Recommendation from the Bishop of *Beauvais*.

In the Two Hundred and Seventieth, he writes again to the Pope, in favour of *Anthelmus*, Prior of the Great Charter-House, who having expell'd some of his Monks for Disobedience and Irregularity, they had gone to *Rome*, and obtain'd a Re-establishment from the Pope. St. Bernard says, that from the first foundation of this Order, he had never heard that a *Carthusian* who forsook his Cloyster had ever been receiv'd again, without making ample Satisfaction; that these Monks who had thus forsaken their Order did yet worse in returning to it. "And what good (*says he to the Pope*) does your Holiness believe, that these Monks could do, whose leaving their Monastery was an effect of Disobedience, and their returning to it the Product of Pride? They rejoyce for the Ill they have done, and insult over those whom they have Offended; and, in a word, they even Triumph for having obtain'd the Victory. The Prior is no more Prior; he bears his Office with regret, not being willing to see the Destruction of his Order, and he would have left his Monastery long since, could he have gone out alone.——Consider therefore most Holy Father, (*continues he*) how you have been over-reach'd, and what Punishment he deserves, who has thus deceiv'd you!——Take Care then that the Prior be restor'd, to the end, that Inquiry may not Triumph over Justice. He afterwards Acquaints the Pope with the Death of *Raymond*, Abbot of *Cisteaux*, and that *Gozvin*, Abbot of *Bonneval*, had succeeded him. This Abbot Dy'd in the Year 1151. This Letter therefore belongs to that Year.

In the Two Hundred Seventy First, he excuses himself to *Thibaud*, Count of *Champagne*, for not caring to be concern'd in promoting his Son's having Benefices while he was but a Child, and this for Conscience sake, well knowing that Ecclesiastical Dignities ought only to be bestow'd upon such as are able to acquit themselves of their Functions, and moreover, it being not allowable for one person to enjoy several Benefices at a time, unless by Dispensation or some other considerable reason that the Church may have.

In the Two Hundred Seventy Second, he exhorts the Bishop of *Laon*, (*Gautier* Abbot of St. *Martin* who was made Bishop of that See in the Year 1151.) to be reconcil'd to the Bearer of that Letter.

The Two Hundred Seventy Third, is written to the Abbot and general Chapter of *Cisteaux*: He gives them to understand that he could heartily wish his Affairs would give him leave to Assist in their Chapter, and moreover Admonishes them to Labour in the Reformation of their Order.

In the following he thanks Pope *Eugenius* for the Letter full of Charity and Zeal which he had written to his Chapter, and moreover entreats him to continue always the same good will towards his Order. He acquaints him towards the End that he is Sorry that he had taken from them *Hugh* Abbot of the *Three Fountains*, to make him a Cardinal.

In the Two Hundred Seventy Fourth, he gives this Abbot of the *Three Fountains*, to Understand, that he Repents having writ to *Rome*, in favour of the Nephew of *Hugh* Bishop of *Auxerre* then lately Dead.

In the Two Hundred Seventy Fifth, he Acquaints the Pope with the Disturbances that had hapned in the Election of a Bishop to the Church of *Auxerre*, and what he had been Inform'd by one of his Monks, sent thither concerning the double Election there made.

In the Two Hundred Seventy Sixth, he Acquaints him likewise that the will of the late Bishop of *Auxerre*, had been made by suggestion of *Deacon Stephen*, at whose Request he had given his Nephew several Benefices and Church-Lands.

In the Two Hundred Seventy Seventh, written also to the Pope, he recommends to him *Peter* Abbot of *Cluny*, who was on his Journey towards *Rome*, and begs that his Holyness would not give him leave to quit his Abby altho' he should desire it.

The Two Hundred Seventy Eighth is a Letter of Recommendation to the Pope in favour of *Henry* Bishop of *Beauvais*.

In the Two Hundred Seventy Ninth, Address'd to *Henry* Son of *Thibaud* Count of *Champagne*, he begs of him to do Justice in behalf of the Abbot of *Chatillon*, on the Lord of *Belfort*, whose Servants had taken several Cattle from him.

The Two Hundred and Eightieth is written to the Pope concerning the Election of a Bishop of *Auxerre*. The Pope having Understood that there were two different Elections, deputed St. Bernard, with two other Persons to proceed to a New one, St. Bernard and one of the Electors pitched upon one Person who is thought to have been *Alain* who got the better, but the Third gave his Vote for another. Hereupon St. Bernard prays the Pope to procure the Consent of the Third Person, Assuring his Holyness, that he could not have thought of a more proper Person to serve the Church, and to prevent the Designs of the Count of *Nevers* upon the Church of *Auxerre*.

A New Ecclesiastical History

The Two Hundred Eighty First contains a Reprimand which he gave the Abbot of *Cherval*, for the Liberty he had taken to talk injuriously of him.

In the Two Hundred Eighty Second, he exhorts *Lewis* the Younger, King of *France* to give his Consent to the Election which had been made of a Bishop of *Auxerre*.

In the Two Hundred Eighty Third, he writes to Pope *Eugenius* touching the restitution demanded by the Monks of the Monastery of the *Mirour*, of the Order of *Cîteaux*, upon the Monks of *Gigny* of the Order of *Cluny*, of 30000 Sols. Hereupon the Abbot of *Cluny* and *St. Bernard* had endeavour'd to accommodate the Difference; and the Monks of *Gigny*, having little to say for themselves, *St. Bernard* has recourse to the Pope, that he would be pleas'd to do justice in behalf of those of the *Mirour*.

In the Two Hundred Eighty Fourth he recommends to this Pope the Arch-Bishop of *Rheims*, the Bishop of *Arras*, the Abbot of *Aucourt*, and some others.

The Three following Letters were written in favour of *Odon* Successor of *Sugerus* in the Abby of *St. Denys*. The Two First are Address'd to the Pope, and the Third to *Hugh* Cardinal Bishop of *Osia*.

In the Two Hundred Eighty Eighth Address'd to *Andrew* his Uncle, a Knight Templar, he acquaints him with his concern for the ill Success of the Croisade occasion'd by the ill Conduct of the Christian Princes, and says he hopes to see that Enterprize accomplish'd before he dies.

In the Two Hundred Eighty Ninth, he gives wholesome Advice to *Melisenda* Queen of *Jerusalem*.

In the Two Hundred and Ninetieth, Address'd to *Hugh* Cardinal-Bishop of *Osia*, he writes against the Conduct of *Jordain des Ursini*, Cardinal Legate of the Holy See in *Germany*. *That Legate* (says he) *has left behind him shameful Marks of his Expedition where-ever he has been, for he has fill'd all the Churches of Germany, France, and Normandy with Sacrileges. It is said that he has done a great many Ill Things unworthy of his Character, Robb'd the Churches where-ever he came, and every where plac'd Young Men in Ecclesiastical Dignities; That several have paid him great Sums of Money to keep him out of their Country; That by his Emissaries he has Extorted and Exact'd Money from those places whither he could not go himself: In a word he is become the By word of the World: Every Body slight and speaks ill of him: The Poor Monks and Other Clergy complain of him: Those of his Profession have the greatest Abhorrence of his Life and Conversation; and Lastly he has little resemblance with John Paperans, who was Legate at that time in Ireland, and who was justly Honour'd and Rewarded for his faithful and Prudent Ministry. St. Bernard desires his Letter may be Read to the Pope, to Assist him in his Proceedings against this loose Legate.*

In the Two Hundred Ninety First, he prays the Pope to have compassion on the Monastery of *St. Eugende* on *Mont-Jura* which was almost ruin'd.

In the Two Hundred Ninety Second, he reproves a Man of the World for having endeavour'd to dissuade one of his Relations from turning Monk.

In the Two Hundred Ninety Third, he writes to *Peter* Abbot of *Celles* concerning a Monk of the Abby of *Chefsy* whom he had receiv'd into his Monastery.

In the Two Hundred Ninety Fourth, he recommends to the Pope, *William de Passavant* Bishop of *Mans*, Accus'd by one of his Clergy.

In the Two following Letters he recommends also the same Person to the Cardinals *Henry*, and *Hugh* Bishop of *Osia*.

In the Two Hundred Ninety Seventh, he sends back a Monk of the Abby of *Montier-Ramey* who had quitted his Monastery, and now was desirous to return to it.

In the Two Hundred Ninety Eighth he writes to the Pope, that *Nicholas* who came from the Abby of *Montier-Rimey* to his of *Clairvaux*, and who also had been his Secretary, was run from him, and had taken away several Books, a great Sum of Money and divers Seals of Value. That he had for some time been Jealous of him, but that he all along hop'd that God would convert him or that he would berray himself as he now had done. That he does not question but he has written to several People in his Name. At length he desires his Holyness not to receive him.

In the Two Hundred Ninety Ninth, he writes to the Count of *Angoulême* in behalf of the Monks of the Monastery of *St. Amand de Boisse*.

In the Three Hundredth he comforts *Matildis* Countess of *Blois* concerning the extravagant Courses of her Son, and that he hop'd Age would work an Alteration upon him, but however he Advises her to treat him with Mildness.

In the Three Hundred and First, he prays *Sancha*, Sister to the King of *Spain*, to Accommodate a difference that had hapned between the Monks of the Order which she had newly Establish'd in *Leon*, and the Other Monks of the Country.

The Three Hundred and Second is written in favour of the Arch-Bishop of *Meutz*, to the Legates of the Holy See sent into *Germany* to determine the matter. This Arch-Bishop was *Henry* and the Legates were the Cardinals *Bernard* and *Gregory* who suspended this Arch-Bishop, notwithstanding the recommendation of *St. Bernard*, having as was suppos'd been corrupted by Money.

In the Three Hundred and Third, he writes to King *Lewis* the Younger that he ought not to let a Lord of *Britany*, being Excommunicated for Adultery, have the Estate that belongs to his Wife.

In the Three Hundred and Fourth he thanks this King for his kind Enquiry after his health, and Moreover recommends to him *Robert Cousin* to this Prince.

In the Three Hundred and Fifth, he sends Pope *Eugenius* word that he has hindred *Henry* Bishop of *Beauvais* from going to *Rome*; as likewise recommends to him the Affair of this Bishop, desiring him to delegate the Arch-Bishop of *Rheims* for its Determination.

In the Three Hundred and Sixth, he acquaints the Cardinal of *Osia* that he has not been able to encline the Monks of the *Three Fountains*, to Elect *Nicholas* for their Abbot whom this Cardinal desir'd might

might succeed in this Abby, yet notwithstanding the Monks had chosen *Tivolve*; that he knew nothing in that Person which could deserve that Dignity, and that if he had a mind to out him of it, for his part he would not oppose it.

In the Three Hundred and Seventh, he excuses the Conduct of the Bishop of *Beauvais* to this Cardinal, altho' he says he does not deserve it. He promises him to recall as soon as possible *Robert* his Monk who was with that Bishop; and moreover sends him word, that *Heracius*, Arch-Bishop of *Lyons*, was on his Journey to *Rome*, but that falling Sick at *Montpelier*, he had spent all the Money he had laid apart for his Voyage. He gives him likewise to understand, that he had been almost at Death's-Door, but was now somewhat recover'd.

The Three Hundred and Eighth is address'd to *Alphonso* King of *Portugal*. He writes him word, that he will do all in his Power to comply with his Commands; gives him some Account of his Brother *Peter*, and likewise acquaints him, that one of his Monks nam'd *Roland*, brings him a Letter from the Pope, whereby his Holyness grants him many Favours. He lastly recommends this Monk to him, as also all of his Order within his Majesty's Dominions.

The Three Hundred and Ninth was written before the foregoing, in the Life time of *Sugerus*, Abbot of *St. Denys*, whom he thereby recommends to the Pope.

The Three Hundred and Tenth, Address'd to *Arnaud*, Abbot of *Bonneval*, is the last which he writ before his Death. He therein gives his Friend to understand the sad Condition he is in, and desires his Prayers.

These Three Hundred and Ten Letters, compose the Ancient Collection of those of *St. Bernard*, compil'd by his Disciples, and left in the Monastery of *Clairvaux*. There have since been found several others which are those which follow, continuing the Number.

The Three Hundred and Eleventh is Address'd to *Haimeric*, Chancellor of the Holy See, and written in the Name of *Hugh* Abbot of *Pontigni*, and of *St. Bernard*. It contains Complaints against those who envy other Men's good Actions, and excessive Commendations of *Haimeric's* Conduct in his Ministry.

The Three Hundred and Twelfth is a Letter of Compliment to *Rainald* Arch-Bishop of *Rheims*.

In the Three Hundred and Thirteenth, written to *Geofrey* Bishop of *York*; he says that those Monks that have a mind to quit a—Life for amore Austere, ought not to be hinder'd, but after having embrac'd it, they are not to be releas'd, for fear of becoming Apostates.

The Three Hundred and Fourteenth is written to Pope *Innocent II.* about the time that *St. Bernard* negotiated the Affair of the People of *Lombardy* with his Holyness. He sends him word, that he can neither prevail upon those of *Cremona*, nor those of *Milan*.

In the Three Hundred and Fifteenth, he begs of *Maud* Queen of *England*, to grant him what he had formerly requested of her in favour of the Abbot of *La Chapelle*.

In the Three Hundred and Sixteenth, he desires also *Henry* Arch-Bishop of *Sens*, and *Haimeric* Chancellor of the Church of *Rome*, not to oppose the Restitution of some Ecclesiastical Goods, which a certain Lord has a mind to make to the Monks. "When Laicks (*says he*) who are in possession of Churches or Church-Revenues have a mind to quit them, it is commendable; and when they are disposed to give them to the Ministers of God, it is doubly so. But this being to be done only by the hands of the Bishop, he cannot refuse it without being guilty of two Faults, nor content to it, without being cause of two good things. This Lord requests a thing of you which you ought to have asked of him; for which do you think does it better become to be in Possession of Church Revenues, a Soldier or a Saint? No body that has heard of this Action, but has been surprized. Make then no more difficulties to receive from Laicks what belongs to the Church and the Ministers of God's Word.

In the Three Hundred and Seventeenth, written from *St. Bernard* to *Geofrey* Prior of the Monastery of *Clairvaux*; he gives him to understand that the Church of *Rome* is at present in Peace; that the party of *Peter* of *Leon* have done Fealty and Homage to Pope *Innocent*; that in like manner, all the Clergy that had sided with that Cardinal were come over to the Pope: And in fine, that God having thus fulfill'd his Wishes, he shall be speedily on his Return. This Letter was written in the Year 1138.

In the Three Hundred and Eighteenth, he acquaints Pope *Innocent II.* with the Danger the Church of *Rheims* was in, by reason of the great Contests about the Election of an Arch-Bishop.

In the Three Hundred and Nineteenth, he exhorts *Turstin* Arch-Bishop of *York*, not to lay down his Arch-Bishoprick, or in case that he be obliged to do it for some secret Reason, or in Obedience to the Popes Commands, he advises him to enter into the strictest Cloyster.

In the Three Hundred and Twentieth, he admonishes *Alexander*, Prior of the Monastery of *Fountain* in *England*, to take care that the Election of a new Abbot be made without Heats and Dispute.

In the Three Hundred and Twenty First, he enjoyns *Henry de Murdach* to accept of the Abby of *Fountain*, in case he be Elected.

The Three Hundred and Twenty Second contains wholsom Instructions to a young Monk, which he gives to *Hugh*, then but a Probationer, and afterwards Abbot of *Bonneval*.

The Three Hundred and Twenty Third is written in favour of the Arch-Bishop of *Treves*, against the Abbot of *St. Maximin*.

The Three Hundred and Twenty Fourth is a Compliment to *Robert* Abbot of *Dunes*, who was afterwards successor to *St. Bernard*, in the Abby of *Clairvaux*.

In the Three Hundred and Twenty Fifth, he writes to the same Abbot, that he is not to admit a Probationer, if he have not well acquitted himself during his Probation-ship.

The Three Hundred Twenty Sixth is a Letter from *William* Abbot of *St. Thierry*, to *Geoffrey* Bishop of *Chartres*, and to *St. Bernard*, against the Error of *Abaelard*, which he has there reckon'd up. We shall speak more of this when we treat of the Doctrine of *Abaelard*.

The Three Hundred and Twenty Seventh is an Answer of *St. Bernard*'s to this Letter, wherein he acquaints him that he intends speedily to have a Conference with him upon that Subject.

The Three Hundred Twenty Eighth is written to Pope *Innocent II.* against him that had been chosen Bishop of *Rhodes*.

The Three Hundred Twenty Ninth is written to the Bishop of *Limoges* against the same.

The Nine Letters following were written in the Year 1140. against *Peter Abaelard*. The Three Hundred and Thirtieth, and the Three Hundred Thirty Seventh to Pope *Innocent*, and the rest to the Cardinals. The Three Hundred Thirty Seventh is written in the Name of the Bishops of *France*, and contains a Relation of what had pass'd against *Abaelard* in the Council of *Sens*.

In the Three Hundred Thirty Ninth, he recommends to Pope *Innocent*, *Aloisius* Bishop of *Arras*, and says that those who have accus'd him are only Calumniators.

In the Letter following he recommends to the same Pope *Ulger*, Bishop of *Angers*.

The Three Hundred Forty First is written to *Malachy*, Arch-Bishop of *Armagh* in *Ireland*, who had sent two young Monks to him, to learn the manner of living in *Clairvaux*, with design to found a Monastery of the same Institution. *St. Bernard* promises to send them back well instructed in a short time.

In the Three Hundred Forty Second, he writes to *Josselin* Bishop of *Soissons*, to appease the King who had been incens'd without cause against *Geoffrey de Loroux*, Arch-Bishop of *Bourdeaux*, who had incurred the Displeasure of this Prince, by ordaining *Grimoard*, who had been canonically elected Bishop of *Poitiers*, in the Year 1140.

The two following Letters were written by *Bernard*, Abbot of *St. Anastasius*, and afterwards Pope *Eugenius III.* The first to Pope *Innocent II.* and the second to *St. Bernard*. In both he expresses a great deal of Concern, for having been forced from the Monastery of *Clairvaux*, and sent into *Italy*.

The Three Hundred Forty Fifth is a Letter of *St. Bernard*'s to the Monks of *St. Anastasius*, to whom he recommends living always in strict observance of their Order, and in Charity one towards another. He moreover tells them, that though any of the Monks be sick, they must make use only of some common sorts of Herbs, it being repugnant to the Spirit of Religion to buy Drugs, to send for Physicians, or to take Physick.

In the Three Hundred Forty Sixth, he exhorts Pope *Innocent II.* not to favour the unjust cause of *William* Arch-Bishop of *York*.

In the Three Hundred Forty Seventh, he recommends to him the Deputies which went to *Rome* to complain of this Arch-Bishop.

In the Three Hundred Forty Eighth he recommends to the same Pope *Arnone*, Elected Bishop of *Lisieux*, who had a Dispute in the Court of *Rome*, about his Election, with *Geoffrey* Count of *Angers*.

The three following, are also Letters of Recommendation to the same Pope.

The Three Hundred Fifty Second contains a Privilege granted by Pope *Innocent* to *St. Bernard* and his Successors, in consideration of the great Services he had done the Church of *Rome*, during the Schism caus'd by *Peter of Leon*, by which this Pope takes under the Protection of the Holy See, all Revenues present, and to come, belonging to the Abby of *Clairvaux*; as likewise, grants to the Monks of *Cisteaux*, leave to chose an Abbot out of their Order, and to the Abbeys which have others under them; he grants permission to chose any of those Abbots for their Head, or any of the Monks belonging to such Orders. He forbids the Bishops to constrain the Abbots of *Clairvaux*, and the other Abbots of the Order of *Cisteaux*, to come to any Council, providing it be not about matters of Faith. He prohibits all Persons to receive any Fryars of their Order, after they are profess'd; and lastly, declares the Monks of this Order exempt from paying Tithes of Fruits or Cattle.

In the Three Hundred Fifty Third, he Comforts *William* Abbot of *Rivau*, in the Diocese of *York*, in that the Arch-Bishop of that See has been Countenanc'd at *Rome*, Assuring him withal, that the Sacraments Administred, and Ordinations made by bad Ministers are Valid, since it is God that Baptizes and Consecrates.

In the Three Hundred Fifty Fourth, he Comforts *Melisenda*, Queen of *Jerusalem*, for the Death of *Eulk* her Husband, and exhorts her to govern her Kingdom with Prudence and Justice.

In the Three Hundred Fifty Fifth, he Recommends to this Queen the Monks of *Premontre*, who were on their Journey to the Holy Land.

By the Three Hundred Fifty Sixth, he sends back to *Malachy*, Arch-Bishop of *Armagh*, the Monks which he had sent him. He likewise Recommends them to him in the Letter following.

In the Three Hundred Fifty Eighth, he writes to Pope *Celestine II.* to Pardon *Thibaud*, Count of *Champagne*.

The Three Hundred Fifty Ninth, is written to the same Pope, in the Name of the Monks of *Clairvaux*, who beg of his Holiness not to permit *Rainaud* Abbot of *Morimond*, to quit his Monastery to go to *Jerusalem*.

In the Three Hundred and Sixtieth, he again exhorts *William* Abbot of *Rivau*, to bear patiently with the Arch-Bishop of *York*.

In the Three Hundred Sixty First, he recommends to *Thibaud* Arch-Bishop of *Canterbury*, *John* Bishop of *Salisbury*.

In the Three Hundred Sixty Second, he recommends to *Robert Pallus*, Cardinal and Chancellor of the Church of *Rome*, to behave himself becoming his Dignity, to *Eugenius III.* newly Elected Pope.

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In the Three Hundred Sixty Third, he exhorts the Christians of *France* and *Bavaria* to take up Arms for relief of the Holy Land; and moreover admonishes them neither to put the *Jews* to Death, nor so much as to persecute them.

In the Three Hundred Sixty Fourth, he invites *Peter* Abbot of *Cluny* to an Assembly to be held after *Easter* at *Chartres*, there to deliberate on the manner of relieving the Christians of the Holy Land.

In the Three Hundred Sixty Fifth, Addressed to *Henry* Arch-Bishop of *Mayence*, he writes against a Monk named *Radulph*, who by his Preaching, authoriz'd killing of the *Jews*.

The Three Hundred Sixty Sixth is Address'd to *Hildegarda* Abbess of *Mont-Saint-Robert* near *Binghen*, in the Diocess of *Mayence*. After having rejected the Praises given to him, he congratulates her upon the extraordinary Gifts she has received from God, and exhorts her to make a suitable return thereto by Humility and Devotion.

The Three Hundred Sixty Seventh is a Letter of Recommendation to *Guy* Chancellor of the Church of *Rome*, in favour of *Stephen* Bishop of *Mets*.

The Three Hundred Sixty Eighth is a Letter of Compliment to a Cardinal, which contains wholesome Advice to wean him from the Cares of the World.

In the Three Hundred Sixty Ninth and Three Hundred and Seventieth, he congratulates *Sugerus* Abbot of *St. Denys*, in having reform'd the Church of *St. Genevieve*, by introducing regular Canons into it. He exhorts him to do the same thing in the Church of *St. Victor*.

In the following Letter Address'd to the same, he dissuades him from making the March between the Count of *Angers* and the King's Daughter, by reason of their near Kindred.

In the Three Hundred Seventy Second, he commends *Peter* Bishop of *Palenzade*, for his Humility and Application to the reading of good Books.

The Three Hundred Seventy Third is a Letter of the Abbot of *Epine*, in the Diocess of *Palenza*, Address'd to *St. Bernard*, by which this Abbot testifies the great Concern he has for having been drawn out of the Abby of *Clairvaux*, and charg'd with the Government of a Monastery, which he earnestly entreats *St. Bernard* to get him discharged from.

In the Three Hundred Seventy Fourth, he comforts the Monks of his Order in *Ireland*, for the death of their Abbot *St. Malachy*.

In the Three Hundred Seventy Fifth, he complains to *Ma* Countess of *Nivernois*, that her Servants molest and detain those who go to the Abby of *Vezelay*.

In the Three Hundred Seventy Sixth, he exhorts *Sugerus* Abbot of *St. Denys*, to hinder the Duels which certain *French* Lords were engaged in against each other.

In the Three Hundred Seventy Seventh, he commends this Abbot in that he design'd to Assemble the Clergy for the publick Good.

The four Letters following are likewise Address'd to *Sugerus*, whereof the two first are Letters of Recommendation. The Third is concerning the Estate the Church of the East was then in; and in the last, says that he is sorry that this Abbot is accus'd of the disturbances in the Kingdom, and wills him therefore to do his utmost to prevent 'em, and not to suffer any in his Abby, which are any ways the cause of them.

In the Three Hundred Eighty Second, written to *Leontus* Abbot of *St. Berthin*; he expresses his Gratitude for the Favours he has received from him, and moreover acquaints him, that *Thomas* of *St. Omer* who had left his Order to come to his of *Clairvaux*, could not possibly return.

In the Three Hundred Eighty Third, Address'd to the same, he thanks him for the many proofs of Friendship which he has received from him. He passes the same Compliment on the Monks of *St. Berthin* in the following Letter; and in the Three Hundred Eighty Fifth, he commends them for having reform'd themselves, and exhorts them to endeavour to perfect themselves every day more and more.

The Three Hundred Eighty Sixth, is written to *St. Bernard*, by *John* Abbot of the House of *St. Mary*, in the Country of *Verulo*, to comfort him about the unsuccessful Expedition to the Holy-Land; whereof *St. Bernard* had been the Promoter. He imputes the Fault thereof to the wickedness of those that had the management of it.

The Three Hundred Eighty Seventh, is written to *Peter* Abbot of *Cluny*, to whom *St. Bernard* excuses himself about a sharp Letter written in his Name, affirming that the Blame ought not to be cast on him, but on the Authors of it; to which *Peter* Abbot of *Cluny*, Answers by the following Letter, expressing a great deal of Value and Esteem for *St. Bernard*, professing himself well satisfy'd with his Excuse; and moreover mentioning a Legacy deposited in the Treasury of *Cluny*, which was left to the Monasteries of *Clairvaux* and *Cisteaux*, which he says he will not contend with him about, nor concerning the Election of a Bishop of *Grenoble*, which the *Carthusians* oppos'd.

St. Bernard gives a short Answer to this Letter, by the Three Hundred Eighty Ninth.

The Three Hundred and Ninetieth, written to *Eskile*, Bishop of *Londen* in *Denmark*, and Legate of the Holy See in *Sweedland*, contains only matter of Compliment, in which *St. Bernard* Assures him of his Affection, and thanks him for that which he had profess'd for him.

The Three Hundred Ninety First is Address'd to the Abbess of *Tavernay*, in the Diocess of *Bezancon*, whom he Admonishes to endeavour to re-establish the Religious Houses, and to reform the Monastick Discipline.

The Three Hundred Ninety Second, contains Instructions concerning Humility given to *Radulph* Patriarch of *Antioch*.

The following Letter contains the like, being Address'd to *William* Patriarch of *Jerusalem*.

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In the Three Hundred Ninety Fourth, he blames the Arch-Bishop of *Lyons*, for having depos'd the Abbot of *Aisnay*, and admonishes him to revoke his Decree.

In the Three Hundred Ninety Fifth Address'd to *Alovisus* Bishop of *Arras*, he acquaints him that *Thomas* a Monk of *St. Berthin* being enter'd into the Monastery of *Clairvaux*, cannot reasonably be expected to return to *Berthin*.

In the Three Hundred Ninety Sixth written to *Ricuin* Bishop of *Toul*, he excuses himself for having receiv'd into his Monastery a Clerk of his Church without knowing of him.

In the Three Hundred Ninety Seventh written to *Odon* Abbot of *Marmoutier*, in the Name of *Hugh* Abbot of *Pontigni* and of *St. Bernard*, they give him to understand that his Monks ought not to take it ill that they have lost some Churches which they pretended to by the Arbitration and final Determination of *Geoffrey* Bishop of *Chartres*, and *Thibaud* Count of *Champagne*, therefore perswades them to acquiesce in that Judgment. They further Observe in this Letter, that Churches and Church-Revenues belong naturally to the Clerks who are Oblig'd to serve at the Altar, and consequently ought to live by it. When the Profession of Monks and the Examples of their Predecessors learn them that they are to get their living with the sweat of their Brows, and not to subsist on the Profits of the Church. Nay even tho' the Church should be neglected by the Clerks they are not to partake of the Revenues tho' they do of the Trouble. For (says he) *with what Face can you, O Monks, pretend to the Wine of the Vines which you have not planted, and to the Milk of the flock which you have not govern'd? How comes it that you would exact some thing from them for whom you never did any Service? And if you will needs lay claim to it, why don't you Baptize their Children, Bury their Dead, Visit their Sick, Give Benedictions in Marriage, Instruct their Ignorant, Reprimand Simmers, Excommunicate such as despise Instruction, and give Absolution to Penitents? In a word why don't ye Open your Mouths and Preach, you whose duty it is to live in Repose and silence? But it is a most Odious thing to reap where you did not Sow, and live upon the gains of another.* Lastly *St. Bernard* says that altho' they had the right they pretended, yet ought they not to Dissent from their Abbot who had already Agreed to the Judgment of the Arbitrators.

In the Three Hundred Ninety Eighth he writes to *Guy* Abbot of *Montier-Ramey*, and to the Monks of his Monastery who had desir'd *St. Bernard* to compose Lessons and Hymns for them to read on the Feast of *St. Victor*, whose body they pretended was bury'd in their Church, to which he Answer'd that he durst not undertake a work so much above his Capacity, and which requir'd a Person of greater Authority, of a Life more Holy, and who was master of a better Style. He Adds moreover that in the Celebration of so solemn a Feast, New Prayers of small Authority ought not to be made use of, but rather Authentick and Ancient Compositions which may be proper to edify the Church, and which Savour of Ecclesiastical Gravity. That if there be a Necessity for something new and the subject so requires it, such Pieces ought only to be us'd as command respect from the Grandeur of their Style and the Pious Life of their Author. As for the rest (says he) *the Expressions therein contain'd ought to be of Unquestion'd Veracity; They ought to inspire Justice, Teach Humility, Inculcate Equity, Enlighten the mind, Model the Manners, Exterminate Vice, Instill Devotion and restrain the Liberties of the Senses. The Singing ought to be Grave, without intermixing any thing either Effeminate or Rustick. It ought to be Agreeable without being too delicate, and should Affect the Heart by surprizing the Ear. And in a word it should comfort sadness, and Appease Discontent, but not drown the Sound of the Words but rather encrease it; for it is no small disadvantage to a spiritual Life when the Charms of Singing divert the Attention from Thoughts, and fix them rather upon Modulating the Voice, than comprehending the sense of the Words.* These are the Sentiments of *St. Bernard* concerning Prayers and Celebrating the Divine Office, and altho' he had all the Qualifications which he requir'd in an Author of this kind, yet would he not undertake what was requested of him, and contents himself with sending only two Sermons on the Life of *St. Victor* to the Monks of *Montier-Ramey*.

The Three Hundred Ninety Ninth is a Letter of Recommendation which he gave to a Monk of the Monastery of *St. Michel*, who was about to go in Pilgrimage to *Jerusalem*. He endeavours to dissuade him from this Design by reason that he thought a Monk, however Criminal he were, could not do Penance better than within the Walls of his Monastery. He desires *Lelbert* Abbot of this Monastery to receive him.

The Four Hundredth is another Letter of Recommendation granted to *Robert* a Monk of *Liesies* that his Abbot might use him more kindly.

The Two Letters following contain nothing remarkable.

In the Four Hundred and Third Address'd to *Henry* Arch-Deacon of *Orleans*, he Answers to a Question propos'd to him, to wit, If a Child who was in Danger of Death had been baptiz'd by a Laick under this form. *I Baptize you in the Name of God and of the Holy and true Cross*, whether the Baptism had been Valid; or whether providing the Child had liv'd it must have been Baptiz'd again. *St. Bernard* is of the mind that it had been well Baptiz'd, because he cannot think that the difference in words can prejudice the Truth of the Faith, and the good Intention of him that Baptiz'd it. His reason is because under the word *God* the Trinity is comprehended, and by Adding the Holy and True Cross he had made mention of our Saviour, That when one is baptiz'd according to the Custom of the Church in the Name of the Father, Son and Holy Ghost, and as we may read in the Acts of the Apostles that some were baptiz'd in the Name of *Jesus Christ* only, it cannot be doubted but that those who have been baptiz'd in the Name of the Holy Cross, have been sufficiently sanctify'd, inasmuch that the Confession of the Cross implies the Confession of *Jesus Christ* Crucify'd. Moreover that in respect of him who had baptiz'd, his simplicity and good Intention excus'd him, but nevertheless that if any should endeavour to introduce this manner of Baptism they would be Inexcusable. This Opinion of *St. Bernard* disagrees with that of the Divines, who maintain that Baptism of this kind is *ipso facto* Null and Void.

The Four Hundred and Fourth is Address'd to *Albert* a Recluse Monk, who desir'd of *St. Bernard* that he might fast after his own fashion, and Permit Women to enter into his Cell. *St. Bernard* Answers that he has no power to Command him, but that he has several times Advis'd him to Eat at least once a day to receive no visits from Women and to live by hard Labour.

In the Four Hundred and Fifth he takes Notice to an Abbot that one of his Monks was qualify'd to be Profess'd, and therefore he ought not to dispense with him.

The Four Hundred and Sixth is Address'd to the Abbot of *St. Nicholas* in the Woods, to whom he recommends a certain Monk.

In the Four Hundred and Seventh he blames *Odon* Abbot of *Beaulieu*, for not having paid a Legacy to a Poor Man, and tells him he had better have Sold a Chalice from the Altar, than have suffer'd this Person to want.

In the Four Hundred and Eighth he recommends to *William* Abbot of the Regular Canons of *St. Martin* of *Troyes* a Clerk who had a mind to retire from the World, and who was not able to undergo the way of Living at *Clairvaux*.

In the Four Hundred and Ninth Address'd to *Rorgon* Abbot of *Abbeville*, he makes him a compliment upon his desiring to see him, and desires him to bestow a spare piece of Ground belonging to his Abby, to the Monks of *Alchy*.

In the Four Hundred and Tenth he recommends to *Gilduin* Abbot of *St. Victor* of *Paris*, *Peter Lombard* who was come from *Bulloign* in *France*, and had been recommended to *St. Bernard* by the Bishop of *Lucca*.

The Four Hundred and Eleventh is written to *Thomas* Provost of *Beverlake* in *England*, and contains Exhortations to a Holy Life.

The Letter following is written upon the same subject to a young Man who had enter'd into a Vow to embrace a Monastick Life.

In the Four Hundred and Thirteenth he recommends a Probationary Monk to *Rainaud* Abbot of *Foigny* Advising him to send him back after he had corrected his Faults.

In the Letter following he blames a Monk of this Monastery for having Oppos'd the return of this Person.

By the Four Hundred and Fifteenth he exhorts a Man to perform the Vow he had made to become a Monk of *Clairvaux*.

In the Four Hundred and Sixteenth he Answers a certain Person who had complain'd to him that he had had no share of the Alms given by Count *Thibaud*, that he was not concern'd in the Distribution of them.

The Two following Letters contain nothing remarkable.

These are all the Letters which are most commonly Ascrib'd to *St. Bernard* tho' Father *Mabillon* has Added some others which are doubtful, and might very probably have been written by other Persons. He also adds some Charters which may reasonably admit of the same doubt, all which nevertheless continue the foregoing Numbers.

The Four Hundred and Nineteenth is An Exhortation to Probationers the which Father *Mabillon* believes does not belong to *St. Bernard*, by reason that the Stile is more restrain'd, and contains Maxims unlike those of *St. Bernard*, such as this, *That we must Praise God even for our Damnation*. It likewise appears to me that this Letter differs in stile from those of *St. Bernard*.

The Two following Letters are also Unlike the stile of *St. Bernard*.

The Four Hundred and Twenty Second is only a short Billet Address'd to King *Lewis*.

The Four Hundred and Twenty Third is a draught of a Letter concerning the Croisade which might probably be his as well as the Letter following. He therein recommends the Son of Count *Thibaud* going to the Holy War to *Emanuel Commenes* Emperour of *Constantinople*.

The Four Hundred and Twenty Fifth is a Copy of the Twenty Sixth Letter of *St. Bernard*.

The Four Hundred and Twenty Sixth is a Judgment by Arbitration pronounc'd by *St. Bernard* between *Hugh*, Bishop of *Auxerre*, and *William* Count of that City.

The Four Hundred and Twenty Seventh is a Letter from *Geofrey* Bishop of *Chartres*, to *Stephen* Bishop of *Paris*, by which he advises him to Refer himself to *St. Bernard* touching the dispute he had with *Stephen de Guarlande*.

The Four Hundred and Twenty Eighth from *Bernard* Abbot of *St. Anastasius*, to *St. Bernard* Abbot of *Clairvaux*, concerning a disobedient and haughty Monk.

The Four Hundred and Twenty Ninth is an Elogium of *St. Bernard* sent to him by *Hugh Metellus* a Regular Canon of *St. Leon*.

The Four Hundred and Thirtieth is a Letter from the same written to *St. Bernard* which contains an Apology for his Monastery.

The Four Hundred and Thirty First is also from the same written in the Name of *Siebaud* Abbot of *St. Leon* to Abbot *William*, to excuse him for having Answer'd the Calumnies of *Herbert* with too great severity.

The Two following Letters are written by *Haimon* Arch-Deacon of *Chalons*, to *St. Bernard*; In the First he acquaints him with his sickness, and in the other he sends to him for his Sermons.

The Four Hundred and Thirty Fourth is a Letter Address'd to *St. Bernard* to excuse *Thierry* Bishop of *Amiens* from his Voyage to the Holy Land.

The Four Hundred and Thirty Fifth is a Charter by which *Sampson* Arch-Bishop of *Rheims* gives to the the Congregation of *Clairvaux* the Church of *Mores*, which he had Obtain'd from the Monks of *St. Denis* there to Build a Monastery of his Order.

By the Four Hundred and Thirty Sixth *Henry* Bishop of *Troyes* makes the like Gifts of the Church of *Billecourt* to the Abby of *Clairvaux*.

The Four Hundred and Thirty Seventh is a Letter of *Hugh* Cardinal Bishop of *Ostia*, to the general Chapter of *Cîteaux*, concerning the death of Pope *Eugenius* III.

The Four Hundred and Thirty Eighth, is a Letter of *Bartholomew*, a Monk of *Foigny*, who had been Bishop of *Laon*, Address'd to *Sampson* Arch-Bishop of *Rheims*, by which he justifies himself against his being accus'd, that he had embezzell'd the Goods of the Church of *Laon*, while he was Bishop there.

The Four Hundred and Thirty Ninth, is a Letter from *Tioffin* Arch-Bishop of *York*, to *William* Arch-Bishop of *Canterbury*, containing a Relation of what had happened to him when he had endeavour'd to introduce the Customs of *Cîteaux* into the Monastery of *St. Mary* at *York*.

The Four Hundred and Fortieth, is a Letter of *Fastrede* the Fourth Abbot of *Clairvaux*, to an Abbot of his Order, whom he blames for going too richly dress'd, and living too delicately. He therein renews the Maxim of *St. Bernard*, That a Monk ought not to make use of any external Remedies.

The Four Hundred and Forty First, is written by *Peter de Roye*, a Probationer of *Clairvaux*, to the Provost of the Church of *Neyon*, in which he shews the difference between the Life led in *Clairvaux*, and that which is led at large in the World.

The Four Hundred and Forty Second, is a Letter of a General Chapter of the Province of *Rheims*, who were call'd the Black Monks, to Pope *Adrian* IV. whereby they beg that *Godfrey* Abbot of *Lagny* may be suspended.

The Letter following is from the same, Address'd to Pope *Alexander* III. upon the same Subject.

Lastly, the Four Hundred and Forty Fourth, is a Letter from an unknown Hand, Address'd to the Abbot of *Reatino*, which contains nothing remarkable.

The Second Tome of *St. Bernard's* Works, comprehends divers Treatises, whereof the first is Entitled, *Of Consideration*, divided into V. Books, and Address'd to Pope *Eugenius* III. to serve him for Instruction. The Consideration he treats of in this Work, is as himself desires it, the Thoughts which he employs in search after Truth, and more particularly relating to the Duties of his Profession. In the first Book, he shews that the Condition of a Sovereign Pontiff would be but very unhappy, had he no regard to himself, for it would be a very indiscreet thing of him to spend all his time in hearing and deciding other Mens Differences, and all the while neglect to employ himself sometimes in Contemplation. He exclaims against the great number of Causes that are brought into the Ecclesiastical Courts, as likewise against the many Abuses committed there. He shews that this is more consistent with the Secular Power than the Ecclesiastical. He says he would not have *Eugenius* follow the Examples of his Predecessors, who applied themselves more to Business than Contemplation, but that he should imitate *St. Gregory*, who when *Rome* was threatened to be besieged by the Barbarians, labour'd on an Exposition of the most difficult passage of the Prophet *Ezekiel*. He there proves that Consideration serves to form and employ the four Cardinal Virtues. Lastly, he takes Notice of the unbecoming Bickerings at the Ecclesiastical Bar, and exhorts Pope *Eugenius* to endeavour after a Regulation.

In the second Book, after having justify'd himself for advising the expedition of the *Croisade*, which had been unsuccessful; he admonishes Pope *Eugenius* to consider as to his Person, who he is, and as to the Dignity of his Profession, what he is. First he is to reflect whence he is descended, which may serve to abate his Pride. He gives him to understand, that he is not set over others, to domineer over them, but to be their Minister and watch over them; that if this Dignity has procur'd him great Riches, he is not to think they belong to him by the right of Apostleship, since *St. Peter* had no power to dispose of what he never enjoyed: That he indeed had given him the charge of all Churches, but not an arbitrary Dominion over them, which he expressly forbids, and the Gospel disallows. That the same Person cannot well execute the Civil Government and the Papacy, and therefore he who grasps at both, ought justly to lose both. In a word, he advises him particularly to avoid being haughty on account of his Supremacy, "for (says he) you are not supremely perfect by being supream Bishop, and take notice, that if you think your self so, you are the worst of Men. But let us consider you, as you stand in the Church of God, and what Figure you make. You are the Chief Priest, the Sovereign Pontiff, the first among the Bishops, the Heir of the Apostles, *Abel* in Priority, *Noah* in Government, &c. 'Tis to you that the Keys of Heaven have been entrusted, and to whom the Care of the Flock has been committed; but there are other Door-keepers of Heaven, and other Pastors besides you; yet you are so much the more above them, as you have receiv'd the Title after a different manner. They have every one a particular Flock, but you are superintendent over them all; you are not only Supream Pastor over all the Flocks, but likewise over all the Shepherds. He establishes this Privilege upon the Words of our Saviour in the Gospel, and he adds some Lines afterwards.— "Others are but call'd to a part of the Care, when the full Power is confided to you. Their Power is limited, when yours extends even over those who have a power over others; for it is your Business to excommunicate a Bishop, and suspend him if you see occasion. This is what you are at present by your Office to remember also what you were, and who you are Personally, for you are still what you were once, and the Dignity which has been superadded to you, has not been able to divert you of your Nature. You were born a Man; you have been made a Sovereign Bishop, yet you are still a Man, so that you ought to consider your self as a Man; draw the Veil which covers you, disperse the Clouds that environ you, and you will find your self to be no better than a Poor, Naked, Wretched Creature, that is dissatisfy'd with his Nature; that is ashamed of being Naked; that grieves for being Born; that murmurs at being destin'd to Labour, and not to Ease; and in a word, that is born in Sin, with a short Life abounding in Miseries, and full of Fears and Complaints. From these two Considerations he passes to a Third, which is to consider his Manners and Conduct, wherein he Counsels *Eugenius* to make a serious Reflection upon those things. He admonishes him in the

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Conclusion of this Book to be constant in Adversity, and humble in Prosperity; to fly sloth and unprofitable Discourse, and to practise no manner of Partiality in his Judgments.

In the Third Book he Treats of the Consideration that the Pope ought to have towards those that are under him, and they are the Faithful over all the World. He admonishes him again not to affect an arbitrary Power over them *which he repeats* (says he) *because there is no Poison nor Arms that he ought to dread more than the Spirit of Tyranny.* He afterwards proceeds to treat of the Duty of a Pope towards his Inferiours, and first in respect to those who are out of the Church, as well *Jews and Infidels*, as Christians and Schismatics. He says it is a Pope's Duty to bring over those that are in an Error, to keep those from straying that are already brought over; and lastly, to reconcile and fix Wanderers. For this purpose he must pitch upon unbiassed Preachers, and who shall be apt to be mov'd neither by Ambition nor Avarice: Such as these now adays swarm in the Court of *Rome*, and that is the reason that there is so little good done, and that Religion seems as it were at a stand. He speaks afterwards against the grievance of appealing to the Court of *Rome*: 'We must (says he) make a severe Reflection upon these Appeals, for fear a Remedy prove fruitless when it is established, for it seems to me, that a great deal of Mischief may be occasioned by these means, if moderation be not made use of. Every Body appeals to your Holyness; 'tis a badge of your Primacy, yet if you are wise, you will rather endeavour to procure the welfare of the Church, than insist upon the grandure of your See. Men appeal to the Pope, and would to God it was to a good end. Would to God that those who oppress others, would feel the effect of protection granted to such as are oppressed. But on the contrary, nothing is more common, than for the Oppressors to have cause to rejoice, and for the Oppressed to have reason to mourn. The Court of *Rome* seldom considers, either the Fatigue or Expence of a Journey in a just cause, and rarely are incens'd against him or them that were the cause of it. Rouze thee then, O Man of God, when these things happen: Be touch'd with Compassion for the Sufferer, and mov'd with Indignation against the Oppressor: Let the first be comforted by a Redress of his Grievance, by a full satisfaction for the Injury done him, and let the last repent of what he has done, and let him have no power to do the like again. The same punishment is to be inflicted upon those that appeal without cause, for no small Injury accreus that way; Men may be permitted to appeal where they are injured, but to appeal with design to injure others, is an injustice that ought not to be suffer'd. One may reasonably appeal from a Sentence, but it would be ill done to do so before any be pronounc'd, inasmuch that as then no manifest wrong appeared. Whoever appeals without being injured, has either design to molest his Adversary, or to gain more time for his Defence. He adds, that every Body complains and murmurs against the great Number and confusion of Appeals made to *Rome*, and that they are the occasion of innumerable Mischiefs. He confirms this by some Examples; and moreover Counsels the Pope not to suffer any longer such as promote injustice. He also in this Book condemns the Abuse of Exemptions. 'I have a mind (says he) to speak of the Complaints and Murmurings of the Churches who cry continually that they are torn to pieces and dismember'd, and that there are few or none, but either feel this Damage or fear it. If you ask wherefore? It is because the Abbys are wrested from the Jurisdiction of their Bishops, the Bishops from that of the Arch-Bishops, and the Arch-Bishops from that of the Patriarchs or Primates. Does this consist with Order? Can this be any ways excus'd? You may thereby indeed shew the absoluteness of your Power, but it is to be fear'd you can at the same time produce but little Justice. You do thus because you have a power to do it, but the Question will be only whether you ought to have done it. You are set above others, only to preserve to every one his Rank and Quality, and not to injure any one. He proves afterwards that these Exemptions are neither Just nor Profitable; that they confound the Oeconomy of the Church; that they occasion a great deal of Trouble, and raise a contempt as well of the lawful Powers establish'd by God Almighty, as of those of the Pope; and in a word, that they destroy the Ecclesiastick Hierarchy establish'd in imitation of that of the Angels. But what (may it be objected in the Pope's Name) will you then forbid me to grant Dispensations? No certainly, but to ruin the Church you ought not. I know you are establish'd universal Dispenser, but still it is to Edifice and not to Destroy. When there is a necessity for Dispensation it is excusable; when it is profitable it is likewise commendable, but when there is neither of these, it is rather Dissipation than a faithful Dispensation. There are several Monasteries in most Bishopricks, which belong peculiarly to the Holy See, according to the Will of their Founders, but then must those be distinguish'd which have been gain'd on account of Devotion, from those that have been covered by Ambition. And lastly, St. Bernard says, that the Pope ought in general to watch over the Church, and see strict Discipline and Ecclesiastical Institutions duly observed. He recommends to him more particularly to take care of the Reform, enjoyn'd by the Council of *Rheim*, relating to the Habits and Manners of the Clergy, as likewise to the Age and Qualifications of such as were to be admitted to Benefices.

In the Fourth Book, St. Bernard considers the Pope's Duty towards the Clergy, the Inhabitants of *Rome*, the Cardinals, and other Officers of his Court. He tells him his Clergy ought to be extremely regular in all their Actions, because it is they that are to set Examples to others. In relation to the People, he observes that it is enough to say, it is the People of *Rome* to denote what disorders they live in. That it is a People that have never been accustomed to Peace, that love Disturbances and Tumults, that are Cruel and Untractable, and who never submit; but when they have no power to resist: That he is nevertheless obliged to exhort them, though they seem irreclaimable. He farther admonishes the Pope in particular to endeavour a Reformation of Luxury and Sumptuousness. He gives him a great deal of Advice, concerning the Qualifications that are to be requir'd in Cardinals and other Ministers, which he shall pitch upon to be near his Person, and counsels him to take care that they be neither Selfish nor Arrogant; and in a word, he admonishes him to discharge his Domestick Affairs with true Oeconomy. Lastly, he makes a Recapitulation of all the principal Qualities that a Pope ought

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ought to have. Consider above all things (says he to him) that the Church of Rome over which God hath plac'd you as Supreme, is the Mother, and not the Commandress of other Churches; and moreover, that you are not a Sovereign Lord over the other Bishops, but only one among them; that you are a Brother of those that love God, and a Companion of such as fear him; that you ought to be a living Example of Justice, a mirror of Holiness, a model of Devotion, the support of Truth and defence of Faith, the leader of Nations and guide of Christians, the Friend of the Bridegroom, and conductor of the Bride to her Spouse; the Ordainer of the Clergy, the Pastor of the People, the instructor of the Ignorant, the Sanctuary of the Oppress'd, the Advocate of the Poor, the Hope of the Miserable, the support of the Fatherless, the Judge of Widows, the Eye of the Blind, the Tongue of the Dumb, the staff of Age, the revenger of Crimes, the Terror of the Wicked, and Glory of the Good, the Rod of the Powerful, the Scurge of Tyrants, the Father of Princes, the mitigator of Laws, the dispenser with Canons, the Salt of the Earth, the Light of the World, the pontiff of the most High, the Vicar of Christ, the Anointed of the Lord; and lastly, the God of Pharaoh.

In the last Book, he admonishes Pope *Eugenius* to consider the Power that is above him, that is, that of God and the Angels, which gives him occasion to treat of the Angels and of the Divinity.

St. Bernard began this Work in the Year 1149, and the first Book of it was finished the same Year. The second was sent to Pope *Eugenius*, in the Year 1150. after the ill success of the Croisade. The third in 1152, and the two last, some small time after.

These Books Of Consideration were follow'd by a Treatise of the same Nature, address'd to Henry Arch-Bishop of Sens, concerning the Manners and Duty of Bishops. St. Bernard therein shews how difficult it is to behave ones self in that Office, and the Necessity there is for having good Counsel. He afterwards lays down the Obligations for Bishops to prove an Honour to their Ministry by their Virtues, and not by Vanity and Luxury. He treats more particularly of the Virtues requir'd in a Bishop, such as Chastity, Humility and Pastoral Care; and lastly, he blames the Conduct of those Abbots who had a mind to exempt themselves from the Episcopal Jurisdiction, and wear Pontifical Habits. This Treatise was compos'd about the Year 1127.

About the same time St. Bernard being at Paris, writ a Discourse to the Clergy of that City, Intituled, *Of Conversion*, which follows the Treatise of the Duty of Bishops. It contains a Moral Exhortation to Repentance and change of Life, and towards the End, he speaks against Ambitious and inconsistent Clerks.

The Treatise of *Commands and Dispensations* was compos'd by St. Bernard, about the Year 1131. to serve for Answer to the Monks of St. Peter of Chartres, who had consulted him upon this Subject, and which is address'd to Roger Abbot of St. Colombe, near Sens, and not to these Monks of Chartres, because they had written to him with the leave of their Abbot. The first question he treats of, is whether all those things which are contained in the Order are Obligatory to them who profess them, or whether they are only Monitory and Instructive. And again, if one part ought to be taken for Precepts, and the other for Counsel. He answers, that the Order of St. Benner is propos'd to all Mankind, but not offer'd to be forc'd upon any Body. That any Person is free to be admitted of it, but when one is once engag'd in it, it becomes necessary so to continue; so that excepting a few particulars which relate to Spiritual Matters, such as Charity, Humility, &c. which are instituted only by God, and therefore not to be chang'd, all the other Rules of the Order are only Instructions and good Counsel to them who are not yet profess'd, but to such as are, they become Commands, and it is Criminal to violate them; that they are voluntary to the first, and compulsory to the last; yet however they may be dispens'd with upon an extraordinary occasion: That this power of dispensing belongs only to Superiours, and who cannot do it upon just Grounds, and not meerly out of Fancy. To explain the utmost extent of these Dispensations. St. Bernard reckons up three sorts of necessary things which are one establish'd, two Inviolable, and three Immutable. The establish'd are those which are found to be so very necessary, that every Body is not allow'd to alter them but Superiours only: These are Monastick Rules, which having been instituted by Saints, are as it were establish'd, and cannot be chang'd by private Persons, but as those who establish'd them were Men, those Men also who by a Canonical Election have succeeded to these Saints, have authority to give Dispensations without Abuse and Disorder, according to the circumstances of Time, Place and Persons; and moreover, these having been instituted for the encrease and preservation of Charity, as long as they are conducting thereunto they cannot be alter'd, even by Superiours; but if it at any time happens that they become contrary to the interest of Charity, in the Observation and Judgment of those that are oblig'd to inspect them, then it is but reasonable that what was at first instituted for the benefit of Charity, should be either omitted, interrupted or alter'd for the sake of Charity, and it would be unjust, that what had been establish'd on account of Charity, should subsist and flourish in prejudice thereof. These things we term establish'd, are fixt and immoveable, even in regard to Superiours, but then it must be as long as they are Serviceable and Assisting to Charity. The second sort of necessary things are call'd Inviolable, for that not having been instituted by Men, but establish'd by the Commandments of God, they cannot be chang'd but by the Authority of God himself who was the Author of them. As to the third kind of necessary things which he terms immutable, are those which are of such a Nature, that even God himself could not change them on whatsoever account. Under this kind are comprehended all the Instructions which Christ gave his Disciples on the Mount, and moreover, such as both the Old and New Testament have ordain'd relating to Charity, Humility, &c. all these things being such in their Nature, it would not be either allowable or profitable to retrench them, their Excellency being immutable and founded on the principles of the Law of Nature. Of these three necessary things, the first is covenant'd by free Will and a Promise. The second proceeds from the Authority of him that Commanded. And the third is grounded on the dignity of Precept.

From these Principles *St. Bernard* concludes that an Abbot cannot dispense with any thing that belongs to Spirituals in his Order, and as to Outward Observances he must not be guided by his Pleasure, and Fancy, but by Charity, because he is not above the Order which he Professes himself a Member of: That the Letter of the Rules must give way to Charity when Necessity so requires it: That even Superiours cannot restrain the Obligation of a Vow, unless upon an absolute Necessity; nor Extend it, unless the Inferiours Consent: that Nevertheless an Inferiour whose Obedience does not exceed his Vow is Imperfect, because perfect Obedience is not comprehended within any bounds, but embraces willingly and accepts courageously whatever it is commanded: That there is no Disobedience but what is to be avoided, but that several kinds of it are not equally Criminal: That there ought to be a difference put between the Person that commands and the things commanded: That in regard of the Persons we ought to be most Affraid of Offending our Superiours who have the greatest Authority over us; for it is better to obey God than Man, our superiours than our equals, and amongst our superiours those of our own Country rather than strangers: That in relation to Commands we ought to take more care of those which are of Importance than of those of less consequence, and that a Person is more or less culpable according as the Command is of more or less Importance: That this difference is in the Commandments Establish'd by Men, because they command with more or less Affection according as they see Occasion: That Perfect Obedience consists in not slighting the least commands and Obeying the Greatest, conforming ones self to the Intent of the Superiour: That slight matters, such as forbidding laughing or speaking when they are once commanded become Obligatory, and they who disobey them commit a sin, tho' no Crime, providing they do it not with contempt; but when they contemn the Law they are more than ordinarily Faulty: That God is to be Obey'd, as likewise is Man that commands in his name providing the command be not contrary to the Law of God: That in doubtful Matters the commands of superiours are to be follow'd: That all Sins of Disobedience are not equal; and that in respect of those which are committed against the Monastick Rules, some are more considerable than others: That it ought not to be thought that the Observing of Monastick Rules is Impossible, because that cannot be but either thro' Neglect or Inadvertency.

St. Bernard proceeds afterwards to Answer some Particulars which these Monks had propos'd to him.

The First was why an Erroneous Conscience does not sometimes change the Bad to Good in like manner as the Good to Bad? He Answers that to the End that an Action may be good, it ought to be Effectuated by the Knowledge and Love of God: That he that does a good Action believing it to be bad, has not the Love of Good in him, and by consequence his Action must be bad, but that he that does a bad Action believing it to be Good, is ignorant of what is Good, and therefore his Action cannot be esteem'd Good tho' his Intention was so: That his good will shall not be altogether depriv'd of a Reward, altho' thro' a deceiv'd simplicity he be not altogether exempted from Ill. But what (Perhaps you may say) did not he Act according to his Conscience? Yes, (replies *St. Bernard*) but according to a false and erroneous Conscience which does not exempt him absolutely from sin.

Next he Answers this Second Question, which was If in relation to Commands Disobedience be proportionably as Criminal as Obedience is Meritorious? He shews that in certain cases Obedience is more Meritorious than Disobedience Criminal.

They had likewise demanded of him how far they were Oblig'd to be resident, and where they might take a Liberty to quit their Monastery. He Answers that a good Monk ought never to forsake his Monastery without leave first Obtain'd from his Abbot when he is able to Undergo the Injunctions of his Order; but if the ill Lives of those which he lives amongst, hinder him from so doing, then is he to chuse and go to another Monastery where he may accomplish those Vows, he could not so well perform there: That altho' it be not allowable for a Monk who is in a well regulated Monastery tho' less Austere, to leave it without permission of his Superiour for one more Austere; yet if it happen that one having left it enters into another, none ought to Advise him to return, unless the Monasteries be near to each other, and he be speedily recall'd.

The Fourth Question they propos'd to him was Why *St. Gregory* the Great receiv'd a Person that had quitted his Order, into the Communion, and did not rather Oblige him to return to a Monastick Life. and why *St. Austin* Teaches that a Marriage contracted by such as had made a Vow of Continence is not to be Dissolv'd. *St. Bernard* owns freely that he is not of those holy Bishops Opinion: And that it belong'd to them to make good what they had Asserted.

He moreover Answers a Fifth Question Concerning the Bishops which *St. Gregory* had Cloyster'd up in Monasteries by reason of the Crimes they had committed, the Question was Whether they were to continue their Episcopal Habit there or to wear that of the Monks. He says He knows little of the matter but that it is likely they ought not to take upon them the Habits of the Order because they had never before done it, and because they were to continue in those Monasteries but for a time, and that they were confin'd to these Places only that they might have more leisure to Repent.

The Sixth Question which he Answers, is why of all the kinds of Repentance that among Monks has the Privilege of being term'd a Second Baptism? He says he believes it is by reason that they have absolutely renounc'd the World and Practise a spiritual Life after a very excellent and extraordinary Manner; That they are anew cloath'd with *Jesus Christ*, and retire from the darkness of sin into the Light of Piety and Virtue.

The Seventh Question they Ask'd *St. Bernard*, is If when an Abbot dies or is Depos'd, they have during the Interval a Liberty to go out of their Monasteries to go to another? *St. Bernard* Answers they have not, because the Vow they made is not to be limited by the death of the Abbot, but only Authoriz'd by his Presence, and that therefore a Monk ought to consider his Vow by the limits of his own Life, and not by that of another.

They also demanded of him what a Monk ought to do that has a secret Aversion to his Abbot, whose Election he looks upon to be Inconsistent with the Rules of the Order? to which St. Bernard Answers that when the Election is not manifestly Irregular the Monks ought to Obey.

The other Questions of these Monks being of less Consequence St. Bernard Answers them in few words, and there is but one which deserves to be Mention'd, which is, If a Person who has offended another be so disposed as not to design to do him any harm, and yet is not concern'd if any happen to him, be in a condition to Approach the Altar. St. Bernard Answers that he ought not to do it till his passion and Repentments be over.

St. Bernard's Apology Address'd to William Abbot of St. Thierry, is a Work in which he undertakes to justify himself and those of his Order against their being Accus'd of speaking ill of the Order of Cluny, that is to say of all the Benedictin Monks who had not embrac'd the Reform of Cistercium. Altho' this work be entitled an Apology, he nevertheless severely reproves in it the Monks of Cluny; but to have the better colour for doing so with greater freedom, he begins by declaring that neither he nor any of his Monks have ever spoken ill of that Order. He Approves of the different kinds of Religious Orders, and particularly commends that of Cluny. He exclaims against those that Judge rashly of the manner of living of this Order, who think themselves more holy, because they lead an austerer Life. He shows that Spiritual Exercises are more profitable than Corporal, and that a Man may be a good Monk without practising all these Austerities, and that also all these Austerities are Unprofitable when they are not accompany'd with Charity and Virtue. But for fear that he may not seem to Approve of the Irregularities which were practis'd in the Abby of Cluny, he falls upon and condemns them in the Second part of this Work. He says that the manner of Living among the Order of the Abby of Cluny seems to be a work of Saints, because being willing to save a great many Persons they have temper'd the Rigour of the Rules of this Order in favour of the Weak without altogether ruining it at the same time. But I cannot believe they have nevertheless allow'd of the Many Disorders that are to be found in most Monasteries. For I can never enough Admire (says he) how so great a Licentiousness in Meals, Habits, Beds, Equipages, and Horses can get in and be Establish'd as it were, among Monks; Inasmuch that those who have thus wholly Abandon'd themselves to these Excesses, seem to have had a mighty regard to the Spirit and Religion of their Ancestors: In a manner that by these extravagant Proceedings they have procur'd Vices the name of Virtues, and on the contrary Virtues the Name of Vices. When a Moderate Expence ought to be call'd Covetousness; Sobriety, if not Extraordinary, Austerity; and silence, sedeness; they on the contrary call a loose behaviour the Effect of Discretion; Profuseness, Liberality, and much talking but common Civility. Immoderate Laughing with them is no more a Vice, but goes under the Name of a Necessary gaiety. Luxury in Habits and Pride in Horses are look'd upon as the good Breeding of a Monk; and superfluous Ornaments are the furniture of his Chamber. Yet whatever they thus lavish away can it be call'd Charity? No; Unhappy Charity that destroys the True! Irregular Discretion that confounds in us that of Virtue! Cruel Pity that has greater regard to the Body than the Soul! What a strange Charity is this, to provide so well for the Flesh, and to take no care of the Spirit! What Discretion to give all to the Body and Refuse all to the Soul! He afterwards proceeds to compare the Sobriety of the Ancient Monks with the Intemperance of those of his Time, and gives a very lively Description of the Excesses of those last, whereof some of his Expressions follow. Are not their Mouths and Ears equally fill'd with Victuals and confus'd Voices? And while they thus Spin out their Immoderate Feasts, is there any one who offers to regulate the Debauch? No certainly: Dish dances after Dish, and for Abstinence which they Profess, two Rows of fat fish appear swimming in sauce upon the Table: Are you Cloy'd with these? The Cook has Art sufficient to Prick you up Others of no less Charms? He'll provide Sauces as different as your Dishes. Thus Plate is devour'd after Plate, and such natural Transitions are made from one to the other, that they fill their Bellies; but seldom blunt their Appetites, for the Palate is always so agreeably entertain'd with so many Novelties that it has no leisure allow'd it to be satisfy'd. Now Hunger is reviv'd again, the Appetite is Awaken'd and they fill on with the same greediness and Gust. The Belly having no Eyes sees not how much it takes in, and it is at last rather fill'd than Glutted. And because the simplicity of Nature is not entertaining enough, we make Mixtures and Hotchpotches of different kinds, and by exquisite and clected Sapours support and encourage our Intemperance, yet notwithstanding tho' we recede so much from Nature, yet are we not able to fill the vast Bounds of our Desires. He then reproves very severely, their Excess and Niceness in Drinking, and ridicules a pleasant custom of some Monks who being Young, Healthy and Strong, would retreat at Sacrament time into the Infirmary to Eat and Drink. From their Excess, in Eating and Drinking he proceeds to Dressing. We don't think our selves well Drest (says he) unless we have the best of every thing on our Backs. We don't search after the most decent and commodious but the Gayest Cloaths. We don't enquire for the warmest but the finest cloth. In a word, we don't desire (pursuant to our Vows) what may be most serviceable to us, but what may cover us most with Vanity? Don't we see every day that these Habits which were given to the Monks as Marks of Humility, are so contriv'd that they serve rather to exalt their Pride? scarce can a whole kingdom furnish them suitable to their Extravagant Desires. The Soldier and the Monk almost participate of the same Habit in the Field and the Cell. Will not a Monks Habit now a days become a Man of the World? A Prince likewise, providing he were in fashion, would not look Amiss in their Garments. But You'll tell me perhaps with the Proverb, That the Habit does not make the Monk, and that it is Virtue alone which governs the Heart tho' the Person be never so splendidly cloth'd. Very well: Then I would Ask you when you Traverse the Town, visit all Fairs, and the Merchants Houses, overturn the Magazines, Unfold the Silks, Feel them with the Fingers, View them with your Eyes, Hold them up to the Light, Reject some and like others, Whether you have not more Vanity than Virtue? He Adds moreover that the Abbots do not only Neglect to Reform these Disorders, but even Authorize and Encourage them by their Silence and Example. "I am Accus'd (says he) of being Arrogant; No matter I cannot hold my Tongue; I must always take the Liberty to enquire how the Salt of the Earth comes to be so deprav'd:

“deprav’d: What occasions Men, who in their Lives ought to be Examples of Humility, by their Practice to give Instructions and Examples of Vanity? And to pass by many other Things, what a Proof of Humility is it to see a vast Retinue of Horses with their Equipage, and a Consuted train of Valets and footmen, so that the Retinue of a single Abbot outshines that of two Bishops. May I be thought a Liar if it be not true that I have seen one single Abbot attended by above 60 Horses. Who could take these Men for the Fathers of Monks and the Shepherds of Souls? Or who would not be apt to take them rather for Governours of Cities and Provinces? Why, tho’ the Master be Four Leagues off, must his Train of Equipage reach to his very Doors? One would take these mighty Preparations for the Subsistence of an Army, Or for Provisions to Travel thro’ a very large Desert. Cannot Wine and Water be pour’d Undeas’d out of the same Cup? Cannot a Candle Give Light but in a Gold or Silver Candlestick? Cannot you sleep upon any other Bed but one of Tissue? Will not one Servant suffice to guide the Horse, serve at Table and make the Bed? If you tell me it is to save charges in an Inn that you carry so many things, then will I ask you why every one does not carry his own Provisions. He also does not spare the Monks in their Buildings. “But all this (says he) is little or nothing. Let us proceed to matters of greater Consequence, and so much the greater as by how much they are more Common. I shall not take Notice of the Dimensions of our Churches, of their Stately Height, of their Excessive Length and Superfluous Breadth, of their Sumptuous Ornaments and Curious Pictures which, attracting the Eyes of the Congregation do not a little, I fancy, divert their Devotion, and which seem to me not much more allowable than the Ceremonies of Ancient Judaism. As for my part I would have all Devotion and Places of Worship tend to the Glory of God. I would feign Ask the Monks (for I am a Monk my self) a Question which a Pagan heretofore demanded of Pagans. Tell me ye Priests (says he) what has Gold to do in Holy Places? Now I would make use of his Sense tho’ not of his words. Tell me Poor Souls then say I (if you may be call’d Poor Souls) what has Gold to do in the Sanctuary? I do not speak of Bishops and their Churches, for they may take a greater Liberty, but I speak of the Churches of Monks. We know that Bishops are indebted both to Wise Men and Fools, and must be allow’d to stir up Devotion in the People by Images, and other such Sensible objects, which they could not raise by their Preaching. But we that are now no more of the World; that have forsaken all the Pleasures and Riches of Life, for *Jesus Christ* his Sake; who have cast at our feet all that Glitters in the Eyes of the World, and have fled from Concerts of Musick, Fragrant smells and Tasting our senses, shall we (I say) Interrupt our Devotion by these Bawbles which we have left for its sake? What can we expect if we should Acquiesce in all these Vanities? The Admiration of Sots or the Satisfaction of Fools. Is it not the Commerce we entertain’d with the World that causes us to offer Incense to it’s Idols? and to speak more plainly, Is not Avarice the Cause, the very worst of Idolatries? Is it not true that we have greater regard to the Peoples Riches, than their Salvation? If you ask me how comes this to pass? I will discover the wonderful Secret to you. There is a certain Art to multiply Riches by Exhausting them, and like a River to make them encrease while they flow, for here Profuseness is the Cause of their Abounding. Here the Eyes and minds of the spectators are so seduc’d by these costly Vanities, that instead of Offering their Hearts to God they Sacrifice their Purse to Man. Thus you may see how Riches swallow up Riches, and how the Money of the Monks proves a bait for that of Fools; for Men have I know not what Inclinations to throw Water into the Sea, and to heap Riches upon those that have ’em in Abundance. The Monks cover the Relicks with Rich Attire, and the Pilgrim for fear of being dazled approaches them with shut Eyes and an Open Purse. The best Adorn’d of these Images are ever the most Holy. Men crowd to pay them Devotion, but first they must be Consecrated with the Holy Water, and after are led to the Image where they for the most part Admire the Ornaments more than the Thing it self. Next the Church is hung round not with Crowns of Thorns, but Rows of Pearls. The Lights of the Lamps are heightened by the Lustre of Diamonds, and instead of Candlesticks you see great Branches of Bras mounted, whose weight and Work-man-ship are equally to be Admir’d. What do you think can be the cause of all these fine things? Are they more to put you in mind of your Sins than to move your Admiration? No Certainly. O Vanity of Vanities? But this is not so much a Vanity as Folly. The Church shines in its Walls and Suffers in its Poor. It covers its stone with costly Garments and leaves its Children the Misfortune of being Naked. Here the Eyes of the Rich are fed with the Bread of the Poor. The Curiosity of Men is Indulg’d when the Miseries of the Indigent are Neglected. Nevertheless if we are Insensible of the Wants of Men, we ought to have more respect to the Images of our Saints, than to Pave our Churches with them. What shame is it for us to Spit in the Mouth of an Angel, and Tread on the face of a Saint? But all this while if we have an Indifference for the Carving, why do we not spare the Beauty of the Painting? Why do we paint with our Hands, what we intend to deface with our Feet? Why do we take so much pains in embellishing what we intend to defile the next Moment? What signify so many fine strokes when they are immediately to be cover’d with Dust? In a word what occasion is there for all these Vanities among Poor Monks who have renounc’d the World, unless we have a mind to Answer this Pagan Poet with *David*; *Lord, I have been all Enflam’d with Zeal for the Honour of thy House and the Tabernacle of thy Glory.* Well then I Agree with you; I consent to these Excesses in the Church. the simplicity and Devotion of Prayers may possibly sanctify that that would be a Crime in a Prodigal; but in Cloisters, to what purpose are those Paintings Cawings, before people who weep for their Sins. Towards the End of this Treatise he makes an Apologue for what he had said before. I hope in God (says he) that no body will be Offended at what I have writ, for I do not question but that in Reproving Vice so severely, I have a little grated the Ears of some that Practise it. But it may be if God is so pleas’d to have it, that even those whom I may be thought to have anger’d, may not be so. But this cannot possibly happen unless they cease to be what they are, unless they cease to Calumniate every day according to Custom; to Judge ill of their Brethren by reason they do not visibly

"lead so austere a Life; and if on the contrary those that are less mindful of exterior Rigour, do not take care to retrench all their superfluities. Lastly he blames those who thro' their Inconstancy go from one Order to another. "I have known some (says he) who had a mind to change the Moderation of their Order, for the Austerity of ours; What had they a mind to do then? Why what but to deprive their Brethren of the Scandal of their Inconstancy, and bring it to use? and they have not been less troublesome to us by their wretched Conversation, than they were to them by their leaving them; and because they have despised through Pride the profession which they had embrac'd, and presum'd to assume a new one beyond their Abilities, God's Justice has suffered their Baseness to appear, for they have been obliged to quit our Order through the same Imprudence that they engag'd in it, and shamefully to resume that which through Inconstancy they had forsaken, for not having entered on it, but by the Impatience they had to continue in their own, and not through an hearty desire of living with us, they have sufficiently shewn what they were, and going thus from one to the other, they have left Scandal with both. I don't here mean every Body, for thanks be to God, we have found some, who as they have begun generously, have persever'd honestly; for it is much better to persevere in what we undertake, than to undertake what we are not able to persevere in. But above all, let us all take care with the Apostle, that our Actions be conceiv'd in the Spirit of Charity.

The Treatise in commendation of the New Militia Address'd to Hugh, Great Master of the Knight Templars, was written by St. Bernard, about the Year 1135. This Order had been establish'd in the Year 1118. by some pious Knights who had made a Vow to the Patriarch of Jerusalem, that they would live like regular Canons in Chastity, Obedience and Poverty. The first that made this Vow, was Hugh de Pagani, and Geoffrey de St. Aldemar. The King of Jerusalem gave them for their Habitation a place near the Temple, whence they afterwards took upon them the names of Knights-Templars. The Patriarch and Bishops gave them for Employment the guard of the High-Roads that led to Jerusalem, to defend the Pilgrims from Robbers. The first Great Prior of this Order was this Hugh de Pagani to whom this Treatise of St. Bernard is dedicated. In the beginning of this Institution they were but nine Knights, but afterwards their Number soon encreased. Their Institution was approved of by the Council of Troyes, in the Year 1128. who drew up the Rules they were to observe; some believe they were drawn by St. Bernard, but it is certain that it was John de St. Michael, nam'd by the Council and by St. Bernard, who drew them up according to the relation of the Great Prior and the other Knights, and as may appear in the Prologue of these Rules. The Treatise of St. Bernard which we spoke of, does not consist of Rules, but is an Elogium on this Order, and an Exhortation to the Knights of the Temple, to acquit themselves well of their Duty. The World hears (says he) with Astonishment, that there is a new Militia establish'd in the Country, which Christ honoured with his Corporal Presence, to the end, that as he had exterminated the Prince of Darkness from thence by the force of his Arm, he might likewise at present drive away his Guards by the prowess of his Courageous Soldiers, and consequently redeem his People anew. This kind of Militia is altogether new, and past Ages, have known nothing like it. They are engag'd in two Combates at once, one against the Flesh, and the other against the Enemies of Christ; in one they resist a Corporal Foe by force of Arms, and in the other declare War against Vice and the Devil. He adds, that the occasion and design of this Institution is not less to be admir'd; for whereas all Wars among Men, are either begun on account of Anger, Ambition or Vain Glory, or out of a desire of getting possession of something, and the end propos'd is always some Temporal Interest. These Knights of the Temple acted by a quite different Motive, and had quite another end in their Enterprizes. Their Business was to fight the Battles of the Lord, without fear of Sinning, if they kill'd their Enemies; or Perishing, if they were kill'd themselves; because whether they kill or were kill'd, it was altogether to further the cause of Jesus Christ. In a word, the Lives and Behaviour of these Knights ought to shame all those, who now-a-days practise the Art of War, for they did nothing but by command of their Prior, had nothing but what he gave them, us'd nothing superfluous in their Habits, liv'd regularly without Wives and Children, pretended to nothing of their own, nor even so much as wish'd for more than they had; they moreover never gave their Minds to any Sports, delighted in no Shows, nor sought after any Honour, but wisely and diligently waited for the Victory of the Lord. After this great Commendation, St. Bernard exhorts them to acquit themselves courageously in their several Posts, having always a strict regard not to prophane the Holy Places upon which he makes divers Mystical Reflections.

The first of the Works compos'd by St. Bernard, is his Treatise on the Degrees of Humility and Pride, which follow in order of the Edition the Treatise which we have just mentioned before. The Title sufficiently acquaints you with the Subject: It suffices to observe that it is very moving, consisting of abundance of Piety and good Matter.

The Treatise of the Love of God was written some time after the foregoing. St. Bernard therein treats of the Manner, Reasons, Source, Degrees and Obligation of loving God. He says, that the manner of loving God, is to love him without Reserve; the reason of loving him, is because he is God, and loves us, for the Recompence of loving him, is the Love it self which makes our Happiness; then that the Source and Origin of this Love is Charity, which God affords us through Mercy. Lastly, that four degrees of this Love may be discover'd; the first is that by which Men love themselves; the second, whereby they love God for their own sakes; the third, by which they love God, both for him and themselves; and the fourth, whereby they love God on his account only. This fourth Degree is the supream perfection to which it is impossible to arrive in this Life, which even the Martyrs never did, and which the Souls of the Blessed cannot attain to, till they are separated from their Bodies, to which they have always a natural Tendency. He moreover distinguishes Chast and Pure Love from that which is interess'd; the Love of Slaves from that of Children, and at length, in respect of the Obligation to the Love of God he shews that it is natural so to do, and that it has an universal influence upon Mankind.

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The Treatise of Grace and Free-Will, Address'd to William Abbot of St. Thierry, was written by St. Bernard, about the Year 1128. upon occasion of a Conference in which a certain Person had objected to him, that he had allowed too much to Grace, because that speaking of the Graces which God had done him, he had said that God had prevented him in doing Good, for that he ow'd to his Divine Grace all the Progress which he had made therein, and that he hop'd that he would in time grant him a full Perfection. One of the standers by, hearing him talk thus, said to him, *What have you done then of your self, and what Reward can you expect when you confess God has done all?* This Question occasion'd St. Bernard to write upon this Subject to explain the agreement of Free-Will with Grace. He therein follows the principles of St. Austin, and first he says, that Free-Will is sav'd by Grace, together with which it cooperates in consenting voluntarily to its Motions; that this Consent is effected by Grace it self, but that it is not less Free, because it is without constraint and voluntary. *Where-ever there is consent (says he) there is a Will, and where there is a Will, there is a Freedom or Liberty.* Ubi voluntas, ibi Libertas: *The Will is a reasonable Movement, which presides over the Senses, and the Appetite which reason accompanies, follows and instructs without imposing any Force on it, so as that it may either incline to Ill by pursuing inordinate Desires, or to Good, by following Grace.* The Will only is capable of both Happiness and Misery, and 'tis by its Consent and Approbation, that Men are either Wicked or Good, Happy or Miserable. He afterwards divides Freedom into three sorts, 1. Freedom or Exemption from Sin. 2. Freedom or Exemption from Misery. 3. Freedom or Exemption from Necessity. He calls the last Freedom that of Nature, the second, that of Grace, and the first, the Freedom of Life or Glory; for first, says he, Man was made an excellent Creature, with a Will altogether Free; secondly, he has been re-establish'd in Innocence to be a new Creature in Jesus Christ; thirdly, he is translated into Glory, to become a perfect Creature in Spirit. The Freedom of Necessity is to be found in all rational Creatures in whatever Condition they be; in Angels as well as Men, in the Blessed as well as the Damn'd, in the Righteous as well as the Wicked. They that would do well and cannot, are free from this Freedom, but they are not nevertheless free from the freedom of Sin, which ought rather to be call'd Free Advice than Free-Will. This second Freedom is found only in such as have Grace, as the Freedom of Misery, which he calls *Liberum Complacitum*, is to be met with alone among the Blessed, because those only can enjoy the Good that pleases them, and be exempt from the Ill that displeases them, they being only endued with Grace that can do Good, Grace being absolutely requisite to do it; so the Will of Free-Will to be absolutely perfect, has need of two Gifts of God, viz. of Conversion to Good and Confirmation in it, the first is granted through Grace to the Just in this Life, and the second is the effect of Beatitude. The first Man over and above the Freedom of Nature, had likewise the Freedom of Counsel and the Freedom of Compliance, but nevertheless in an imperfect Degree; for these two Freedoms have both their Degrees, one being superiour, and the other inferiour. The first Man in the state of Innocence had this last, but lost it by his fall, insomuch that he afterwards retain'd only Free Will. He fell by his Crime, and the ill use he made of his Will, but then he could not raise him self again by the same Power, by reason that he might not have fell unless he had so pleas'd, but being once fallen, it was not allow'd him to rise: What then says one, is Man's Free-Will lost because he cannot avoid Sinning? No, answers he, but rather the Free Warning he had not to Sin. He says moreover, that 'tis by reason of this treble Liberty of the first Man, that he was created after the Image, and in the resemblance of his Maker; that the Blessed have this resemblance in the greatest perfection, because they enjoy this treble Freedom, after a more excellent manner than the first Man, and that those redeem'd by Jesus Christ, during their stay on Earth, through Grace receive a part of this Freedom, because that though they cannot be altogether free from Sin and Misery, yet with the assistance of Grace, they may be able to prevent being Overcome by Sin and Misery. Let no body think then, says he, that Free Will is so call'd because it keeps as it were, the Will in balance betwixt Good and Evil, in a manner that it can do one as easily as the other, for if this were so, neither God, the Angels nor Saints, who can do no Ill, could be exempted from doing it no more than the very Devils, who can do no Good. It is rather call'd Free-Will, because let the Will be inclin'd either to Good or Ill, it is still Free, it being in the power of no Person to be either Good or Bad, without the consent of his Will: Now Grace does not take away this Freedom, because it sets the Will at work, and changes the Evil to Good; but nevertheless, by its free Consent: So those who act through fear of Death or Punishment, do not fail to act with Freedom, because the Will cannot be constrain'd but by its self, and that cannot be forced by a violence purely passive on its own part. That in a word, excepting original Sin only, all others are an effect of the Will which inclines to Sin without being oblig'd by any exterior Force: That we cannot pretend to any thing meritorious without Grace, but also that Grace cannot make us to merit without our Will. Merit consists in the consent that Free-Will gives to Grace, but at the same time this Consent does not proceed from Free-Will, because that cannot have a good Thought of it self, and that God is the occasion of all Good in us, whether it be the product of Thought, Will or Action, for he does as it were, prevent us by inspiring us with good Thoughts, and changes our bad Will by making us consent to Good, which he alone causes us to perform. That he effects the first without us, the second with us, and the third by us, for the beginning of our Salvation proceeds from God; we our selves are not the occasions of it, neither are we present at its being done, but the Consent and Action, although they do not proceed from us, yet are they not without us, insomuch, that we ought to take care when we feel good motions in us, not to attribute them to our Will which is weak, but to the sole Grace of God. These are the Principles and Maxims which St. Bernard establishes in this Treatise, which agree with the Doctrine of St. Austin, concerning the Nature of Free-Will, and the necessity and efficacy of Grace, without which Man could not perform any thing towards his Salvation.

The Tenth Treatise of St. Bernard, is a Letter address'd to Hugh of St. Victor, against some Opinions which an Anonymous Author had laid down; which were,

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1. That

St. Bernard's Letter to Hugh of St. Victor.

1. That the Baptism of Jesus Christ had been obligatory ever since our Saviour had said to *Nicodemus*, *Whoever is not born anew by Water and the Holy Spirit, shall never enter into the Kingdom of Heaven.*

2. That no Body can be sav'd without actually receiving the Sacrament of Baptism, or Martyrdom in its stead.

3. That the Patriarchs of the Old Testament had as clear a knowledge of the Incarnation of the Christians.

4. That there is no such thing as a Sin of Ignorance.

5. That *St. Bernard* was mistaken in that passage of his Homilies, where he says, that even the Angels were not acquainted with God's Design touching the Incarnation.

As to the first, he says that it would be a hard case, that what Jesus Christ spoke in particular, should be taken for a general Precept, to oblige all Mankind. He is of Opinion, that Original Sin was remitted to the *Jews* by Circumcision, during the time of the antient Law, and to the faithful amongst the Gentiles, either by their own Faith, or by that of their Parents, and that the Obligation of being Baptiz'd under penalty of Damnation, did not commence till after the Promulgation of the Gospel.

As to the second, he is of Opinion that the Adult may be sav'd without actually receiving Baptism, if so be they cannot be Baptiz'd, although they desire it, because that actual Baptism is here supply'd by Faith and Vows. This he proves from divers passages out of *St. Ambrose* and *St. Austin*, who (says he) are two Authorities which I cannot possibly dissent from, but with whom I am always resolv'd to be, either in the right or the wrong. He adds, that what supplies Baptism in case of Martyrdom is not the Pain, but the Faith of him that suffers. In relation to Infants who can have no Faith, he owns that they cannot be sav'd without Baptism, although they might be sav'd by the Faith of others, when they actually receive it.

As to the third, he says that if the faithful of the Old Law had as clear a knowledge of our Mysteries, as we our selves, God would have been either too liberal to them, or too reserv'd towards us: That the Gospel would not have been then above the Law; that *St. Paul* would have been in the wrong, to boast that he and the other Apostles received the first Fruits of the Spirit of God; that this would be to do a considerable Injury to *St. John Baptist*. And lastly, that the Prophets have not been all equally enlighten'd with our Mysteries, and that even among Christians, some have more knowledge in those matters than others.

As to the fourth, he affirms that there are Sins of Ignorance, and that the Author of this Proposition ought to agree with him, since he has before maintain'd that the Precept of Baptism given to *Nicodemus* in private, oblig'd those who could have no knowledge of it; that it was moreover evident by the Holy Scriptures, that there are Sins of Ignorance, for that the Prophet *David* expressly prays to God not to lay his Sins of Ignorance to his Charge; also *Moses* speaks of Sins committed through Ignorance, and *St. Paul* is said to have persecuted the Church without knowing what the Church was; and our Saviour Christ beg'd of his Father to forgive them that Crucify'd him, in that they were ignorant of the Sin they committed.

As to the fifth, he explains what he had said concerning the Angels, knowing nothing of the mystery of the Incarnation before *Gabriel* came to acquaint the Virgin of the Circumstances of time, and place of the Incarnation, the manner thereof, and the Person chosen to be the Mother of God.

The Life of St. Malachy, &c. We will forbear speaking of the Treatise against the Errors of *Abaelard*, till we come to the History of that Author, so that there remains no more of the Treatises of *St. Bernard* in this second Tome, than the Life of *St. Malachy*, and the Tract concerning Singing, neither of which require any Observation.

St. Bernard's Sermons.

The third Tome contains *St. Bernard's* Sermons throughout the whole Year, upon the several Feasts, and other matters of Moment. These are his other Works, being writ with as elaborate as Spirit, and abounding with lively and solid Thoughts, very proper to move the Heart. He preach'd most of them to his Monks, whom most commonly he exhorted publicly every day. Father *Mabillon* shews in his Preface, that although there might have been several Converts among these Monks who did not understand Latin, yet for the most part these Sermons were delivered in that Language, as their style sufficiently demonstrates. He owns also that *St. Bernard* might sometimes have preach'd in the Vulgar Tongue, for the benefit of those that did not understand Latin.

The last Tome of the first Volume of *St. Bernard's* Works, contains his Sermons upon the *Canticles*, amounting to the number of 86, and being upon the two first Chapters, and the first Verse of the third Chapter, they comprehend an infinite number of both Moral and Spiritual Thoughts which he draws out of the words of the Text, either by explaining the Text after a mystical manner, or giving it an allegorical Sence, or adapting it to other Subjects. It is a wonderful thing to consider how ready he is at this manner of writing, and how he could be capable of composing so vast a Work of such different matters upon two such short Chapters as those of the *Canticles*.

Gilbert Abbot of Houlond.

The second Volume of Works that go under *St. Bernard's* Name, is divided into two Tomes. The first contains a Continuation of the Commentary on the *Canticles*. This belongs to *Gilbert* of *Houlond*, a little Island between *England* and *Scotland*, where there was a Monastery of Monks and Nuns, whereof he was Abbot, depending on the Bishop of *Lincoln*. He was of the Order of *Cisteaux*, and dy'd in the Year 1172, in a Monastery of the Diocess of *Troyes* in *Champagne*. This Continuation is of the same Nature with the Work of *St. Bernard*, and is divided into forty eight Sermons, all which do not go beyond the 10th. Verse of the 5th. Chapter. This is follow'd by seven other *Ascetical* Treatises, and four Letters by the same Author.

This Tome contains several other Tracts, attributed to St. Bernard, although it is certain he was not the Author of them.

The first is a Letter or a Book address'd to the Fryars of *Mont-dieu*, which is a Charter-House in William the Diocess of *Rheims* near *Mouzon*. This Book has been quoted under the name of St. Bernard, by *William* *Abbot of St. Thierry*, *Gerson* and others; but nevertheless, several ancient Manuscripts assure us that it was written by *William* *Abbot of St. Thierry*, since Monk of *Signy*, as well as the Treatises of the Contemplation of God, and that of the Nature and Dignity of Love, both which go under St. Bernard's Name, and come next after. This *William* was native of *Liege*; he came to *Rheims* with his Brother *Simon*; they embraced a Monastick Life in the Monastery of St. *Nicaise*; afterwards *Simon* was made Abbot of St. *Nicolas*, in the Diocess of *Laon*, and *William* succeeded *Geofrey*, translated from the Abby of St. *Thierry*, to that of St. *Medard of Soissons*, in the Year 1120. He had a very particular Correspondence with St. Bernard, and retir'd to the Monastery of *Signy* of the Order of *Cisteaux*, in the Year 1135, where he dy'd about the Year 1150. His Works over and above the first Book, being the Life of St. Bernard, and the three Treatises just mentioned, comprehend a Treatise call'd the *Mirrou of Faith*; another intituled the *Enigma of Faith*; a Book of Meditation; A Treatise of the Nature of the Body and the Soul; Another against *Abaelard*; a Book of the Works of *William de Conches*; A Treatise upon the Sacrament of the Altar; and lastly, an Exposition of the *Canticles*. All these Works are to be met with in the fourth Tome of the *Bibliothèque of Cisteaux*. There is moreover mention made of a Collection of Proverbs and Sentences, being only a Manuscript, with some other Works which are lost. The Abridgment of the two first Chapters of the *Canticles*, which immediately follows the preceeding Works is only an extract of remarkable things in the one and fifty first Sermons of St. Bernard upon the *Canticles*.

The Declamations and Discourses on the words of St. Peter with our Saviour Christ, are the Work of *Geofrey* *Abbot of Igny*, extracted out of the several Works of St. Bernard whose Disciple he was.

The Treatise of the Ladder of the Cloyster, or the method of Praying, which was found among the Works both of St. *Austin* and St. Bernard, has been since restor'd to *Guigue*, Prior of the Grand Charter-House, upon the Credit of a Manuscript of the Charter-House of *Colen*, having in the beginning of it a Letter of this *Guigue*, address'd to *Gervase*, and which serves for a Preface to the Book.

The pious Meditations concerning the knowledge of Human Nature, found amongst the Works of *Hugh of St. Victor*, belong neither to him nor St. Bernard, but rather to some more Modern Author.

The Treatise of the Edification the Inner House or of Conscience, found also among the Works of *Hugh of St. Victor*, belongs to some Monk, in all probability of the Order of *Cisteaux*, who liv'd much about the same time with St. Bernard. The same Judgment may be given concerning another Treatise of Conscience, and of another Treatise of the model of Life and Manners, which follows this.

The Treatise of Charity is compos'd of Matters drawn out of the Works of *Richard of St. Victor*, *Peter of Blois*, and of St. Bernard.

The Treatise Entituled the Mystical Vine, upon the words of our Saviour Christ, *I am the true Vine*, though it does not belong to St. Bernard, yet was written by some Author not long after him.

The Meditation on the Passion and Resurrection of Jesus Christ, which bears the name of St. Bernard in some Manuscript, yet is not at all like his Style, no more than the Lamentation on the Passion of our Saviour, and the Treatise on the three principal Mysteries of our Religion.

The Treatise of Virtues is not likewise of St. Bernard's Style, but rather belongs to some *Benedictin* Monk, who writ it for Probationers, on the three Virtues of Humility, Obedience and Charity.

The Exposition on the Lord's Prayer belongs to the same Author.

These Treatises are follow'd by some Sermons of St. *Aelred*, of *Nicholas* Disciple and Secretary to St. Bernard, who came from the Monastery of *Montier-Ramey* to *Clairvaux*, and who left this in disguise to St. Bernard; of *Oger*, Abbot of *Lucedio*, in the Diocess of *Vercelli*, who liv'd a little while after St. Bernard; and of some other Sermons whose Authors are unknown; but which are attributed to St. Bernard, together with some other *Opuscula* of Piety of the same Nature, without Authors Names; among which there is a Treatise on these Words, *Why are you come?* Which is printed in the *Bibliotheca Patrum*, under the Name of *David of Ausbourg*, of the Order of *Minorites*, with another Treatise on the manner of living well, dedicated by an Anonymous Author to his Sister.

This Tome ends with some pieces of Prose, likewise falsely attributed to St. Bernard.

The Sixth Tome contains the Sermons of *Gueric*, Abbot of *Igny*, whom St. Bernard brought to *Clairvaux*, in the Year 1131, from *Tournay*, where he was a Canon, and whom he had made Abbot of *Igny*, about the Year 1138, after that *Humbert* had laid down. Some Spiritual Letters of *Guigue*, fifth Prior of the Grand Charter-House, Author of the ancient Statutes of this Order. And the Historians of the Life of St. Bernard, whereof the first Book was compos'd, as we have said before, by *William* *Abbot of St. Thierry*. The second by *Arnaud*, Abbot of *Bonneval*, and the three last by *Geofrey*, Secretary and Disciple to St. Bernard, who had before been a follower of *Abaelard*, and who after having been Abbot of *Igny*, succeeded in the Year 1162, in the Abby of *Clairvaux* at *Fastrede*, and in the Year 1175, retir'd to *Fossa Nova* in Italy, of which he was Abbot, as also afterwards of *Haute-Combe*, St. Bernard about the end of this Century. He also writ a Commentary on the *Canticles*, the Life of St. Peter of *Tarantaise*, and divers other Treatises or Sermons which were never Printed. Cardinal *Baronius* has given us a Letter of this *Geofrey*, Address'd to *Henry* Cardinal-Bishop of *Albani*, against *Gilbert of La Porre*, which Father *Mabilon* has also placed at the end of this Volume, together with a Sermon of the

The Works of *Gueric*, Abbot of *Igny*. Lives of St. Bernard. Works of *Geofrey*, Disciple to St. Bernard.

the same Author for the Anniversary on the Death of St. Bernard, and a Letter of the same to *Josbert* on the Lord's Prayer.

The History of the Miracles of St. Bernard. The five Books of the Life of St. Bernard are follow'd by two Others containing an Account of his Miracles, one whereof consists of divers Pieces, that is of three Letters. One of *Philip* a Monk of *Clairvaux* to *Sampson* Arch-Bishop of *Rheims*. The Other writ by the Monks of this Monastery to the Clergy of *Colen*, and the third by *Geoffrey* Abbot of *igny* to the Bishop of *Constance*: The Second is drawn out of the Book entituled *The Great Beginning of the Order of Cisterciux*.

Other Lives of St. Bernard. Beside these Authors Father *Mabillon* gives us likewise the Life of St. Bernard compos'd by *Alanus*, who from being Abbot of *Larivoir* was made Bishop of *Auxerre* in the year 1153. and retir'd to *Clairvaux* in the year 1161 where he dy'd in the year 1181. Also some Fragments of a third Life of St. Bernard which was believ'd to belong to *Geoffrey*. And a fourth Life of St. Bernard written to about the year 1180 by *John* the Hermit, who had liv'd with St. Bernard's Disciples. He also Adds a Poem of the Monk *Philosbeus* of the Life and Praises of St. Bernard, with Verses likewise of other Authors in his Commendation. And Lastly the Bull of the Canonization of this Saint together with the Testimonies that divers Authors had given of him which concludes this Volume.

Nicholas a Monk of Clairvaux. He might also have put into this Volume the Letters of *Nicholas* of *Clairvaux* Secretary to St. Bernard Publish'd by Father *Picart* a Regular Canon of *St. Victor*, and Inserted in the 22 Tome of the last *Bibliotheca Patrum*. They are about 55. all full of wit and written in a very engaging Style; but they contain nothing remarkable either on account of Doctrine or Church-Discipline. This *Nicholas* after having left *Clairvaux*, retir'd into his Monastery of *Montier-Ramey*, where he dy'd about the year 1180. *M. Baluze* has also given us two of his Letters in the Second Tome of his Miscellaneous Works.

The Character and Judgment of St. Bernard. St. Bernard's Style is Lively, Noble and Concise; his Thoughts Sublime and his Diction Pleasant and Curious. He equally abounds with good Matter, Tenderness and Force. He is sweet and Violent: He engages the Mind by his Insinuating Manner, and touches the heart with his Movements. His Exhortations are Precing; His Admonitions full of Gravity; His Reprimands Efficacious; His Reproaches so temper'd with good nature that it is easie to perceive that he is in Charity with the Person that he Rattles and reproves rather to correct than to insult or domineer over him. He knows how to commend without Flattery, and to tell Truth without Offending. He diverts, recreates and pleases; He instills dread and Inspires Love; his knowledge is more useful and wholesome Doctrine than Curious Learning. He is so full of the Holy Scriptures that scarce a Period passes but he has some words or expressions out of them. St. *Ambrose* and St. *Austin* are those of the Fathers which he has follow'd most, and which he considers as two Patterns that he is Indispensably bound to Imitate. He also Understood very well the Canons and Rules of Discipline of the Church; but he more particularly apply'd himself to Divinity and Morality. His Moral Sentences are noble, lively, weighty, and contain a great deal of sense in few words. He is Ingenious and very fertile in Allegories. He treats of Doctrines after the manner of the Ancients, and not According to the Methods of the Scholasticks, and Controversies of his Time, which has gain'd him the Title of the *Last of the Fathers*. Altho' he has taken most of his Thoughts from the Ancients, yet has he manag'd them with so great Address that they seem to be his own. He was, in so great Reputation for Piety and Learning while he liv'd, that all Potentates desir'd to have their Differences determin'd by him, and they look'd upon his Decisions as Indispensable Laws. The Proudest Kings and Princes have willingly condescended to obey him; The Bishops not only had recourse to his knowledge, but likewise regarded his Decisions as so many Oracles; and have Referr'd themselves to him about the most Important Affairs of the Church. The Popes themselves have taken his Advice and look'd upon it as the greatest support of the Holy See. And all People had a very profound Respect and particular Veneration for his Person and Character. In a word, it may be said of him that even in his solitude, he govern'd all the Churches of the Welt. But what is most remarkable is that he knew how to join the Love of silence and a Retreat with so many Occupations and Employs, as likewise a Profound Humility with so great an Elevation.

Editions of St. Bernard's Works. No Father of the Church has had his works so often printed as St. Bernard. The First Edition is that of his Sermons on the Times and Saints, Printed with his Book Dedicated to the Knights Templars, in the year 1475 at *Mayence* by *Peter Schoiffer*. About the same time the Treatise of Consideration, the Apology to *William* Abbot of *St. Thierry*, and The Treatise of Commands and Dispensations were printed at *Rhoin*. In the year 1481. his Letters with his Sermons were Printed at *Brussels*. This Edition was follow'd by that of *Paris* in the year 1494. which contains 310 Letters with his Sermons on the Canticles. The Editions of *Bresse* of the year 1495. of *Spire* in the year 1501. and of *Venice* in the year 1503 are also very Imperfect. That of *Paris* in the year 1508 contains almost all this Saints Works: They were Collected by the care of *John Bouchard* and Printed by *John Petit*. In the year 1515 *Josse Clitout* Printed them at *Lyons* with the Sermons of *Gilbert de Hoiland* on the Canticles. This Edition has been several times Reprinted at *Paris* and *Lyons*. In the year 1520 two Monks of *Clairvaux* Publish'd a New Edition of St. Bernard's Works more correct than the former, Printed the First time at *Lyons*. Some time after *Francis Comestor* of the College of *Sorbonne* revis'd the works of this Saint, and Printed a new Edition at *Paris* in the year 1547. Whilst this Edition was selling and Reprinting, *Anthony Marcelin* publish'd another at *Basil* in the year 1552. In which St. Bernard's works are rang'd after a New Order, and Divided into four Parts: The First containing his Sermons: The Second his Letters: The Third his Treatises: and the Fourth his suppos'd Works. In the year 1556 *Francis Comestor's* Edition was Re-printed as Printed with the Additions found in the Edition of *Basil* and some other Treatises. After this *John Gillot* undertook to present the Publick a New Edition of St. Bernard's Works, more Correct and more Ample than the former; This was Printed at *Paris* by

Nivelle in the year 1572. and afterwards Re-printed several times, particularly in the year 1586. In the beginning of the following Century, *Edmund Tiragueau* a Monk of *Cisteaux* publish'd a new Edition of *St. Bernard's Works*, in the year 1601. And Eight years after *John Picart* gave another which was reprinted several times at divers Places. At length *James Merlon Horstius* labour'd seriously to get a good Edition of this Fathers works, and after a considerable time and a great deal of pains taken, he Produc'd one and Printed it in the year 1641. This Edition was receiv'd with Applause, and Reprinted in divers Places. Nevertheless *Horstius* having past over several Faults in the Text, which might be corrected by Assistance of the Manuscripts, Father *Chantelon* of the Congregation of *St. Maur* undertook to revise his Edition and Presented the Publick with his Sermons on the Times, and the Saints corrected, in several Places. This Father dying before he had finish'd his Design, Father *Mabillon* was pitched upon to continue what he had so well begun, who Publish'd this Saints Works entire in the year 1666. in a Great and small Volume according to the Model of *Horstius*, and review'd and corrected by divers Manuscripts. But as this Edition was the first work of this Learned Monk, he sometime after discovered several Errors which he had premitted before, and therefore Undertook a Second Impression at *Paris* in two Volumes in Folio in the year 1690. In which the Order is altogether New, and which is moreover enrich'd with fine Prefaces, and divers short Notes at the bottom of the Pages, and which reach to the end of the first Volume. It is this Edition we have follow'd in these Extracts which we have made.

CHAP. V.

The Life and Writings of Peter, Sirnam'd the Venerable Abbot of Cluny.

Peter Maurice Sirnam'd the *Venerable*, the Ninth Abbot of *Cluny*, descended from a Noble Family of *Auvergne*. His Father *Maurice*, and his mother *Rangarda* presented him to the Monastery of *Cluny*, where he took upon him the Habit of that Order at the hands of *Hugh* the first Abbot of *Cluny* of that name. Whilst *Pontius* was Abbot he was made Prior of *Vezelay*, and then of *Domnus*; and at last Elected Abbot of *Cluny* in the year 1123. on our Lady's Assumption day, when he was but Thirty years Old or thereabouts. He dy'd in the year 1157. on *Christmas* day.

Whilst he was Abbot he wrote a great many Letters, of which they have made a Collection divided into six Books. In the Last Book is inserted a Treatise against the *Jews*, and another Tract against the *Petrobians*. He likewise compos'd two Books containing the Narratives of several Miracles which happen'd in his time; four Sermons; a particular Letter against those who maintain'd that *Jesus Christ* was not in express Terms call'd *GOD* in the Gospel; several pieces of Prose, one an *Encomium* of our Saviour; another upon *St. Benedikt*, a Third upon the Resurrection of our Saviour, and a fourth in Honour of *St. Hugh*; two Hymns, the one upon the Virgin *Mary*, and the other upon *Mary Magdalen*; and a discourse in Prose upon the Virgin *Mary*. He procur'd the *Alcoran* to be turn'd out of *Arabick* into *Latin*, and made a Treatise to refute it in opposition to *Mahometanism*.

We have almost all these Works printed a-part at *Paris* in the year 1522. at *Ingolstadt* in 1546. in the Library of *Cluny*, and in the last *Bibliotheca Patrum*.

Among this Authors Letters there are several which contain several considerable Points both of the History and the Discipline of these times; so that we cannot forbear giving you an Abstract of them.

The First Letter of the first Book is directed to Pope *Innocent II*. He acquaints him that the Archbishop of *Bourdeaux* who was a zealous promoter of the Interests of his Holyness, had given him intelligence of the News he had receiv'd: That he was heartily glad at the happy success of his Affairs, and that he congratulated him for the great care he took in Reforming the Church. He declares to him that he is very much concern'd that he is not in a posture of being an Assistant in so great an undertaking. He exhorts him to persevere in the vigorous maintenance of his Dignity, in hopes that God, who had already subdu'd part of his Enemies, would at last bring the rest under his feet. He assures him that he shall always be inviolably at the Devotion of his Holiness, and that where or in what Circumstance soever he should be, he would always regard him as the Sovereign Pontiff. In the Close of this Letter he intreats the Pope to remember that the Church increas'd at first by Sufferings and Persecutions, and that it surmounted all opposition by Patience: That he had combated against its Enemies Seven years already, that in the Eighth it was to be hop'd, he would sing Praises of Joy and Exultation. This Conclusion makes it appear that this Letter was wrote in the seventh year of the Pontificate of *Innocent II*. Anno Christi 1127.

In the Second of the same Book he wrote word to the Bishop of *Albani*, that the Bishop of *Troyes* was ready to bestow one of the Prebends of his Church on the Monks of *Cluny*, as formerly the Prebends of *Chartres*, and *Orleans* had been bestow'd on them. He intreats him to promote this Business at *Rome*, if he thought in Conscience he could safely do it. He likewise intreats him to prevail upon the Pope to remit to him the Tryal of a Priest within his Jurisdiction, who was gone to *Pisa*, where the Court of *Rome* then was, in order to have his Cause heard there.

In the Third he wrote to *Haimeric* Chancellor of the Church of *Rome*, concerning the Affair of the Monks of *Aniana*, who had prefer'd great complaints against the Bishop of *Bezius*. He therein takes notice that in his time the Members of the Church were very much disjoynted in his Country, that the superiors insulted over the Inferiors, and the Bishops over the Monks; so that (says he) it seems as if their Aim

Peter the and Design was not to feed their Flocks like Shepherds, but fleece and drain them like Hirelings. In the fourth he acquainted Hugh Arch-Bishop of Roan of the Death of one of his Clerks, whom he had assisted in the last Moment of his Life. He takes notice that they had given him the Extreme Unction before the Viaticum, and that afterwards he receiv'd the Sacrament twice.

In the Eleventh he intreats Pope Innocent to be favourable to the Church of Orleans by confirming the Election of Heli Abbot of St. Sulpicius to the Bishoprick of that Church.

By the Fifteenth he acquaints Adela of the death of Henry King of England, who departed this Life on the second of December 1135. after he had receiv'd all his Sacraments, as he observes in this Letter.

In the Seventeenth he acquainted Pope Innocent II. of the Murders committed on the Sub-dean of Orleans, and Thomas Arch-deacon of Paris, and prays him to confirm by his Apostolick Authority, the Sentence pass'd in France against the Murderers.

The Twentieth directed to Monk Cislebert contains a long Instruction about the Duties and Virtues of Monks.

In the Twenty Third he declares to Pope Innocent that he had much ado to resolve upon sending any of his Religious to re-establish the Abbey of Luxeu, because he fear'd it would prejudice his Monastery by drawing off the Monks from thence; and that besides it was easier to found new Monasteries than to re-establish Old Ones: That however in obedience to the Commands of his Holiness, he had offer'd to the Monks of the Abbey of Luxeu, who had waited upon him, to send them an Abbot and some Officers; but that they had rejected the Religious which he had offer'd them. He intreats the Pope, that if they were still resolv'd to have a Monk of Cluny for their Abbot, he would not grant them Liberty to choose whom they pleas'd, but order them to be satisfy'd with his Choice.

In the Twenty Seventh he complains to the same Pope, of the outrages offer'd to the Arch-Bishops, Bishops and Abbots, among whom he was present in the Town of Luni.

The Twenty Eighth is an Apology for the Order of Cluny against that of Cîteaux, directed to St. Bernard; wherein after he had pass'd several Compliments upon him for his Learning and Piety, he relates the Points, upon which the Monks of Cîteaux pretended, that those of Cluny deviated from the Rule of St. Benedic't; which are as follow. (1.) That they bestow'd the Monastick Habit on Novices as soon as they were presented, without staying till their probation Year was over, according as the Rule prescribes. (2.) That they made use of Habits made with Skins. (3.) That they wore Breeches always, though it was not permitted by the Rule, unless in case of Travelling. (4.) That they had thicker covering on their Beds than was prescribed by the Rule. (5.) That they had more than two Dishes serv'd up at Table with a second Course. (6.) That they always admitted the Religious Apostates, tho' the Rule prescribes that they should admit them only thrice. (7.) That they did not observe the Fasts which the Rule prescribed. (8.) That they did not inure themselves to any Manufacture. (9.) That when they entertain'd Strangers, they did not bow to them, and that the Abbot did not wash their Hands and Feet, as the Rule prescribes. (10.) That the Abbot kept not an Inventory of all the Tools and Urensilis of the Monastery. (11.) That when they are out of their Monastery, they do not bow the Knee, as usual in saying their Office. (12.) That the Table of the Abbot is not set apart for the Entertainment of Strangers. (13.) That when two Monks chance to meet, the Younger does not ask Blessing of the Elder. (14.) That they do not make one of the eldest Monks Porter of the Monastery Gate. (15.) That the Porter does not reply *Deo Gratias*, i. e. *Praised be God*, to those who knock at the Gate of the Monastery. (16.) That they renew the Vows that they have made in one Monastery, when they admit themselves into another. (17.) That they admit the Monks of another Monastery into theirs, without the leave of their Abbot. (18.) That they would be exempted from the Jurisdiction of their Bishop. (19.) That they hold Parishes and Tithes, which are only the Property of those who Preach and Administer the Sacraments. (20.) That they are possessors of Lands, and concern themselves with the Affairs and Business of this Life, as if they were mere Seculars having Territories, Seignories, Vassals, Banks, and Monks who are employ'd as Solicitors and Advocates.

He returns a Reply to all these Objections, in the Name of the Monks of Cluny, and at first says in General, that they who make those Objections, are an upstart sort of Pharisees, who were for distinguishing themselves from other Folks, and would be reckoned better than them. He asks them how it comes to pass that they who boast to be such strict observers of the Rule, forget at the same time the Observation of one Article, wherein the Monks are enjoyned, not only to call, but also sincerely to esteem themselves to be the refuse and vilest of all Mankind. "Is it (says he) the effects of this Article, which enjoins us to believe and assert our selves to be worse than others, to undervalue their Actions, and overprize our own, to condemn them, and set too high an esteem upon our selves? — You stile your selves the only true Monks now extant in the World, and treat all other Monks as Impostors and Corrupt; you wear an Habit of extraordinary Colour to distinguish your selves from others, and you brag to be the white Monks in the midst of black ones, though the black habit was made choice of by our Fathers out of Humility; and though we read that St. Martin, that admirable true Monk, wore a long black Habit, and not a short white one as yours is. Now don't you violate the Rule of which you pretend to be so great Observers, since it declares it self against Monks being concerned for the Colour or the Quality of the Stuff which they wear? Are not you Prevaricators in changing that Colour which is most conformable to Humility and Austerity for another more glaring and the emblem of Joy.

After he had made these Reflections on the Monks of Cîteaux, he maintains that those of Cluny do not transgress the Rule, in following the Traditions of their Fathers, since they derive them from the Saints, who authorize them by the Sanctity of their Lives, and by their Miracles, and who had a Privilege of prescribing Laws to them. Afterwards he returns a more particular and direct Answer to the fore-

foremention'd Objections. (1.) That as to what related to the Admittance of Novices, they therein follow'd the Rule of *Jesus Christ*, who order'd the Rich Man in the Gospel who desir'd to be perfect, immediately to sell all he had, to give it to the Poor and to follow him; and who order'd the man that was willing to go bury his Father before he would follow him, to leave the Dead to bury the Dead; and to follow him without any more ado. And that they therein imitated the Example of the Apostles who follow'd *Jesus Christ* as soon as ever he call'd them, and who receiv'd into the *Christian Church* all those who offer'd themselves. He owns that the Letter of the Rule is against this Custom; but withall avers that the End and Intention of the Rule being Charity and the Salvation of our Neighbour, which are in force so long as any one practises the Rule even in the strict and Literal Sense, one may with reason deviate from the Letter of the Rule. He adds that since the Discipline of the Church has been alter'd with respect to a great many points, 'tis no such extraordinary matter that the Monastical Discipline should be subject to the same Alterations. (2.) That St. *Benedict* in his Rule had prescribed nothing directly concerning Habits: That he had no where prohibited the Wearing of Leather; that he only order'd that they should be different according to the Variety of Climats: That a Leathern Habit was most suitable to Austerity and Solitude. That the Prophets, *Elias*, St. *John Baptist*, and the Ancient Hermits were cloth'd with Leathern Garments: That we find in story that St. *Benedict* himself wore such an Habit: That lastly it mu't be left to the discretion of the Abbot to prescribe the Quality of Habits, according to the Climate, the Season, and the Constitution of those who wear them. (3.) That they wear Breeches for Decency and Modesty's Sake. (4.) That the Rule leaves the Abbot full power to prescribe what sort of Covering the Monks should have on their Beds. (5.) That with respect to Eating, we ought not Scrupulously to adhere to the express Terms of the Rule, since St. *Benedict* gives the Abbot liberty to Augment the portion of Bread and Wine, if they have work'd more than ordinary: And that 'tis well said of him, that 'tis Enough to allow the Monks two dishes of Meat upon the Account of their Infirmities, that so if they have no Stomach to the One they may eat of the other; but that if it should so happen that they could not eat of either of these two dishes, he has no where prohibited the allowing them a third or fourth Dish: Lastly that we ought to proportion the Quality and the Quantity both of Meat and Drink to the Constitution and strength of men, and to refer all to Charity, which is that Sovereign Rule, by which we ought to be rul'd and govern'd. (6.) That in receiving the Religious as often as they were willing to return, they did nothing but what was agreeable to the Evangelical Law, and to the Practice of the Church: That what St. *Benedict* says on this subject in the Rule was only by way of Commination. (7.) That as to the Fasts they observ'd what was prescribed by the Rule, viz. from the 13th of September to the Beginning of Lent, they did not eat on any day (except Sundays) till None: but that from *Whitsontide* to the 13th of September they did always eat at Noon, tho' the Rule seems to prescribe that on Wednesdays and Fridays they should not eat till the Hour of None, because it leaves the Abbot at his Liberty to augment or diminish the Fast. (8.) That they had particular Reasons for not working with their hands, since such a Labour was injoin'd the Monks only to keep them from being Idle, and that they being engag'd in other more useful Employments, were dispens'd from that. (9.) That it was a sort of Childishness to condemn the Order of *Cluny*, because the Religious and the Abbot of that house did not prostrate themselves before all the strangers that came to them, nor wash their Feet; and besides that this Employment would wholly divert the Monks from all their other Duties by reason of the great Number of the strangers: That however to avoid the total neglect of what the Rule prescribed each Monk every year washes the Feet of three strangers, and presents them with Bread and Wine. (10.) That the Abbot was discharg'd from the Care of keeping an Inventory of the Tools and Utensils of the Monastery, provided another man did it, since it is impossible for him to do all things himself. (11.) That they do not omit those *Genuestions* which they are requir'd to make during the Office, tho' they say it abroad, unless when the badness of the Weather hinders them, and that then they say a *Miserere*. (12.) That the Abbot orders an allowance of meat and Drink to be given to all strangers, but that it was not proper to introduce all manner of persons without distinction into the Refectory; nor that he should leave the Religious to wait upon Others. (13.) That the Young Monks do ask blessing *viva voce* of the Elder, when they meet them out of the Bounds of their Monastery; but that within those Bounds they only ask it by a low Bow without saying any thing, that they might preserve their Silence. (14.) That if they do not place at their Gate an Elderly Monk, yet they set one there of known and approv'd fidelity and Wisdom; that the Monastery-Gates are almost always open in the day time, and that 'tis sufficient that they have one to open them when they are shut. (15.) That 'tis not at all necessary that the Porter should cry *Deo-Gratias* to all Comers. (16.) That there was no inconyeniency for the Monks when they change their Monastery to renew their Vows, and that the Rule it self in express terms permits the Renewing of the Vow of Constancy. (17.) That they are satisfied that a Monk cannot leave his Monastery without the leave of his Abbot, so long as that Abbot discharges the Duty of a Pastor; that is so long as he takes care to provide for the Bodily necessities of his Religious: But that if it should so happen that a Monk cannot Live or be safe under an Abbot in one Monastery, he may leave that Monastery without the Licence of his Abbot: That 'tis upon this account that the Abbot of *Cluny* has obtain'd a Privilege from the Holy See, of entertaining all the Religions who are forc'd to leave their Monastery for either of these reasons. (18.) That they have for their Bishop the Chief of all Bishops, and the Bishop of all the Churches, namely the Bishop of *Rome*, who has granted them the Privilege of being exempted from the Interdictions or Excommunications of all other Bishops besides himself: That notwithstanding this they receive the holy Christm, the holy Oyls, holy Orders, and the Consecration of their Churches from the hands of other Bishops: That to find fault with their Privileges is the same thing as to question the Authority of the Holy See; that several other Monks enjoy the same Privileges; and that Saint *Gregory* granted such to a great many Monasteries.

Peter the Venerable Abbot of Cluny. (19.) That the Pope has given them leave to have Parishes, and to enjoy *Tenth's*: That 'tis reasonable for them who offer up continual Prayers for the Faithful to live by the offerings of the Faithful; and that as Secular Clerks have a Right to enjoy the Revenues of Ecclesiastical Estates, because they administer the Sacrament, and preach the Gospel, so the Monks likewise may receive the Oblations of the Faithful, upon the account of the Psalms which they repeat in their behalf, upon the account of the Tears which they pour out to divert the Justice of God, and upon the account of the Alms, and other good Works which they practise. (20.) That the Religious are not forbid holding Temporal Estates of what kind soever; and that they may maintain their Estates by all manner of just and lawful ways. Lastly, he observes that we ought to make a distinction between two sorts of Precepts the one Immutable, which can never be chang'd, such as our Love to God and our Neighbour, whatever else is commanded by the Laws of God, and others which may be chang'd for a greater Good, or for the avoiding a greater Evil; and he avers, that whatever they had alter'd in the Rule of St. *Benedict*, was of the latter kind; and that they did not change it but only for the greater Benefit, and to fulfil Christian Charity, which ought to be the Supream Rule and Law.

 [And now upon this whole Debate or Controversie between the Monks of Cisteaux and those of Cluny, we cannot forbear making this one Remark, that according to our old counse English Proverb, here has been a great Cry, but little Wool; a great noise and clamour about the Externals, but scarce one Word said, Pro, or Con, about the Internals of Religion; which sufficiently shews, that when Men are once wedded to any party in Religion, their greatest Heats happen about the Circumstantial's of Religion, to which that Party adheres, and that they have little or no Concern for the Fundamentals of the truly Catholick and Christian Church.]

The Twenty Ninth Letter is likewise written to St. *Bernard*, upon a particular Quarrel about one of the Monks of *Cluny* elected to the Bishoprick of *Langres*, whereof St. *Bernard* makes mention in his 164th. Letter, and in those that ensue. *Peter* of *Cluny* in this Letter says, that Saint *Bernard* being prejudic'd against this Monk upon some false Reports, oppos'd his Ordination.

The Thirty Third is written to Pope *Innocent*, about another Difference between the Monks of *Cluny*, and those of *Cisteaux*. This Pope in the Year 1132, had exempted the Monks of *Cisteaux* from paying *Tenth's*. This was a considerable Prejudice to the Monks of *Cluny*, particularly to the Abbey of *Gigny*, who had considerable Tithes to receive from the Lands belonging to the Monastery of *Miroir*. The Monks of *Gigny* were for demanding them, for which the Pope had interdicted their Church; whereupon *Peter the Venerable* conjures him not to deprive the Monks of *Gigny* of a Right which belong'd to them, and to suspend the Interdiction which he had pronounc'd against them, that so they might have time to inform him of the justice of their Cause. About the same time he wrote upon the same Subject, the Thirty Fourth Letter to *Haimeric*, Chancellor of the Church of *Rome*, whereby he represents to him more at length the injustice which he pretends was done to his Order; and directed another Letter to the Chapter General of *Cisteaux*, whereby he exhorts them to quit this their Pretension. This is the Thirty Fifth Letter, which is written with a great deal of Smartness and Discretion. However, because several Abbots of the Order of *Cisteaux* were displeased at it; the next Year he sent them a Letter of Excuse, which is the Thirty Sixth and last of this Book. The Monks of *Gigny* not being able to obtain of the Pope what they desired, were for doing themselves Justice, and some few Years after went to the Monastery of *Miroir*, where they committed great Outrages. Pope *Eugenius III.* *Innocent's* Successor being inform'd thereof, wrote to *Peter the Venerable* about it, and threatened the Monks of *Gigny* to punish them severely, in case they did not make Reparation for the wrong which they had done to the Monks of *Miroir*. St. *Bernard* and *Peter the Venerable*, met at *Cluny* to adjust the Affair; the Damage was estimated at above Thirty thousand Sols; but the Monks of *Gigny* having made but very inconsiderable offers of Reparation, St. *Bernard* wrote to the Pope about it. At last the Affair terminated in an Accommodation made after the Death of St. *Bernard*, in the Year 1155.

The First Letter of the Second Book is wholly Doctrinal. He therein proves against a Man, who was fallen into the Error of the *Apollinarists*, that the Humanity of *Jesus Christ* was compos'd both of Soul and Body.

The Second is directed to *Peter* Arch-Bishop of *Lions*. He congratulates his being advanc'd to the Primacy of a Kingdom, which acknowledg'd no other Superiour than the Holy See, and which had an Authority over all the Churches of *France*. He exhorts him to use his utmost Diligence for the Restoration of Piety, particularly within his Diocess. In this Letter, he gives us a Description of the Irregularity of the Manners of the Ecclesiasticks and Religious.

In the Third he complains to Pope *Innocent* of the Coldness which he shew'd to the Cardinal Bishop of *Albany*, to whom he lay under great Engagements; and exhorts him to leave him in *France* with Authority, where he was capable of doing a great deal of Good, till such time as he could recall him with Honour to *Rome*.

In the Fourth he exhorts *Gilo* Bishop of *Fresusi* to abandon the Party of *Peter de Leon*, which could not be the true Church, since it was reduc'd to a small Number of People shut up in several Forts of *Italy* or *Poitou*. The Thirty Fourth is likewise directed to the same Bishop, upon the same Subject.

In the Seventh he shews *Theotard* Prior of *la Charité*, that he is bound both in Duty and Obedience not to quit his Charge.

In the Tenth, he with a great deal of Freedom remonstrates to Pope *Innocent*, that he does not do well in recalling the Cardinal of *Albani* to *Rome*.

In the Eleventh he complains to that Cardinal, that they had turn'd out several Monks out of the Monastery of *Verdun* to put some Clerks into their places.

The Sixteenth is a Circular Letter to all the Superiours of the Monasteries of his Order, whereby he recommends to their Prayers his Mother *Raingarda*, who departed this Life on the 22d. of *June*, and orders them to say thirty Masses for the Peace of her Soul, and to feed twelve poor People in the Monasteries where it could be done, and that in the others, the Priests should say two Masses, besides the General Mass.

In the next Letter, he tells us after what manner he receiv'd the News of his Mother's Death, who was become a Religious of *Marigny*. He therein makes her Encomium, and describes the Circumstances of her Death, which was wholly Christian. These and the following Letters inform us that she dyed at the time of his Return from the Council of *Pisa*, held in the Year 1134.

The Twenty Sixth is a Letter of Pope *Innocent* directed to *Peter* of *Cluny*, wherein he recommends himself to his Prayers, and dispenses him from coming to *Rome*, because of his Infirmary.

In the Twenty Eighth, *Peter* Abbot of *Cluny* intreats Pope *Innocent*, not to take the Prior of *Veze-lay* out of his Monastery, to make him Bishop of *Langres*.

The Thirty First is written to *William* Bishop of *Orange*, who had interdicted the Monastery of *Puy*, because the Monks retain'd a Church which had been given them by the Predecessor of that Bishop. *Peter* of *Cluny*, prays him to do them Justice, if not, to appoint a day wherein he would have the Affair discuss'd before the Pope's Legat.

The Thirty Third is written to *Atto* Bishop of *Troyes* about the Difference which had been between him and the Bishop of *Auxerre*, about the Ordinations of several Monks of the Order of *Cluny*, made at *La Charité* upon the *Loire*. *Peter* of *Cluny* was willing to send him the Privileges of the Holy See, which allow the Monks of *Cluny* to be Ordain'd by what Bishop they pleas'd, when he once could understand that this Affair was adjusted. He desires he would be pleas'd to send him an account thereof, and writes to him about two other private Affairs, the latter of which relates to a Clerk of his Church nam'd *Guarin*, who desir'd to have the first vacant Prebend conferr'd upon him.

The next Letter is written to the same Bishop, about *Gebwin* his Arch-Deacon, who was gone to *Rome* about some Difference which he had with his Bishop. In his Journey he stop'd at *Cluny*, and had promis'd *Peter* to return to *Troyes*, and adjust Matters with his Bishop.

Atto in the Thirty Fifth Letter returns an Answer to the foregoing Letter.

The following Letters of *Peter* of *Cluny* contain nothing in them of moment, till you come to the Seventh of the Third Book; wherein he replies to the Questions which had been propos'd to him by one of his Monks nam'd *Gregory*, who was a great Student. The first Question was, whether the *Virgin Mary* had received an Increase of Grace, in receiving the Holy Ghost with the Apostles on the day of Pentecost. *Peter* of *Cluny* replies, that she had received no increase of Charity or of sanctifying Grace, since throughout her whole Life, she had a fulness of Grace and Sanctity; but that she might have receiv'd an Augmentation of some particular Gifts, such as Knowledge, Prophecy, the power of working Miracles, of speaking several Tongues, which yet was not very certain. The second Question is, how the *Virgin Mary* could possibly be ignorant of any thing after she had conceived the Son of God. *Peter* of *Cluny* proves, that she was ignorant of a great many things, nor is he of Opinion, that she had such a perfect Knowledge of God, as the Angels and Souls of good Men made Blessed have; and he positively denies, that here below she enjoy'd Beatitude, though he owns that she had more Knowledge and Wisdom with respect to Spiritual things, than all other Mortals. The third Question is upon a passage of *St. Gregory*, wherein that Father seems to assert that the Word was united to the Manhood, before it was born of the *Virgin Mary*. *Peter* of *Cluny* says, that this passage has given some an occasion of asserting, that our Lord brought down his Humanity from Heaven, which is entirely contrary to the Sentiment of *St. Gregory*, who explains his Thoughts by saying, that though *Jesus Christ* was not yet born of the *Virgin*, yet the Union of the Person of the Divine *Logos* with the Manhood was already typified and foretold, though it was not as yet known or reveal'd.

[We cannot but here observe, that this is one of the most modest accounts of the Perfections of the *Virgin Mary* to be met with among any Romanists, and such as does not at all favour the Notions of some of the modern Papists.]

In the Third Letter of the Fourth Book, he writes to Pope *Innocent* in favour of *Lewis* the Younger, King of *France*, and intreats him to have some condescension for him. If his Youth had inclin'd him to do any thing that was not convenient. This was written upon the occasion of the Difference between that Prince and the Arch-Bishop of *Bourges*. He likewise gave the Pope to understand, that the Monastery of *Luxeu*, which he would have reform'd the last Year, by sending thither several Monks of *Cluny*, was still wholly irregular, and in a worse Condition than before.

The Fourth is that Letter which he wrote to the same Pope about *Abaelard*.

By the Fifth, he recommends to that Pope a Canon of *Lions* nam'd *Heracius*.

In the Seventh, he writes again to that Pope in favour of *Aynulphus*, Arch-Deacon of *Sege*, Elected and Consecrated Bishop of *Lizeux*, that the Pope might confirm him in spite of the Attempts made by the Count of *Angers*, to the contrary.

In the Eighth, he complains to *Milo* Bishop of *Terrouanne*, for his having publicly declaim'd in his Church against the Monks of *Cluny*, accusing them of being Proud and Disobedient to Bishops. He shews him, that if he had any thing to say against their Conduct, he ought to let them know of it, and reprove them for it privately, and not to declaim against them so publicly. Afterwards he

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Peter the
Venerable
Abbot of
Cluny.

clears them of the Accusation, and complains that that Bishop had hinder'd the bestowing a Canonship of *Abbeville* on them, though it did not belong to his Diocess, but to the Diocess of *Amiens*.

In the Ninth, he recommends to Pope *Innocent* the Bishop of *Salamanca*, Arch-Bishop Elect of *Compostella*, and intreats him to approve of this Translation.

In the Tenth, he intreats him to grant *Hugh* Arch-Bishop of *Tours*, leave to return to his Arch-Bishoprick. For *Hugh* in his Journey to *Rome* fell sick in the Monastery of *La Charite*, where he had taken upon him the Habit of that Order.

In the Eleventh, he exhorts the Arch-Bishop of *Narbonne*, who was very old and infirm, to quit his Arch-Bishoprick, and to retire to *Cluny*. This Letter was written from *Spain*, to which place he had travelled.

The Sixteenth is the Two Hundred and Twenty Eighth Letter of *St. Bernard*, to which *Peter* of *Cluny* reply'd by the Seventeenth, which is likewise the Two Hundred and Twenty Ninth of *St. Bernard's* Letters, of which we have given you an Abstract. *Peter* of *Cluny* does therein at first declare, that the Difference which had been between them, whether about the Bishoprick of *Langres*, or for *Tenthos*, had abated nothing of the Charity, Friendship or Esteem which he had for him. In the close of this Letter he sends him word, that he therewith sent him a Version of the *Alcoran*, which he had translated whilst he was in *Spain*, to shew the Errors and Follies of the *Mahometan* Religion. Afterwards he gives him a short account of *Mahomet* and of his Doctrine.

The Eighteenth is a Letter of Compliment to Pope *Celestine*, upon his Advancement to the Papedom.

The Nineteen is written to Pope *Lucius*, to whom he likewise made several Compliments, and asked him whether he should send him the thirteen Religious, according as he had order'd him when he was at *Rome*. This Pope by the next Letters return'd him Answer, that he would do him a great Favour in so doing.

The Twenty First is that which he wrote to *Heloissa*, upon the Death of *Abaelard*.

The Twenty Second is written to *Lucius*, in favour of the Bishop of *Orleans*, who was accus'd by several of his Clergy.

By the Twenty Fourth, he recommends to him the Religious whom he sent him.

In the Twenty Fifth, he wrote to Pope *Eugenius* III. in favour of the Arch-Bishop of *Besancon*.

In the Twenty Seventh, he exhorts *Atto* Bishop of *Troyes* to retire to *Cluny*.

In the Thirtieth, he blames those who caus'd to be sung or recited such Hymns or Histories in the Church, as are full of Fictions; and he says that not long ago he was very much put to the Blush in being forc'd to hear Sung, and to sing himself in the Church an Hymn in Honour of *St. Benedict*, which contains twenty falsities at least, without mentioning the Impropriety of the Language, and the falseness of Quantity; which had engaged him to make another Hymn in Honour of that Saint.

The Thirty Sixth is written to King *Lewis* the Young, exhorting him to punish the *Jews*, not by putting them to Death, but by taking away from them such effects as they had unjustly gotten by their Usuries and Extortion.

In the Fourth Letter of the Fifth Book, he writes to Pope *Eugenius* III. the Causes which the Abbot of *la Chaise-Dieu* alledg'd against the Arch-Bishop of *Aries*, and the Bishop of *Viviers*, nominated by his Holiness to take Cognizance of the Difference which was between the Bishop of *Nismes* and that Abbey.

In the Fifth he wrote to the same Pope, about the refusal which the Arch-Bishop of *Bourdeaux* had made of ordaining him, who had been elected Bishop of *Angoulême*.

In the seventh, he replies to several questions which had been propos'd to him by *Thibald* Abbot of *St. Colomba* of *Sens*. Among the rest was this, Why they repeat the Unction of the Sick at *Cluny*. *Peter* the Venerable says, that the Case is not the same with the Unction of the Sick, as with the Unctions of Baptism and Confirmation, whose Efficacy is simple and only One; nor the same as with the sacerdotal Unction, or the Unctions of Churches and Holy Vessels, which imprint a Consecration which can never be effac'd. Whereas the effect of the Unction of the Sick being only Remission of Sins, wherein Men fall after they are recovered of their Sickness, it ought to be repeated in the next Sickness.

The Sixth Book contains several Letters of *Peter* of *Cluny* to *St. Bernard*, and of *St. Bernard* to *Peter* of *Cluny*, of which the fourth is somewhat remarkable. *Peter* of *Cluny* therein intreats *St. Bernard* to procure an Union between the Monks of *Cluny* and of *Cisteaux*, by ordering that whenever the Monks of *Cluny* should come into the Monasteries of those of *Cisteaux*, they might be entertain'd as the Monks of the Monastery, and admitted into the Refectory; the Dormitory, and the other Regular Places.

There are likewise in the same Book several Letters to Pope *Eugenius* III. in one of which (*viz.* the Ninth) he assures him that the Arch-Bishop of *Vienna* does not at all oppose the Interests of the Order of *Cluny*, as the Pope had suppos'd, and sent him word in the preceeding Letter.

In the Twelfth, he advertises him of the Division which was in *Chartreux* the Great, upon occasion of a Person Elected to the Bishoprick of *Grenoble*.

In the Twenty Fifth, he gives him to understand of the Irregularities of the Bishop of *Clermont*.

In the Twenty Seventh he wrote to him in favour of *Humbert* of *Beaujeu*, who returning from beyond Sea, was settled in the Neighbourhood of *Cluny*, and had put a stop to the Wars and Robberies committed there in his Absence, and had quieted all the Country thereabouts; but because he had quitted the Order of *Knights Templars*, and taken his Wife again, the Pope could not endure that he should live in the World. *Peter* of *Cluny* in this Letter remonstrates to him, that it was very proper for

for him to use his Indulgence towards this Lord, and to grant him a Dispensation of living with his Wife, and of leading a secular Life.

In the Twenty Eighth he wrote to him against the Provost, Abbot, and other Ecclesiastical Lords of *Brioude*, who had turned a Clerk out of his Church, and his demeanours without any form of Justice, nay, so much as denying him to clear himself by the Tryal of Fire, as he had offered them to do.

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The Forty Second, Forty Third, Forty Fourth, and Forty Fifth Letters are likewise written to *Eugenius III.* The first in favour of the Abbot of *Brems*, and the second in favour of *Guy Lord of Domus*, who had been interdicted by the Pope, for having married a second Wife in the Life time of his first. *Peter of Cluny* shews the Pope the Reasons upon which he believes that the first Marriage ought not to stand, and prays him to determine this Affair according to this Remonstrance, and to take off the Interdiction which he had issued out against this Lord. The Third is in favour of the People of *Placenza*, who were unwilling to admit of a Bishop, consecrated by the Arch-Bishop of *Ravenna*, and they thought they had reason for it, because they were to admit of no Bishop but who was sent by the Pope: In the last, he acquaints the Pope of a Treaty which he had made with a Lord of his Neighbourhood.

The Fifteenth Letter of this Book, is a circular Letter written by *Peter of Cluny*, to all the Superiors of the Houses of his Order, wherein he warmly reproveth the Abuse which was established among the greatest part of his Religious, of eating Meat every day in the Week except *Friday*. He shews, that this was forbidden by the Rule of *St. Benedict*, which enjoyns them to eat nothing but Fish, and by the Example and Institution of *Odo*, one of the Founders of their Order.

The Seventeenth, Eighteenth, Nineteenth and Twentieth Letters, are about the *Croisade*. *Peter of Cluny* had been invited by *Sugerus* Abbot of *St. Denys*, and by *St. Bernard* to meet at that Assembly which was to be held at *Chartres* upon this Design, he excuses himself from coming by two of his Letters, but withal commends that design.

In the Twenty Sixth written to *Everard*, Grand-Master of the Order of *Knight Templars*, he commends their Institution, and interceeds for *Humbert of Beaujeu*, who had left them.

The Thirty Ninth written to his Nieces, is in commendation of a Virgin Life.

The Seventh Book contains three Letters written by *Peter of Cluny*, to *Sugerus* Abbot of *St. Denys*, an Answer of that Abbot; three Letters of *St. Bernard*, and one Letter of *Peter of Celles*, written to *Peter of Cluny*.

Besides the Letters we have already mentioned, there are a great many others, which are either Letters of Compliment, or on Affairs of little Moment, and several other Moral ones about the Spiritual Monastick Life, such as the Ninth and Tenth of the first Book; the Twelfth, Fifteenth, Twenty Second, and Fiftieth of the Second; the Fourteenth, Thirty Ninth, Fourtieth, Forty First and Forty Second of the Fourth Book; the third of the Fifth; and the Thirteenth and Fourteenth of the Sixth. All these Letters are penn'd with a great deal of Purity and pleasantness of Style, full of Life and solid Thoughts. They are not indeed so Airy as the Letters of *St. Bernard*, nor so full of Turns and playing upon Words, but the Style is more Correct, Even and Pure.

These Letters are follow'd by the Tracts of *Peter of Cluny*.

The first is dedicated to *Peter of St. John's*, who in a Conference which they had together, had told him, that some of those with whom he convers'd, had asserted that *Jesus Christ* is not expressly call'd God in the Gospel. *Peter of Cluny* in this Treatise, proves the contrary from all those Passages in the Gospel where *Jesus Christ* is stiled God, and has such Attributes apply'd to him, as belong to none but God.

The Second Tract is against the *Jews*, wherein he proves the Divinity of *Jesus Christ*, that he is the *Messias* who had been foretold by the Prophets, and refutes several Fables of the *Jewish Talmud*.

To these two Tracts are annexed two Prefaces, the one is *Peter's* of *Cluny*, and the other *Robert's* of *Redines*, upon the Version of the *Alcoran*, with an Abridgment of the History and Errors of *Mahomet*. The Five Books which *Peter of Cluny* has compos'd against the *Alcoran*, have not as yet been printed.

We shall speak of the Treatise against the *Petrobians*, when we come to treat of those Hereticks.

The two Books of Miracles contain the Relation of a great many Miracles that happened in his time. In the second we meet with the Life of *Matthew Prior* of *St. Martin* in the Fields, and afterwards *Bishop of Albani*, and the Account of the Contest between *Pontius* and *Peter* the Venerable, about the Abbey of *Cluny*.

Of the Four Sermons penn'd by *Peter of Cluny*, we have only that about the Transfiguration remaining.

The pieces of Poetry which we have of his, are an Apology in Hexameters, or Pentameters against those who found fault with the Verses of *Peter of Poitiers*; several pieces of Prose on the Life of *Jesus Christ*, on the Resurrection, in Honour of the Blessed Virgin, upon *St. Mary Magdalen*, and in praise of *Hugh* Abbot of *Cluny*. Two Hymns, one on the Festival of *St. Benedict*, and the other upon the translation of his Body; and several Epitaphs on Count *Eustachius*, *Bernard* Prior of *Cluny*, *Reginald* Arch-Bishop of *Lyons*, and *Peter Abaelard*. It had been well if he had written as well in Verse as in Prose.

Peter of Cluny made likewise a Collection of the Statutes of his Order, which were made whilst he was Abbot, and at the end of each Statute, has explain'd the Reason of their being enacted. These statutes relate to the Divine Service, to Faits, the form of Habits, and several other Customs of the Monks of that Fraternity.

Father *Maillon* in the third Tome of his *Analeſts*, p. 481. has given us two Letters of this Author, of the Aſſociation of Prayers for the Dead, between thoſe of *Chartres*, and the Senators of *Venice*.

CHAP. VI.

An Account of the Heresies which prevailed in the Twelfth Century.

The Heresies of the Twelfth Century.

An account of the Heretic Henry.

WE have already observed, that in the beginning of the foregoing Century, there appeared in several parts of *France*, such Hereticks as were accus'd of impious Doctrines, who openly attack'd the Sacraments of the Church, and subverted its most sacred Rites and Ceremonies. The Severity with which those who were taken were condemn'd, did not prevent the Sect from spreading further, nor this Doctrine or some such like, from over-running the Kingdom, so that in this Century, a great many Hereticks appeared, whose chief Aim was to divert Men from the receiving of the Sacraments, and to overthrow the Hierarchy and Discipline of the Church.

The first who appeared were *Peter of Bruis*, and an Hermit nam'd *Henry*, his Disciple. They first began to broach their Doctrine in *Provence*, from whence the latter went to *Lausune*, and afterwards into the Country of *Mans*. We will give you the Description which the Historian of the Bishops of *Mans* made of him, in speaking of *Hildebert*. "About this time there arose in that Country a certain Hypocrite, who for his wicked Actions, for his corrupt Morals, and for his abominable Doctrines, deserv'd the severest Punishments. This Man conceal'd the Rage of a Ravenous Wolf, under the appearances of an innocent Sheep. His Countenance and Eyes look'd like a ruffled and tempestuous Sea: He was as yet very young: He wore short Hair, his Beard shav'd, was large in stature, but very sorrowfully cloth'd; walk'd apace, and bare-footed even in the hardest time of Winter; he was pretty Affable, had a strong terrifying Voice, and liv'd in a manner quite different from others. His ordinary Retreats were the Cottages of Peasants; he liv'd all day under Portico's; eat and slept on some Hill or other in the open Air, and had acquir'd a great Reputation of Sanctity. The Women applauded him, cry'd him up for a great Servant of God, and gave out that no person could have a greater Faculty than him of converting the most obdurate Hearts; and that he was endued with the Spirit of Prophecy, to discern the most inward recesses of the Conscience, and the most private Sins. This Fame having rendred him very desirable in the Diocese of *Mans*. He sent thither two of his Associates and Disciples, who liv'd in the same manner as he did. Those Men arrived at *Mans* on *Ash-Wednesday*, where they were received by the People as Angels. In imitation of their Master they carry'd Staffs, on the top of which was an Iron Cross, and they wore the Dress of Penitents. Bishop *Hildebert* was surpriz'd at the Sight, and received them kindly. He just upon his departure for *Rome*, ordered his Arch-Deacons to give *Henry* leave to come into his Diocese, and permit him to preach to the People. He was no sooner come, but they flock'd from all parts to hear his Sermons, and the Clergy themselves excited the People thereto. He had a Natural Eloquence, and a Tone of Voice resembling Thunder. He soon spread his Errors in his Sermons, and stirr'd up the People against the Clergy, so that a great many Ecclesiasticks were abus'd by them. The Chapter of *Mans* perceiving this Disorder, wrote to him, and gave him notice by one of the Canons, that they prohibited him from preaching any more, either in publick or private within their Diocese. The People had like to have kill'd the Canon who brought him this Message, and *Henry* continued to preach in the Churches of *St. Germain* and *St. Vincent*. He taught, that the Women who had not liv'd continently, ought to strip themselves, to burn their Hair, and to renounce their worldly Goods, to lead a Life of Poverty, by marrying likewise poor Men. 'Tis easie to guess how much disturbance such a Doctrine put in Practice would raise in the Diocese. *Hildebert* being returned from *Rome*, *Henry* retired into the Castle of *Calais*, and continued there to vent his Doctrines, and the People still follow'd him, and were so far insatuated, that they would scarce acknowledge their Bishop, or receive his Benediction. The Bishop to undeceive the People, went to *Henry*, and entering into a Conference with him, ask'd him what profession he was of. He answered him that he was a Deacon. The Bishop asked him whether he had assist'd that day at Divine Service? He said no; then reply'd the Bishop, let us say our Matins. *Henry* declared that he could not say his Office; the Bishop began to recite the Psalms of the Office of the *Virgin-Mary*; but *Henry* was still as ignorant as ever, so that being in a Confusion, was forc'd to own that he knew nothing at all, but that he had made it his Study to make Discourses to the People. *Hildebert* having gain'd the Conquest over him, prohibited him from preaching or staying any longer in his Diocese. Two of his Disciples nam'd *Cyprian* and *Peter*, recanted and left him; after they understood that his Life was infamous, and his Doctrine Heretical, as *Hildebert* informs us in his 78th. Letter. All this happened about the Year 1110.

Whilst *Henry* preach'd in *France*, *Peter of Bruis* continued likewise to publish his Errors in *Provence*. The Errors of *Peter* the Venerable Abbot of *Cluny*, who has refuted them, makes mention of five. (1.) His denying that Baptism was of any advantage to Infants, and maintaining that only adult Persons ought to be Baptized; a Doctrine which they put in practice by Re-baptizing all those who initiated themselves into their Sect. (2.) His condemning the use of Churches, Temples and Altars, and beating them down. (3.) His rejecting the Worship of Crosses, and breaking them. (4.) His believing that the Mass was useless, and that none are oblig'd to celebrate it. (5.) His Teaching, that Alms and Prayers for the Dead are of no avail, and forbidding to sing the Praises of God. He likewise takes Notice that a great

great many accus'd them of wholly rejecting all the Canonical Books of the Old and New Testament, and of not believing either in *Jesus Christ*, or the Prophets, or the Apostles; but he would not impute the Error to them, which was only attributed to them by common Fame. 'Tis no hard matter to comprehend how much Trouble such a seditious Doctrine must needs raise both in Church and State. In *Provence* there was nothing else to be seen but Christians Re-baptized, Churches Prophan'd or Destroy'd, Altars pull'd down, and Crosses burnt. The Laws of the Church were publicly violated, the Priests beaten, abus'd and forc'd to marry, and all the most sacred Ceremonies of the Church abolish'd. These Disorders excited the Zeal of the Bishops of that Country, who with the assistance of the Princes drove out this Heretick, and put a stop to the fury of his Followers. But he went from thence into *Languedoc*, where he vented the same Errors at *Tholouse*, and in other Cities, till he was apprehended and burnt alive at *St. Giles's* in *Languedoc*.

His Disciple *Henry* who was likewise returned to *Languedoc*, after he had been driven out of *Mons*, preach'd there the same Doctrine, and added thereto several new Errors, so that within a short time, that Country was so infested with those detestable Maxims, that there were to be seen (as *St. Bernard* says) a great many Churches without People, a great many People without Priests, a great many Priests despised by their People, and a great many Christians without *Jesus Christ*. The Churches there were become like so many Synagogues; the Sanctuary was divested of its Sanctity; the Sacraments looked upon as profane things; the Festivals lost their Solemnity; Men dy'd in their Sins, without Absolution, and without receiving the Communion, Baptism was deny'd to Infants; they divided the Prayer and Sacrifices for the Dead, and the invocation of Saints; the Excommunications of Bishops, the Pilgrimages made for the sake of Devotion, the Consecration of the Holy Chrism and of the Holy Oyls. And in a Word, a general Contempt was cast on all the Ceremonies and Customs of the Church. *St. Bernard* brought into that Country by *Alberic*, Cardinal Bishop of *Ostia*, and Legat of the Holy See; put a stop to those Disorders, and undeceiv'd part of the People by his Preaching and his Miracles. *Henry* thought of making his escape, but was apprehended and carry'd in Chains to *Tholouse*, and put into the Bishop's Hands. *St. Bernard* undertook the Journey in the Year 1147.

'Tis very probable that the Hereticks of *Perigueux* were the Disciples of *Peter de Bruts* and of *Henry*. We will give you an account which a Contemporary Monk nam'd *Herbert* has left us of them in a Letter address'd to all Christians, wherein he admonishes them to beware of these false Prophets. "There are (says he) in the Country of *Perigueux* a great many Hereticks, who boast that they lead an Apostolical Life, eat no Flesh, and drink no Wine, unless in a very little quantity, and that from one three days end to another, who fall upon their Knees an hundred times a day, and receive no Money. Their Sect is very Corrupt and Hypocritical; they do not say the *Gloria Patri*; but instead of it say, *because yours is the Kingdom, and you have a Power over all Creatures for ever and ever, Amen*. They make no account of Alms-giving, because they believe that no Man ought to possess any thing as his own Property. They bear no regard to the Mass, and teach that one ought not to receive the Communion, but only a piece of Bread. If any one of 'em out of Hypocrisy says Mass, he never recites the Canon, nor receives the Communion, but throws the Host besides the Altar, or into the Missal. They do not adore Crosses or Crucifixes, and condemn those of Idolatry who do them any Honour. This Sect is mightily increased, and not only a great many Persons of Quality leave their Estates to be of their Number, but likewise a great many Ecclesiasticks, and a great many Religious of both Sexes follow them. The most stupid and senseless among them, within less than eight days time became very expert and fit to teach, and be examplars to the rest. 'Tis a hard matter to take them, for wherever they be apprehended, the Devil helps them out of Prison again. They do work some Miracles, such as filling a Vessel with Wine, by pouring some drops of Water into it. The chief of this Sect is called *Pontius*; *St. Bernard* in his Journey confronted likewise these Hereticks.

About the same time *Tancheline* vented the same Errors in *Flanders*. He was a Laick who ventured to preach, and became so proud, that he caus'd extraordinary Respects to be paid him, and he carry'd his extravagant Folly so far, that (if we may believe *Abaelard* in the Case) he caus'd himself to be styl'd by the People the Son of God, and a Temple to be built in Honour of him. That which is more certain, is that he taught "that the Churches were only places of Prostitution; that the Eucharist which the Priests consecrated signified nothing. That the Sacraments were rather Abominations than sacred things; that the efficacy of the Sacraments depended on the Sanctity of the Ministers. The Bishop of *Tournay* established in the Church of *St. Michael*, a Congregation of twelve Ecclesiasticks to oppose these Errors. This Church was afterwards bestowed on *St. Norbert*. *Tancheline* went as far as *Rome* with a Priest nam'd *Evervachier*, who was one of his principal Followers. 'Tis not known what became of him afterwards, but for the Priest he returned to *Utrecht*, where he made a great many Disciples. The Bishop of *Utrecht* sent word thereof to *Frederick* Arch-Bishop of *Cologne*, who oppos'd the Heresie in its very Birth, which began to spread it self in his Diocese, as is observ'd in the Letter of the Church of *Utrecht* to that Arch-Bishop.

In spite of all his endeavours it was established there, and there continued, as we are informed by a Letter of *Enervin*, Provost of *Stemfeld* near *Cologne* written to *St. Bernard*, wherein he gives him to understand, that within a short time they had discovered several Hereticks near that City, some whereof had abjur'd their Errors; and two others having maintain'd them obstinately, had been burnt by the People. These Hereticks taught, that they were the only Persons among whom the true Church had subsisted, because they alone had follow'd the Example of *Jesus Christ*, and had possess'd nothing of this Worlds Goods. They forb'd the eating of Milk meats, and the Flesh of Beasts. They would not discover what their Sacraments were; however they had own'd that they believe that the Bread and Wine which they did eat every Day was consecrated by the Lord's Prayer, for the nourishment of those who were the Members and the Body of *Jesus Christ*, that

The Publication of the Errors of Henry and of Peter of Bruts.

The Hereticks of Perigueux.

The Heresie of Tancheline.

The Hereticks of Cologne.

The Hereticks of the 12th Century.

in this Sense it became the Body of *Jesus Christ*; that Others had not the true Sacraments but only the Appearance of them, and that they held a false Tradition of men. They admitted of a Baptism by Fire and the Holy Ghost as more Excellent than the Baptism of Water, for which they had no great Esteem. They believ'd that their *Elect* had a power of Baptizing and Consecrating. They distinguish'd three sorts of Persons among them, *Hearers*, *Believers* and the *Elect*. Lastly they condemn'd Marriage without giving any reason for it.

The same Author likewise takes notice that there were likewise in that Country several other Hereticks different from the former, (who had been even instrumental in discovering them) who deny'd that the Body of *Jesus Christ* was Consecrated on the Altar, because all the Priests of the Church are not Consecrated, and that the Ministry is corrupted by the secular and prophane lives of the Ecclesiasticks: That therefore they have no other power than to teach and Preach, and that all their Sacraments are Null except the Baptism of Adult persons; for they did not believe that Infants ought to be baptiz'd. They likewise taught that only Marriages contracted between a Man and Maiden were lawful, and that all others were no better than Fornication. They had no trust or Confidence on the Mediation of Saints. They Asserted that Fasts and other Mortifications were not at all necessary for the Sult, no nor for sinners themselves. They styl'd all the Usages of the Church which were not Establish'd by *Jesus Christ* and the Apostles, Superstitions. They deny'd Purgatory, and maintain'd that the Souls departed immediately went into the Place allotted for them, and by consequence they render'd the Prayers and Sacrifices of the Church for the Dead Null and Void.

These are the Errors which *Enervin* attributes to those two Sorts of Hereticks to oppose which he excites the Zeal of Saint *Bernard*, who at that time in discoursing upon these Words in the *Canticles*, *Take us the little Foxes*, took an occasion from this Text to write against those Modern Hereticks, whom he compares to Foxes. At the First he represents their Morals in the 65th Sermon, wherein he accuses them of Being Proud; 1 lovers of Novelty; of making no scruple to swear and forswear themselves; of concealing their Mysteries; of leading dissolute Lives; of being too familiar with marry'd Women and Maids; of being Cheats and Hypocrites. Afterwards in the 86th Sermon he refutes in particular their Errors about Marriage, Abstaining from Meats, Infant-Baptism, Purgatory, Prayers for the Dead, the Efficacy of Sacraments and the like. Lastly he speaks of their false Constancy which made them suffer Death and the greatest Torments: and he reproves several Princes, and even several Bishops who tolerated those Hereticks by receiving presents from them. Those Sermons of Saint *Bernard* were written about the year 1140. which serves to fix the *Epocha* of the time wherein those Hereticks of *Cologne* first appear'd.

These are the same Hereticks whom sometime after *Eckbert* Abbot of *St. Florin* in the Diocess of *Treves* oppos'd in his Tracts dedicated to *Reginald* Arch-Bishop of *Cologne*. He had often had Conferences with them whilst he was Canon in the Church of *Bonne*, and whereas they were frequently discovered to be in the Diocess of *Cologne*, he thought himself oblig'd to expose their Errors and refute them. This is what he has done in his six Discourses which are to be met with in the *Bibliotheca Patrum*. He therein takes notice that those Hereticks in *Germany* were call'd *Cathari*, in *Flanders* *Pipbri*, in *France* *Fisserani*, and makes them to be the off-spring of the *Manichees*. We will now give you an Account of the Errors which he attributes to them and refutes in those Discourses. "They condemn (says he) Marriage, and threaten Damnation to those who dy'd in a marry'd state. Some among them only condemn such Marriages as are contracted between any beside such as have never been marry'd. They eat no flesh because they believe it to be unclean; which is the Reason which they give of it publicly; but in private they say that Flesh is the Devils Creature. They have divers Opinions about Baptism: some of them say that 'tis of no use to Infants: in secret they add that the Baptism with Water is of no avail, for which reason they re-baptize those who enter into their Sect in a particular Way, and assert that 'tis the Baptism of the Holy Ghost and of Fire. They Believe that the Souls of the Departed enter the very day of their Death into a State of Everlasting Happiness or of Everlasting Misery; and do not believe Purgatory: By consequence they reject the Prayers, the Alms, and the Masses for the Dead. If they come to Church, hear Mass, and communicate there, 'tis only for show; for they suppose that the Sacerdotal Order is utterly extinct in the Church and only subsists in their Sect. They do not believe that the Body of *Jesus Christ* is Consecrated on the Altar, but call their own Flesh the Body of *Jesus Christ*, and in taking of Food say, that they make the Body of *Jesus Christ*. I have heard (adds He) from a man who had left their Sect, after he had discover'd the Turpitude and the Errors thereof, that they asserted that *Jesus Christ* was not born of the Virgin; that he had not real Flesh; that he did not rise again really, but in a Figure: he believ'd that 'tis for this Reason that they keep not *Easter*, but have another Festival which they call *Bema*. Lastly he accuses them also of teaching that the Souls of Men are those Apostate Angels who were turn'd out of Heaven.

The Hereticks of Toul.

This Sect had likewise some Followers in the Diocess of *Toul*, as we are inform'd by the Letter of *Hugh Metellus*, a Regular Canon of that Diocess, written to his Bishop *Henry*, wherein he gives him to understand that in his Diocess there were dangerous men who began to start up, whom one might rather stile Beasts than Men, because they led a Life wholly Brutal: who detest Marriage; abominate Baptism; deride the Sacraments, and Abhor the Name of *Christian*.

In Italy there were likewise Hereticks of the same Nature, who went under the Name of *The Heretics of Cathari*. *Bona-cursus*, who had been formerly one of their Teachers at Milan; has given us a Tract of them after his Conversion, publish'd by Father *Luke Dachery* in the Thirteenth Tome of his *Spicilegium*. He therein lays that some of them maintain'd that God created all the Elements: that others say, It was the Devil who created them; but that they all believ'd that it was the Devil who separated and rang'd them in their Order: That they likewise believ'd that it was he who fram'd the Body of *Adam* out of the Clay of the Earth, and that he therein infus'd an Angel of Light: that he likewise made *Eve*, and lying with her, begat *Cain* of her Body: That they assert that the Fruit which *Adam* was forbidden to Eat, was the Carnal Knowledge of *Eve*: That they maintain that all the Bodies which are in the Air, on the Earth, and in the Water were made by the Devil: That it was the Devil who appear'd to the Patriarchs, and who is the God of the Old Testament whom they reject: That they likewise condemn *St. John Baptist*: That they Teach that *Jesus Christ* had not a Body animated with a Soul, and that he neither drank, or Eat, or did any other humane Action really, but only in appearance: That they did not believe either his descent into Hell, or his Resurrection, or his Ascension: That they do not believe him to be Equal to the Father: That they affirm that the Cross is the Character of the Beast: That *Saint Silvester* is Antichrist: that ever since the Pontificate of that Pope the Church had been extinct; and that no person could be sav'd in a Marry'd State: That they condemn the Holy Fathers: That they forbid the Eating of Flesh, Eggs, Milk and every thing else that proceeds from Animals: That they do not believe that the holy Spirit is conferr'd by the Baptism of Water; nor that the Visible Substance of the Bread and Wine is chang'd into the Body and Blood of *Jesus Christ*; and that they assert that all those who swear shall be damn'd: That they say that no man can be sav'd but by Imposition of Hands, which they stile Baptism: That they assert that the Sun is the Devil; that the Moon is *Eve*, who Ly together as Man and Wife once a Month: That all the Stars are Dæmons; and Lastly that no man can be sav'd, unless he be of their Sect.

The same Author speaks of other Hereticks whom he calls *Passagians*, who Taught that one ought to observe the Law of *Moses* even in the Literal Sense; and that the Sabbath, Circumcision, and the other Ceremonial practices of the Law ought to be still in force: That *Jesus Christ* was not equal to his Father: That the Father, Son, and Holy Ghost were distinct Substances.

Lastly he speaks of the *Arnoldists*, the Disciples of *Arnold* Native of *Bresse*, who went from Italy into France, where he was the Scholar of *Peter Abaelard*. Upon his Return to his own Country he took upon him the Habit of a Monk, and his head was full of this thought, that neither the Pope nor the Clergy ought to hold any Demeans. Upon this Footing he set himself to preach, that the Clerks who held any Demeans, as their own Property, the Bishops who were possess'd of Royalties, and the Monks who enjoy'd any Lands could not be sav'd; that all those things appertain'd to Princes. Beside this, he taught the same Errors as other Hereticks, about Infant-Baptism and the Sacrament of the Altar. He was forc'd out of Italy by Pope *Innocent II.* and oblig'd to retire into *Switzerland*. After that Pope's Death he return'd into Italy and went directly to *Rome*, where he stirr'd up a Sedition against Pope *Eugenius III.* and afterwards against *Adrian IV.* who interdicted the People of *Rome* till such time as they had drove out that Heretick and his Followers. This Menace had its Effect; the *Romans* seiz'd upon the strong Houses which those Hereticks kept in, and forc'd them to retire to *Otricoli* in *Tuscany*, where they were kindly receiv'd by the People, who look'd upon *Arnold* as a Prophet. However he was apprehended sometime after by Cardinal *Gerard*, and in spite of the Endeavours of the *Vicounts of Campania*, was brought to *Rome*, and condemn'd by the Governor of that City to be ry'd to a stake and burnt to Ashes, for fear the People should pay any Honour to his Relicks.

Thirty of those Hereticks cross'd over from France into England about the year 1160. where they would likewise willingly have sown the same Doctrine. But they were apprehended and exterminated, and communicated that Error only to one Woman, who recanted. The Author which makes mention of this takes notice that they were call'd *Publicans* or *Publicans*. *William of Malmesbury* the Historian, who did not live much after this time, says that those Hereticks being examin'd; answer'd pretty well about the Nature of the Heavenly Physician, namely *Jesus Christ*; but that when they were told of the Remedies which he has left us, namely the Sacraments, they then reply'd very ill, and declar'd that they condemn'd Baptism, the Eucharist, and Marriage; and that they despis'd the Catholick Unity.

All that we have hitherto related concerning the Hereticks of the Twelfth Century is taken out of Cotemporary Authors, and shews that two sorts of Errors were predominant at that Time; One sort common to all those Hereticks, and others were Peculiar. Their Common Errors regarded the Sacraments, the Practices of the Church, and the Hierarchical Order, against which they had all conspir'd. The particular Errors were such as had some relation to *Manicheism*, to *Arianism*, and other Impieties into which many had been led by a strange sort of Blindness.

These Hereticks were condemn'd in several Councils. The first which pass'd a Law against them was that of *Toulouse* in the Year 1119. held in the presence of *Calixtus II.* the third Canon whereof runs thus. We Condemn and turn out of the Church of God as Hereticks those who under pretence of Religion reject the Sacrament of the Body and Blood of *Jesus Christ*, Infant Baptism, Priesthood, Holy Orders, and Lawful Marriages. We enjoin that they be suppress'd by the year 1119.

The Condemnation of the Hereticks in the Council of Toulouse

the Secular Powers. We subject their Defenders under the same Commendation, if they do not repent. This Canon was repeated in the same Words and confirm'd in the second general Lateran Council held under Innocent II. in the year 1139. in the 23d Canon.

*The Con-
demnation
of the same
in the Synod
of Oxford.* Those who went into England were convicted and Condemn'd in an Assembly of Bishops held at Oxford in the Reign of Henry II. King of England in the year 1160. This Prince order'd them to be branded with a Red hot Iron in their Cheek, to be whip'd publicly, to be driv'n out of the City half-naked, and left them to be starv'd to Death.

*Their con-
demnation
in the
Council of
Tours.* The Council of Tours held in the year 1163. enjoyns that for the suppressing of that Herefy which spread it self in *Gascogne* and in other Provinces, all those should be Anathematiz'd who held any Correspondence with those Hereticks: That the Princes should confiscate their Goods, and prevent their Meeting.

*The Council
of Lambetz
to the He-
reticks.* In the year 1176. A Solemn Sentence was pass'd in a synod held at *Lombex* against several of those Hereticks; going then under the Name of *Bons hommes*, who had been apprehended by the Inhabitants of that City. The Judges pitch'd upon by both Parties were *Girald* Bishop of *Albi*, *Gaucelin* of *Lodeba*, the Abbot of *Castro*, and three other Abbots, and Judgment was

pass'd in the presence of *Pontius* Arch-Bishop of *Narbonne*, *Arnulphus* Bishop of *Nismes*, the Arch-Bishop of *Toulouse*, the Bishop of *Agda*, several Abbots and Superiors of Monasteries who were at the Synod. The Bishop of *Lodeba* by the Order of the Bishop of *Albi*, interregreted them *Bons hermeticks*, and in the first place ask'd them, whether they receiv'd the Law of *Moses*, the Prophets and the Books of the Old and New Testament. They reply'd that they did not receive the Law of *Moses*, nor the Prophets nor the *Psalms*, nor any part of the Old Testament; but only the Gospels, the Epistles of *Saint Paul*, the Seven Canonical Epistles, the Acts of the Apostles and the Apocalypse. In the Second place he demanded of them an Explanation of their Faith: They return'd him Answer that they would not explain it unless they were constrain'd to do it. The third Question was about Infant-Baptism: They reply'd that they had nothing to say on that head. The Fourth Question was about the Eucharist, where and by whom it was Consecrated, who were the persons who receiv'd it, and whether it were better Consecrated by a Good than by a Wicked Priest. They return'd him Answer that those who receiv'd it unworthily should be damned, but withall averr'd that it might be Consecrated by any good man, whether Priest or Laick. The Fifth was about Marriage. They declar'd that they had nothing else to reply to that than what *Saint Paul* has said, viz. That a Man and Woman are joyn'd together to avoid Incontinence and Fornication. The Sixth Question was whether Repentance at the hour of Death could save any man; and whether one was oblig'd to confess ones Sins to the Priests, or whether one might confess them to Laicks. They reply'd that the Sick might confess them to whom they pleas'd: As to others they were not willing to determine any thing, because the Apostle *Saint James* speaks only of the Sick. Then they were ask'd whether Contrition and Confession alone were sufficient to obtain Remission of Sins, without thinking it necessary to make Satisfaction, to observe Penances, Fasts, Almsgiving, and other Austerities. They reply'd that the Apostle *Saint James* had order'd nothing else beside Confession as necessary to Salvation. They declar'd likewise without being ask'd, that they believ'd that one ought not to take an Oath: That all those who were ordain'd without having the Qualifications prescrib'd by *Saint Paul* for Bishops, were Wolves and Devourers, to whom no Obedience ought to be paid. Those Errors were refuted by *Pontius* Arch-Bishop of *Narbonne*, by *Arnulphus* Bishop of *Nismes*, and by two Abbots, which serv'd only as Testimonies of the New Testament. Afterwards the Judges declar'd these *Bons hommes* Heretical, condemn'd *Oliver*, and his Followers, and all who were of the same Opinion with the Hereticks of *Lombex*, and authoriz'd their Judgment by several Passages out of the Holy Scripture, oppos'd to the Errors which we have been relating. This Sentence was pronounc'd by the Bishop of *Lodeba*. Those Hereticks protested against it, by saying that the Bishop who had pronounc'd it was an Heretick, an Hypocrite, their Enemy, their Persecutor, and that they were ready to demonstrate by the Testimony of the Gospel and the Apostles, that neither he nor any of the Bishops were Pastors, but Mercenaries and Hirelings. The Bishop reply'd upon them that his Sentence was Juridical, and that he was ready to demonstrate in the Court of Pope *Alexander*, in the Court of *Lewis* King of France, and in that of the Count of *Toulouse* or of the Countess his present Wife, and of the Lord *Trencavelle* who was likewise there present, That those whom they had condemn'd were Hereticks. Upon this they being thus convinc'd turn'd about to the People, and declar'd that they would make a Profession of their Faith out of Charity, and for the Honour of the Assistants. The Bishop bid them observe that they did not say for the Honor of God, but for the Honor of the Assistants. They made profession of all the Articles of the Creed, and added that they acknowledg'd that they ought to confess with their Mouth the Faith which they conceiv'd in their Hearts: That they believ'd that no person was sav'd, unless he receiv'd the Body of *Jesus Christ*, which is not preserv'd but in the true Church; that none else beside Priests had Power of Consecrating it; and that the Bad consecrated it as well as the Good; that no Body could be sav'd without Baptism, and that Infants are sav'd by this Sacrament; That Men and Women may be sav'd tho' in a Married State: That every one ought to receive with Heart and Mouth Repentance from the Priest, and to be baptiz'd into the Church; and that Lastly they were ready to acknowledge all that could be demonstrated to them by the Authority of the Evangelists and the Epistles of the Apostles: The Bishop urg'd them to swear that they would keep to the Doctrine, and to declare whether they ever had any other Opinions. They reply'd that they could not swear, because the Gospel had prohibited all Oaths. The Bishop determin'd that they ought

to swear, if they would be credited, and prov'd by several Instances taken out of the New Testament, that Oaths were not absolutely forbidden. They reply'd that the Bishop of *Albi* had promis'd them that they should not be oblig'd to swear at all. The Bishop of *Albi* deny'd that he had made them any such promise, and confirm'd the Sentence pronounc'd by the Bishop of *Lodeva*, which was sign'd by all the Assistants.

Some time after this there appear'd a great many of those Hereticks in *Toulouse*: The Pope's Legate went thither in the year 1178. attended by several Bishops. They constrain'd them to submit to publick Penance, raz'd the Forts wherein they met, Excommunicated and Banish'd those Hereticks who retir'd into *Albigensis*, where they were secure. For Roger Count of *Albi* Countenanc'd and made use of them in detaining the Bishop of his City Prisoner. From this time forward they went under the Common Title of *Albigenses*. There were a great Number of them not only in that Country, but likewise in all *Languedoc* and *Gascogne*. There were likewise *Banditi* in those Provinces without Law or Gospel, who ran about the Countrey, ravag'd, pillag'd and Massacred all without Distinction of Estate, Age or Sex; and in an especial manner Assaulted Churches and Monasteries; some of them were call'd *Barbancons*, others *Aragonists*, *Navarrists* and *Bascani*; others *Cotteraux* and *Triverdini*. The General Council of the *Lateran* held in the year 1179. Excommunicated all of them, prohibited the Interring them in holy Ground exhorted the Catholick Princes to wage War against them, to confiscate their Goods, and to make them slaves; granted to those who took up Arms against them proportionable to their Services and according to the Discretion of the Bishops, Excommunicated those who gave them any protection, suffered them in their Territories or had any Commerce with them.

That Council says that the Hereticks of *Albi* were call'd *Cathari*, *Patarini*, *Publicans*, and went under a great many other Names: which shews that they were descended from the Hereticks who appear'd in the Beginning of this Century, and were so call'd. The *Publicans* or *Publicans* held a great many Castles in *Gascogne*. In the year 1181. Henry Abbot of *Clairvaux* Bishop of *Albi* being in the Quality of Legate, rais'd a great many Troops, and went to give them a Visit. To divert this storm they pretended to Abjure their Errors; but the danger once past they follow'd their old Course of Life again.

This Infection spread it self in several Provinces on each side the *Loire*. One of those false Apostles nam'd *Terrick*, who lay a long time conceal'd in a Grott at *Corbigny* in the Diocess of *Nevers*, was taken and burnt. Several others suffer'd the same Punishment in other parts, particularly two old Women in the City of *Troyes*, to one of whom 'tis said that this *Terrick* gave the name of *Church*, and to the other the name of *Saint Mary*, that so when his followers were examin'd; they might swear by *Saint Mary* that they held no other Faith than that of the Holy Church.

These *Publicans* were likewise condemn'd in the Council held at *Sens* in the year 1198. which depos'd the Abbot of *Saint Martin's* of *Nevers*, and suspended the Dean of the Church of that City, accus'd of that Heresy, and refer'd them to the Holy See.

There was in the same Century a Visionary who was presented to Pope *Eugenius III.* at the opening of the Council of *Rheims*. He was a Gentleman of *Bretagne* nam'd *Eon de l'Etoile*, *Eon de l'Etoile* who was so Ignorant, that having heard it sung in the Church: *Per Eum qui venturus est judicare vivos & Mortuos*, he imagin'd and asserted that it was he who was to Judge the Quick and the Dead. He was follow'd as a great Prophet: sometimes walk'd with a great train of People at his heels, sometimes liv'd in Solitude, and afterwards appear'd in greater splendor than before. 'Tis said that he was a Magician and that to draw the Mob after him he made great Entertainments, but that they were meer Illusions, and that the Victuals which were eat at his Table, and the Presents which he made bewitch'd mens minds. The Arch-Bishop of *Rheims* having apprehended him, presented him to his Holiness, and the Council. His Answers were so full of Frensy and Enthusiasm, that they look'd upon him as a Fool, and shut him up in a close Prison, where he dy'd soon after. A great many of his Disciples a great deal more senseless than himself, chose rather to be burnt than to renounce him.

These were the Heretical Sects which appear'd in the Twelfth Century, and were so full of Extravagant Errors. If we enquire into the Causes of the Amazing Progress which they made in so short a time, we shall find that the Relaxation of Church Discipline, the Avarice and Covetousness of Ecclesiasticks, the Common Abuse which was made of the Sacraments, the Credulity and Ignorance of the People, the pretended Virtues of those new Preachers, and the Desire of Reformation contributed very much to the spreading of those Uptart Opinions.

C H A P. VII.

The History of Peter Abaelard, of his Writings, Errors and Condemnation.

The Life
and Adven-
tures of
Abaelard.

THE famous Peter Abaelard has himself given us an account of his Life and Adventures, which are both Diverting and Singular. We have the Relation thereof in his first Letter written to one of his Friends, of which we now give you the Abstract. He was born in the Village call'd *Le Palais*, about three Leagues from the City of *Nantes*. His Father *Berengarius*, though a Man of Arms, was yet somewhat given to Study, and took care to give all his Children Learning. *Abaelard* who was the Youngest, and very much inclin'd to Letters, renounc'd the Profession of War, to give himself up wholly to the study of Philosophy. With this design he left his Native Country, and after he had frequented several Schools, came to *Paris*, where that Science was then in Vogue, and chose for his Master *William* of *Champeaux* Arch Deacon of *Paris*, the most famous Professor of that time. After he had liv'd for some time with him in good Repute, he incurr'd his Displeasure, because he undertook to refute his Opinions, and to dispute against him with so much Strength, that he sometimes seem'd to have the Advantage over him. The great Opinion which he had of his own Parts, made him though but young, very desirous of teaching others and of seeking out a convenient place where he might profess publicly. The Castle of *Melum*, which was then a Royal Seat, was pitch'd upon by him as very proper for his Purpose, because of its being near to *Paris*. He obtain'd a License to teach there publicly, in spite of the Opposition which *William* of *Champeaux* made, who did not like that *Abaelard* should teach so near *Paris*, for fear that the Reputation which he acquir'd would lessen his. In effect *Abaelard* had no sooner begun to teach Logick, but the Reputation of *William* began to sink, which inclin'd *Abaelard* to go and settle at *Corbeil*, that so being nearer *Paris*, the Disputes might be more frequent. Some time after, this *Abaelard* was constrain'd by a Sicknefs contracted by his great Application to Study to return to his own Country. During his Absence, *William* was made Regular Canon in the Monastery of *St. Victor*, that so (as was suppos'd) he might with greater ease obtain a Bishoppick, as happened accordingly, being within a short time after elected Bishop of *Chalons*. Whilst he stay'd at *Paris* he continued his Lectures in *St. Victor*; and *Abaelard* being returned to that City, had studied Rhetorick under him, and renewed the Disputes in Philosophy, which he had formerly with him, especially concerning that Universal *à Parte rei*, which he urg'd so far, that *William* was forc'd to change his Opinion, which acquir'd *Abaelard* so much Credit, that the Person who had succeeded *William* in teaching Logick at *Paris*, surrendred his place to him. *William* soon after outed both of them, so that *Abaelard* return'd to *Melum*, from whence he soon came back to *Paris*, and held his publick Lectures at *St. Genevieve*, where he had a great many Pupils, who were very frequently engag'd in Disputes with the Scholars of *William*. But when his Father became Monk, and his Mother *Lucia* was desirous likewise to live retiredly, *Abaelard* was forc'd to take a Journey into his own Countrey. At his return, he found that *William* was made Bishop of *Chalons*, and he went to that City to study Divinity under *Anselm*, Canon and Dean of the Church of *Laon*, who profess'd it with a great deal of Repute. *Abaelard* did not find that this Man's Learning answer'd the Fame thereof, and soon left off going to his Lectures. Several of the Scholars having ask'd him what he thought of reading the Holy Scriptures; he reply'd, that it was a very useful Study, but that he wonder'd that Men of Learning should not be satisfi'd with the Commentaries and Glosses of the Holy Fathers, without having recourse to other Masters. When they smil'd at the Proposal, he told them that he was ready to make it appear to them that it was Possible, and to give them an Experiment by explaining to them the most difficult Books of the Scriptures, with one single Commentator. They took him at his Word; and made choice of the Prophecy of *Ezekiel*. He began to explain it on the Morrow, and those who were present at his Explication, thought he had acquitted himself so well, that they brought a great many others to hear his ensuing Lectures. *Anselm* began to grow jealous of him, and mov'd thereto by *Alberic* of *Rheims*. and *Lotulpus* or *Leutaldus* of *Novar*, who had the repute of being his best Scholars. He forbid *Abaelard* to continue his Lectures, under a pretence, that if he should advance any erroneous Opinion, it might be imputed to him. Hereupon *Abaelard* return'd to *Paris*, where for some time he profess'd very quietly, continuing to expound the Holy Scriptures. The Repose which he enjoy'd, the Applauses which he receiv'd, and the Money which he got by this Profession, puff'd him up with Pride, and cast him into a debauch'd course of Life. But God punish'd him for both, by permitting him to be depriv'd of those parts which had serv'd as an instrument to his Lust, and to be constrain'd to burn with his own Hands that Book which he prided himself most upon; so that he became Chast by necessity, and humble by Force. We will give you now an account how this came about. There was at *Paris* a young Woman nam'd *Heloissa*, Niece to *Fulbert*, Canon of *Paris*, handsome and well shap'd, whom her Uncle who lov'd her tenderly, brought up to Learning. *Abaelard* who was her Tutor, immediately fell passionately in Love with her, and that he might the more easily enjoy her, he pray'd the

the young Woman's Uncle to take him to Board, under a pretence that he could bestow more time upon her, lodging in the same House, that besides he would do him a Kindness by easing him of the Trouble of House-Keeping, which was not suitable to a studious Man. The Uncle who neither distrusted the Virtue of his Niece, nor the prudence of *Abaelard*, who had hitherto liv'd very regularly, accepted freely of the Proposal, and intrusted him with *Helloissa*, whom *Abaelard* courted so much the more easily, because the pretence of study furnish'd him with an opportunity of being often alone with her. *Sub occasione discipline* (says *Abaelard* himself) *amori penitus vacabamus, & secretos recessus, quos Amor optabat, studium Lektionis offerebat: Apertis itaq; Libris plura de Amore quam de Lektionis verba se ingerebant, plura erant oscula quam sententie.* i. e. Under the pretence of Learning we had our fill of Love, and our study afforded those private Recesses which our Love required. We opened our Books indeed, but Love not the Lesson was the Burthen of our Discourse, and more Kisses were intermingled than Sentences read. The young Woman it seems was not so hard-hearted, but she answered his Flame, and in a short time the Business was known to every Body; besides the Uncle who was the last that found it out. As soon as he was inform'd of it, he turn'd *Abaelard* out of Doors; within a few days time after, *Helloissa*, whose Love was still the same, notwithstanding this Separation, writ word to *Abaelard* that she was with Child. He brought her off from her Uncle's House, and carried her to his own Countrey, disguis'd in the Habit of a Nun, where she was brought to Bed of a Boy, who was nam'd *Astrolabe*. The Uncle of *Helloissa* overwhelm'd with Grief at the loss of his Niece, would have reveng'd the Affront upon *Abaelard*'s Person, had he not been afraid that she would have underwent the same Fate. *Abaelard* to pacifie him, went to wait upon him, and offered to marry his Niece, provided the Marriage were kept secret. The Uncle consented to it, and *Abaelard* went away immediately to fetch her and make her his Wife. She oppos'd the Resolution a long time, foreseeing that she should be the Ruine of the Fortune, and the Reputation of a Person whom she passionately lov'd. At last, yielding to the pressing Importunities of *Abaelard*, she return'd with him to Paris, where she was marry'd privately in a Church in the presence of her Uncle, and of several of their Friends. After they were marry'd they parted, and came together very seldom and very privately. The Uncle and his Friends immediately publish'd the Marriage abroad; but *Helloissa* who prefer'd the Honour and Interests of *Abaelard* to her own, and who fear'd that if the Marriage were discover'd, he would lose a Prebend which he had, and his Reputation too; swore that nothing could be falser. This gave her Uncle an occasion of abusing her, so that *Abaelard* resolv'd upon putting her into the Monastery of *Argenteuil*, where she had been formerly Educated, and making her take upon her the Habit of a Nun, but without the Veil. This made her Uncle and her Relations believe that he mock'd them, and design'd to abandon her; whereupon they resolv'd upon being reveng'd of him after a most barbarous manner, and in effect, enter'd the Chamber of *L'Auberge*, where he was; and punish'd him, by depriving him of those parts whereby he had injur'd them. It cannot be imagined what Confusion *Abaelard* was in, to see himself in that Condition. He owns that it was this more than Devotion, which induc'd him to embrace the Monastick Life, after he had perswaded *Helloissa* to become a Nun. They both made profession at the same time; *Abaelard* at *St. Denys*, and *Helloissa* at *Argenteuil*. The Disgrace which *Abaelard* fell into, did not hinder several Persons from waiting upon him at *St. Denys*, and intreating him to continue his Lectures to them; so that the Abbot and the Religious of *St. Denys* made use of this pretence, to send him to teach School in one of their Houses, that so they might be free from the Reproaches which he cast upon them for their Disorders. His Reputation drew thither so many Scholars from all parts, that the place where he was, was not capable of receiving them, nor the Country of providing for them. He taught them the Liberal Arts and Theology. This great course of Scholars, soon rais'd the Jealousie and Envy of other Masters against *Abaelard*, who to suspend him from all sorts of Professions, gave out that it was not proper for a Monk to teach the Liberal Arts, and that he could no longer expound the Holy Scriptures, since he had learn'd it without a Master.

The Treatise which he compos'd about the Unity of God and about the Trinity, gave his Adversaries an occasion of accusing him of Error. *Alberic* and *Louiphus* who taught at *Rheims*, The Count and who would after the Death of *William* of *Champeaux* and *Anselm* of *Laon*, succeed alone cil of So- to their Reputation, being jealous of *Abaelard*, excited *Rodulphus* Arch-Bishop of *Rheims* against i lions. him, who having sent for *Conon* Bishop of *Palestrina* the Pope's Legat in France, held a Council at *Soissons*, in the Year 1121. and cited *Abaelard* thither, ordering him to bring his Book along with him. He obey'd that Order, presented his Book to the Pope's Legat, and submitted it to his Judgment, assuring him, that if he had written any thing contrary to the Catholick Faith, he was ready to correct it, and to make Satisfaction. The Legat order'd him to put his Book into the hands of the Arch-Bishop of *Rheims*, who order'd it to be shewn to his two Adversaries, who read it over and over, to see if they could find any Error in it. *Alberic* met with a passage, wherein *Abaelard* deny'd that God could be said to generate himself. *Abaelard* justify'd it by the Authority of *St. Augustin*, which he had cited, and maintained to his Face, that if he should assert the contrary, he would fall into the same Herefie with those who believed that the Father was the Son of himself. *Alberic* was not satisfi'd with this Reply, but continu'd his Prosecutions against *Abaelard*. In the last Session of the Council, they put it to the Question, what Order they should make about his Book and about his Person. *Geoffrey* Bishop of *Chartres* said, that they ought to interrogate *Abaelard*, and give him liberty to make his Defence, but his Adversaries would not venture to stand it out with him. The Legat thought it advisable to refer this

The Life and Adventures of Abaelard. this Affair to a more numerous Council; and in the mean time to send *Abaelard* back to his Monastery, where he should be tryed. But his Adversaries made the Legat alter his mind, and persuaded him to condemn his Book, to order it to be burnt publicly, and to shut up the Author for ever in a Monastery; saying there was sufficient Grounds to condemn him for having undertaken to teach publicly, without having had a Mission from the Pope or the Church. When the Bishop of *Chartres* perceived that this Resolution was taken, he advertised *Abaelard* of it, and advised him to suffer it patiently, and the rather, because this Violence would be more prejudicial to his Enemies than to himself, assuring him that he should not be long confin'd, because the Legat who did all this against his Will, would quickly set him at liberty. Upon this Promise he came into the Council, cast his Book into the Fire with his own Hand, and there recited *St. Athanasius's* Creed as a Declaration of his Faith. Afterwards he was shut up in the Abby of *St. Medard of Soissons*. The Monks of that Monastery treated him very civilly, and did what they could to comfort him, but he was a great deal more concern'd at the Affront which had been then offer'd him, than at that Misfortune which happened to him formerly. However the Legat kept to the Promise which the Bishop of *Chartres* had made him, and within a few days after sent him back to his Monastery. He was as unacceptable to his fellow Monks, as he had formerly been, and they took occasion to give him fresh Disturbance, because he had asserted that *St. Denys of France* was not the *Areopagite*, founding his Assertion on what *Bede* says, that the *Areopagite* had been Bishop of *Corinth*, whereas 'tis believed that *Denys of France* had been Bishop of *Athens*. This Proposition did so far incense the Abbot and the rest of the Religious against him, that he not thinking himself secure in that Abby, made his escape by Night, and retired into the Territories of *Thibaud*, Count of *Champagne*, and dwelt in *Provence* in an Hospital belonging to the Monks of *Troyes*, the Prior whereof was one of his Friends. His Abbot would fain have had him out again, but dy'd within a short time after. *Abaelard* with much ado, obtain'd leave by the Interest of some great Lords to live in what place of Solitude he would, provided he would not enter into any other Monastery. After he had obtain'd this leave, he retir'd to a Solitude near *Troyes*, where he built a Chappel in a Field, which was given him by some private Persons of the place, by consent of the Bishop of *Troyes*. He was no sooner settled there, but he was follow'd by a great number of Scholars, who built little Cells round about his Lodge, so that one would have thought that they were rather Hermits than Scholars. They furnished him with all that he had occasion for, either for his Nourishment or Refreshment, and built him a Church which was dedicated to the Holy Trinity. *Abaelard* gave it the Title of *Paraclete*, in memory of the Consolation which he had received in that place. His Adversaries found fault at that Appellation, pretending that one could not dedicate a Church to the Holy Ghost alone. Upon this *Abaelard* observes, that the name of *Paraclete* might be very well applied to all the three Persons of the Trinity; and that if it were only the peculiar Title of the Holy Ghost, yet one might without any scruple dedicate a Temple to the Holy Ghost, though it might not be so Customary. His Enemies perceiving that they were not strong enough of themselves to ruin him, stirred up two great Persons against him, who were Men of the highest Esteem. One was the restorer of the ancient Life of the regular Canons, and the other of the Life of the Monks. ('Tis *St. Norbert* and *St. Bernard* which he here means.) These two Men declaim'd against both his Life and Morals, before the Ecclesiastical and Secular Powers. To escape this Storm, he accepted of the Abby of *St. Gildors of Ruy's* in the Diocess of *Nantes* in *Bretagne*, though the Monks thereof were very Barbarous and Cruel, with whom it was very difficult for him to converse. This happened at the same time when the Abbot of *St. Denys* took to himself the Abbey of *Argenteuil*, and the Nuns of that place being dispers'd, *Abaelard* gave to *Helloissa*, who was Prioress thereof, and to several other of the Religious who had follow'd her, the Church of the *Paraclete* and its Dependencies. This Donation was confirmed by the Bishop of *Troyes*, and by Pope *Innocent II.* and by Degrees, this Covent which was very poor at its first Rise, was plentifully endowed by the liberality of the Faithful. *Abaelard* went often thither to assist them in their Needs, which gave occasion to the Malicious of accusing him, of having still a Passion for *Helloissa*, and of attributing to the Motions of his fleshly Lufts, what he did out of a pure motive of Charity, or to avoid the ill treatment of his Monks, who perpetually sought for an Opportunity to get rid of him.

The Letters of Helloissa to Abaelard.

This Letter of *Abaelard* fell into the Hands of *Helloissa*, whereupon she sent him word, that having known his Hand-writing, she could not forbear to read it over with all the eagerness which the Passion she had for him could inspire into her. That it was but very reasonable since she had ruin'd him, that she might at least receive some Consolation by the reading of his Letters. That this however had very much afflicted her, by putting her in mind of the Miseries which had happened to him, and letting her know of the Danger wherein he was: That she conjur'd him to send her often word how he did, that so she might partake with him either in his Grief or his Joy: That since he had been pleas'd for the satisfaction of his Friend to send him an account of his Misfortunes, he lay under greater Obligations to write to her and her Religious, whom he ought to esteem not only as his Friends, but as Persons entirely at his Devotion; not as Companions, but as his own Daughters, who were beholden to him alone for the Monastery which they were in possession of: That it was he who first rendred that solitude Habitable, and was the Founder of that House: That it was his Duty likewise to bestow all his Cares upon it; and that having done so much for others, it was very reasonable he should be serviceable to them also. That he was farther oblig'd thereto, upon Consideration of the Relation she had to him, of the extream Love which she always had

had for him, and the great loss which she had suffer'd by parting from him. Afterwards she expresses the Sentiments of her *quondam* Passion to him, so as not only to say that she never lov'd any thing in him beside his own Person, but also that the name of *Concubine* seemed more Eligible to her than that of *Wife*, because it would wound his Reputation less, and have made her a greater Sacrifice. She adds, that when the Emperor would have had her in Marriage, and bestow'd the whole Empire upon her; yet she chole to be *Abaelard's* Mistress, rather than Empress. (By this you may perceive the Violence of a Woman's Passion.) To this she subjoyns the Remembrance of several other reciprocal Testimonies of Love, which they had given each other; and afterwards she upbraids him for that, though in Obedience to him she was made a Nun; yet that he had so far slighted or rather forgot her, that she had received no Refreshment by his Visits, nor Comfort by his Letters. *Is it* (says she) *because the Bond which tyed you to me was rather the Heat of Lust than the Force of Love?* She avows, that it was not out of Devotion, but in Obedience to her Husband's Commands, that she had embrac'd the Monastick Life; that she could not expect any Reward from the Lord for it, for whose Sake she had not done it: That she had follow'd, or rather preceeded her Husband, and that one of those things which troubled her most was, that he had engag'd her to dedicate herself to God, before he had resolv'd upon it himself, as if he had some distrust of her Fidelity. She assures him, that even at present, she had him still in her Mind, and lov'd him still. She intreats him to consider what a piece of Ingratitude it would be in him to refuse to visit her, and comfort her with his Letters, since that would be a means of her serving God with the less Degradation. And lastly, that since he had formerly writ so many Love Letters to excite a dishonourable Passion in her, it was very reasonable that he should write some to her now to incline her to God.

Abaelard return'd an Answer, That it was not out of Negligence that he had deferr'd writing to her, but because he had so much Confidence in her Piety and Learning, as to think that she stood in no need of his Advice: That if she thought that she wanted it, she might inform him of the Points wherein she desir'd his Instruction, and that he would satisfy her therein. He thanks her for being so kind as to participate in his Afflictions, and recommends himself to her Prayers, and the Prayers of her Fraternity. From this he takes an occasion to shew how grateful the Prayers of Holy Virgins are to God. In particular he takes notice to her of a Form of Prayers which he desired, that they would say for him at the Close of the Canonical Hours; and tells her, that after his Death, he would have his Body be brought to their Monastery to be there interr'd, that they might pray to God for the quiet of his Soul.

This Letter very sensibly affected *Heloïssa*, because *Abaelard* therein speaks of his Death, as if near at Hand. She had so much Affection for him, that she could not bear this thought, without being very much disturbed at it. She declares those thoughts to him in a very patherical manner in the Letter, which she sent back to him, wherein she could not forbear reflecting upon the Misfortune, which had happened to *Abaelard* through her means. She desir'd that she might undergo a Penance worthy of her Fault, and owns that she is still so weak, as not to efface out of her Memory the remembrance of past Pleasures, but that they continually present themselves to her Mind, which gives her great cause of Humiliation, and of rejecting the Praises which he had bestow'd upon her.

Abaelard endeavour'd to comfort her by excusing himself of the Reproaches which she had cast upon him in that Letter, which he reduced to four Heads. The first was about the Complaint which he made of his having nam'd her first in the Inscription of this Letter. The Second about the Reproach which he had cast upon him, of having increased her Grief, rather than afforded her any Consolation. The Third about the Reflections which she had made upon their past Misfortunes. And the last about her refusal of the Praises which he had given her. As to the first Head, he satisfy'd her by saying, that since she was become the Spouse of *Jesus Christ*, she was according to *St. Jerom's* Phrase his Mistress, and that upon that account, he had reason to name her first. From thence he took an occasion to give her some Instructions about the Virtues requisite for the Spouse of *Jesus Christ*. Upon the Second Head, he says that he had not mention'd any thing of his Death, or the Danger wherein he was in his Letter, if she had not conjur'd him to do it. Upon the third Head, he approves of her rejecting all Praises, provided it were sincere, and if she did not condemn them out of a principle of Pride. As to the Fourth Head, he intreats her to make no farther Complaints of a Misfortune which he really deserv'd, as due to his Sins, whereof he was thoroughly sensible. He advises her rather to give God Thanks for the favour he had shewn to both of them, by bringing them out of a disorderly Course of Life, to lead a more regular one. He look'd upon that Pain which had been inflict'd on him as very light, in Comparison of the Crimes which he had committed, and thought himself very happy in being deliver'd from that which had been the cause of his Sin. He concludes with a Prayer which the Religious of the Nunnery of *Paraclete* ought to say for him and *Heloïssa*.

In the next Letter *Heloïssa* in Obedience to the Order which *Abaelard* had given her, made no more mention of their Misfortunes, but intreated him on behalf of her self and her Religious, in the first place to inform them of the Original of their Order, and of the Authority thereof. In the Second place, to compose a particular Rule, and such as might be proper for them, which had not as yet been done, the Monks and Nuns professing the same Rule of *St. Benedict*, wherein were a great many things which were only applicable to Men; as for instance, that which is said about Habits, Functions, the Abbot, the entertaining of Strangers, Manufactures, and other practises which their Sex was not capable of. That if according to the Intention of *St. Benedict*, the Rule ought

ought to be moderated in favour of the Weak, it was very reasonable to do so in favour of the Virgins; that the external Exercises which are such as they were the least capable of, were likewise the least necessary. For this Reason he exhorts *Abaelard* to draw up a Discretionary Rule for them, which might be suited to their Weakness, particularly with relation to the Fasts and Service of the Church, it being very reasonable that he who under God was the Founder of their Monastery, should be likewise the Institutor of their Rule.

Abaelard's Reply to Heloissa. *Abaelard* answers the first Question of *Heloissa* in the Seventh Letter, wherein he pretends that the Monastical Orders as well of Men as of Women, drew its Original from the manner of *Jesus Christ's* living here on Earth. That there were several Examples of this in the Old Law: That the Women who attended our Saviour and the Blessed Virgin, who liv'd in common with the Apostles; the Virgins and Widows of the Primitive Church, led a Religious Life. Afterwards he enlarges himself on the Praises of the Sex, and particularly on those of Virgins, of whom he makes a learned *Encomium* throughout the whole Letter.

He satisfied *Heloissa* in her second Demand, by sending to her a full instruction about Continen-
cence, voluntary Poverty, Silence and Solitude, to which are annex'd particular Constitutions for the Abbess, and for the other Officers of the Covent, and about the Order which they ought to observe in the Divine Service, in Meats, in Habits, and in reading of the Holy Scriptures, to which he advises them above all things. This Rule is full of very useful Instructions, and of fine Passages out of Scripture, and the Writings of the Fathers apply'd very much to the purpose. There is to be found in the Manuscript of the Abbey of *Paraclete* another Collection of particular Rules which are attributed to *Heloissa*.

The Letters of Abaelard. *Fulens* Prior of *Deuil* bore likewise a share in the Misfortune which happened to *Abaelard*, and wrote him a Consolatory Letter upon that Subject, wherein he advises him to stay in his Monastery, and not to undertake a Journey to *Rome* to demand Justice of the Canon, who had been the Cause of his being so abus'd. This is the first Letter of the second Collection which relate to *Abaelard*.

The Second is a Memoir of *Abaelard*, directed to *Adam*, Abbot of *St. Denys*, and to the Monks of that Monastery, and to prove against the Testimony of *Bede*, that *Denys* the *Areopagite* was not Bishop of *Corinth*, but Bishop of *Athens*.

In the Third directed to a Regular Canon, who despis'd the Monks and extoll'd the Regular Clerks, and maintained that the Monastical Order was inferiour to the Clerical; *Abaelard* takes the Monks part, and maintains that the Monastical Order was not in the least inferiour to that of the Regular Canons, whether one regard the Figure which they make among Men, or that which Religion gives them in the sight of God. The Reasons which he alledges for this were, that we see every day Clerks who embrac'd the Monastical Life, and that after they had done so, were not permitted to re-enter into the Clerical Order. That the Monks who were made choice of to execute the Clerical Functions, never quit their Habit: That they often made choice of Monks to make them Bishops, whereas they never chose Clerks to preside over Monasteries: That in the Litanies and Prayers of the Church, the suffrages of the Monks were implor'd: That the Monks are advanc'd to Holy Orders, and even to Priesthood it self: That *St. Jerom* prefers the Monastical State to that of Clerks, as being more perfect: That *St. John Baptist* quitted the Priesthood to lead a solitary Life: That the Monks are in less danger of their Salvation, than the Clerks who are oblig'd to converse so much with the World: That the Monks embrace the Contemplative Life which our Saviour prefer'd before the Active Life: That the Regular Canons whose Institution was but new, imitate the Monks in living in Common in Cloysters: That lastly, the Life of Monks is more painful and more Austere than that of the Clerks.

The fourth Letter is against those who condemn the use of Logick. *Abaelard* compares them to the Fox in the Fable, who slighted the Fruit at which he could not get. He says, that those Doctors do in the same manner despise Logick, because they have not a Genius to comprehend it. He makes it appear, that the Holy Fathers, and particularly *St. Augustine* have commended this Art, and thought it necessary for the right Explication of the Holy Scriptures. He owns that one ought to avoid the love of Disputing, and the desire of deceiving others by Sophisms; but he would have Men have an insight both into Logick and Sophistry, to discern good Argumentations from false Ones. He maintains, that without Logick 'tis very difficult to refute Hereticks.

The Fifth is writ to *St. Bernard*, about the Intelligence which *Abaelard* had received from *Heloissa* Abbess of *Paraclete*, that that Saint coming to that Monastery, had observed them to repeat the Lord's-Prayer quite different from what was done in other Churches, and looked upon it as a Novelty, which he thought *Abaelard* had introduc'd. All the difference consisted in that they said our *Super-substantial Bread*, instead of our *Daily Bread*. *Abaelard* observes, that the first Phrase being in the Text of *St. Matthew*, who has given us the Lord's-Prayer more entire and compleat than *Saint Luke*, and whose Phrases are follow'd except in this; it seem'd more reasonable to change nothing in the Text, and to make use of the Phrase which *St. Matthew* has used, than to insert into *St. Matthew's* Text a Phrase taken out of *St. Luke's* Gospel. That therefore one ought not to accuse those of a Novelty, who in repeating the Lord's-Prayer, say, Give us our *Super-substantial Bread*, instead of our *Daily Bread*, since they are the very Words used by *St. Matthew*, whose Form was follow'd. That however he did not blame the contrary Usage; but that he did not believe this Usage was to be prefer'd to the Truth, and the rather, because the *Greek Church* had retain'd the proper Terms of *St. Matthew's* Gospel. That *St. Bernard* had the least reason of any

Man to find fault with this Alteration, since there were in his Order a great many Novelities contrary to the Ancient Customs and Usages of the Monks and Clerks, even in the Divine Service; such as for instance the Singing of New Hymns, the Singing of the same Hymn on different Festivals; the not repeating the Suffrages which were elsewhere said after the *Lord's Prayer*; the omitting the Commemoration of the Virgin and of the Saints at the End of the Office; the having excluded almost entirely the Usage of Processions; the Singing *Allelujab* even to *Quinquagesima-Sunday*; the not reciting the Apostles Creed at *Prime* and the *Vespers*, and the Singing of the Invitatory, the Hymn and the *Gloria Patri* the last three days in the holy Week. Tho' those Practices were contrary to the common Usage of the Church, yet Saint Bernard did not think himself oblig'd to leave them, because he esteem'd them more reasonable and more Conformable to the Rule. From hence *Abaelard* concludes, that upon a stronger Reason, one could not well disapprove the Alteration which he had made in the *Lord's Prayer*, tho' it might seem a Novelty; and the Rather because the Novelities which are prohibited are not those of Expressions, but those of Opinions, since the Church has invented new Phrases to explain our Mysteries: That Lastly there be a World of different Customs in the Church with respect to Ceremonies; That in *Rome* no Church beside the *Lateran* observes the ancient Usage of the holy See: That in *Milan* only the Cathedral Church observes its ancient Rites: That the Church of *Lions* is the only Church which has retain'd its Ancient Office; and that the Diversity of Ceremonies has likewise its Advantages. Lastly he concludes by saying that every one might abound in his own Sense, and repeat the *Lord's Prayer* in the way which he should think most proper: That he does not intend to persuade others to imitate him therein: That he left those who would at their Liberty to change the Words of *Jesus Christ*, but for his part he would endeavour all he could to keep to the proper Terms of *Jesus Christ*, as well as to his Words.

The sixth Letter is an Exhortation to the Religious of *Paraclete* to study that they might be capable of Reading and understanding the Holy Scriptures: It hardly consists of any thing else but passages out of Saint *Jerome* upon that Subject. He congratulates their Happiness in having such a Learned Abbe's as was able to teach them *Latin*, *Greek*, and *Hebrew*; the Languages which were necessary for their rightly understanding of the Scriptures. He recommends to them the having recourse to the Original Text which is the foundation of all Versions, and to study *Hebrew* and *Greek*, the Study whereof he complains was very much neglected in his Time. He wishes that those Nuns would recover that Learning, which the Men had suffer'd to be lost. And takes notice that they might apply themselves to it the more easily, because they were less Capable of working with their Hands than Men, and were the more oblig'd to it by the Quietness and Sedateness of their Lives, and because the Weakness of their Sex render'd them more liable to temptations, which they might divert by being thus employ'd.

The Seventh is a *Panegyrick* on Saint Stephen dedicated to the Nuns of *Paraclete*.

From the year 1121. wherein *Abaelard* was forc'd in the Council of *Soissons* to cast his Book *The Charge of Theology* into the Fire, he had met with no disturbance about his Doctrine, tho' he had brought still continu'd to write and teach the same things as before. The first who renew'd the Charge against him was *William* Abbot of Saint *Thierry*, who having read two Books of *Abaelard's Theology* compos'd by *Peter Abaelard*, and therein found such Propositions as put him to some disturbance, and which he thought to be contrary to sound Doctrine, sent an account of them to *Geoffrey* Bishop of *Chartres* and to Saint Bernard Abbot of *Clairvaux*; exhorting them to declare themselves against those Novelities and to get them to be condemn'd. His Letter is the three hundred and twenty sixth among the Letters of Saint Bernard. He therein says that he is very much afraid to speak his mind at a time wherein those whose duty it was to do it held their Peace; but that he could not be silent when he saw the Faith of the Church corrupted by Very Dangerous Errors, and the rather because the Contest was about the Faith which related to the Trinity, the Person of our Mediator, the Holy Ghost, the Grace of *Jesus Christ*, and the Sacrament of our Redemption; and because the New Notions which *Peter Abaelard* taught and writ, were spread through the World, and taught and Maintain'd publicly, and had (as 'tis said) some repute even in the Court of *Rome*. He exhorts *Geoffrey* and Saint Bernard to undertake the Defence of the Faith, and tells them that he apply'd himself more particularly to them, because *Abaelard* fear'd them more than all the World beside. He afterwards relates thirteen Propositions which he said he had taken out of the Writings of *Abaelard*: viz. (1.) That the defin'd Faith to be the Idea of things not seen. (2.) That he asserts that the Names of Father, Son and Holy Ghost, are not properly applicable to God. But that 'tis only a Description of the Plenitude of the Sovereign Good. (3.) That the Father is a full Power, the Son a Certain Power, and the holy Ghost no Power at all. (4.) That the Holy Ghost does not partake of the Substance of the Father and the Son, in the same manner as the Son does of the Substance of the Father. (5.) That the Holy Ghost is *Anima mundi*, i. e. the Soul of the World. (6.) That one may do either Good or Evil by one's own free Will without the Influence and Assistance of the Grace of God. (7.) That *Jesus Christ* was not made man, and did not suffer to deliver us from the Bondage of the Devil. (8.) That *Christ* as God-Man is not one of the three persons of the Trinity. (9.) That in the Sacrament of the Altar, the form of the Substance of Bread and Wine which was there before the Consecration, remains the same afterwards. (10.) That he maintains that the Suggestions of the Devil are insus'd into Man by Physical Causes. (11.) That we do not contract the Guilt, but the punishment only

only of *Original Sin*. (12.) That there is no Sin, unless in the Consent we give to Sin, and in the Contemning of God. (13.) That there is no sin of Concupiscence, Lust or Ignorance. These are the Articles which *William* Abbot of *Thierry* says that he drew out of the Book of *Abaelard's* Divinity. He adds that he heard say that he had written likewise several other *Opuscula*, whereof one was Intituled *the Yea* and the *No*; another, *Know thy self*, and several others, the Doctrine of which he was afraid was as Monstrous as the Titles were extraordinary and singular. After this Letter *William* writes a Treatise levell'd expressly against those Errors, which is to be met with in the Library of *Cisteaux*, and to which this Letter serves as a Preface.

Saint *Bernard* return'd *William* this Answer, that he perceiv'd that the Zeal which he express'd against the Errors of *Abaelard* was reasonable and necessary, and that the Book which he had compos'd to refute him seem'd very useful, tho' he had not as yet time but only to read it cursorily, and not exactly; but that since this was a business of great Consequence, he desir'd to have a Conference with him about it, which yet he thought could not be before *Easter*, for fear of interrupting his Devotions in the Season of *Lent*. That besides he would not have been so long silent, if he had had a perfect Knowledge of the Errors of *Abaelard*.

When he was inform'd of them and had examin'd *Abaelard's* Book himself, he very charitably admonish'd him to retract his Errors and to correct his Books, and advis'd his Disciples to read them no more. This Admonition serv'd only to exasperate *Abaelard*, who made loud complaints against Saint *Bernard*: So that this Saint perceiving that the private Admonition which he had given him prov'd ineffectual, he thought it his Duty to tell it the Church, and wrote against him to *Innocent II.* and to several Prelates of the Court of *Rome*, accusing him of making Degrees in the Trinity with *Arius*, of preferring Free-Will before Grace with *Pelagius*, of dividing *Jesus Christ* with *Nestorius*, by excluding him out of the Number of the persons of the Trinity. He exhorts them warmly to oppose those Errors and Condemn them. This is the Subject matter of the hundred and Eightieth, the three hundred and thirtieth, the three Hundred and thirty first, thirty second, thirty third, thirty fourth, thirty fifth, and thirty sixth Letters of Saint *Bernard*.

The Decrees of the Council of Sens against *Abaelard*.

Abaelard seeing himself thus accus'd, made his Application to *Henry* Arch-Bishop of *Sens*, and intreated him that he would summons Saint *Bernard* to the Council which was to be held, that so he might enter into dispute with him about the Principal Errors which he imputed to him. The Arch-Bishop of *Sens* wrote to Saint *Bernard* to come on the day appointed on the *Octave* of *Pentecost* in the year 1140 to the Synod, that he might enter into a Conference with *Abaelard* in presence of the Bishops. Saint *Bernard* made some Scruple at first of coming thither, whether he thought (as he said) that he was too strong for him in Disputes, or whether he thought that the truths of the Christian Faith ought not to be expos'd to the Argumentation of Humane Reasonings. He at first answer'd that the Writings of *Abaelard* were sufficient to convince him, and that it was not his Business, but the Bishops to whom of right did belong the Determination of the Doctrines of Faith. *Abaelard* made an Advantage of this Refusal, and spread abroad that he would be at *Sens* on the day appointed to answer Saint *Bernard*. Upon this, Saint *Bernard's* Friends fearing that his Absence would prove an Offence to the People, and create a Confidence in his Adversary, and confirm his Error, advis'd him to go to the Council of *Sens*. He advertises the Bishops and his Friends of it in a Circular Letter, which is his hundred and Eighty seventh, and exhorted them to undertake the Defence of a Cause which was more properly theirs than his own.

The Bishops met at *Sens* on the *Octave* of *Whitsontide*, when the Relicks were to be shown in the Cathedral Church of that City. All the Bishops of the Province of *Sens* met there, except the Bishops of *Nevers* and *Paris*, viz: *Geofrey* of *Chartres* Legate of the holy See, *Elias* of *Orleans*, *Hugh* of *Auxerre*, *Hatto* of *Troyes*, *Manasses* of *Meaux*. *Sampson* Arch-Bishop of *Rheims* was likewise there with three of his Suffragans, viz: *Josselin* Bishop of *Soissons*, *Geofrey* of *Chalons*, and *Aloisius* of *Arras*; a great many Abbots, Deans and persons of Learning and Piety were likewise there. The King himself (*Lewis the Young*) was likewise present with *William* Count of *Nevers*. The Council being ser, Saint *Bernard* produc'd there *Peter Abaelard's* Book, recited the Erroneous or Absurd Propositions which he had extracted thence, and urg'd *Peter Abaelard* either to disown that he had writ them, or if he would acknowledge them to be his, to prove or retract them. *Peter Abaelard* had recourse to shifts, and would not answer expressly, tho' he had Liberty given him to do it, had very favourable Judges, and was in a place where he need not to fear any thing: But whether he fear'd an Insurrection of the People, if *Orto* of *Frisingen's* Word be to be taken in the Case, or whether he thought he should have greater Advantage at *Rome*, where were Cardinals and Prelats who thought it an honor to be his Disciples, he appeal'd to the Pope, and afterwards withdrew from the Assembly attended with those of his Party. Tho' the Bishops were of Opinion that this Appeal was not Regular, because he appeal'd to Judges of his own Choosing; yet out of Respect to the holy See, they would not pronounce any sentence against his person; but they condemn'd his Opinions after they had been read over several times and refuted Publickly by Saint *Bernard*. This Sentence being pass'd, the Arch-Bishop of *Sens* and his Suffragans, and the Arch-Bishop of *Rheims* with his three Suffragans who were at the Synod wrote severally to Pope *Innocent II.* to desire him to confirm the Sentence which they had pass'd against the Errors of *Abaelard* and to intreat him to prevent his teaching any Longer, and his having any Countenance at the Court of *Rome*. Their Letters are the hundred and Ninety first, and

and the three hundred and thirty seventh among the Letters of Saint Bernard, who doubtless compos'd them himself. He wrote likewise in his own Name to the Pope the hundred and Eighty Ninth Letter wherein he earnestly exhorts him to proscribe the Errors of *Abaelard*, and to hinder him from having any Countenance in the Court of *Rome*. He likewise sent him the Heads which he had found fault with in *Abaelard's* Book, with an Ample Refutation of his Errors. This is the hundred and Ninetieth, or Ninty first *Opuscul*. Lastly to prevent *Abaelard* from making use of that Credit which he had at *Rome* in his favour, he wrote to three Cardinals his Friends, to do what they could, that *Abaelard* might not succeed in his Designs. This is the Subject Matter of the hundred and second, the hundred and third and three hundredth and thirty Eighth Letters.

The Pope return'd Answer to the Prelates of the Council of *Sens*, and to Saint Bernard, that he commended the Zeal which they had express'd against the Errors of *Abaelard*: That after he had advis'd with the Bishops and Cardinals he had condemn'd the Heads which they had sent him, and all the Errors of *Peter Abaelard* with the Author of them, on whom he impos'd a perpetual silence as on a Heretick, and that he had adjudg'd that all the Followers and Defenders of his Errors ought to be Excommunicated. This Letter which is the hundred and Ninty fourth among Saint Bernard's bears date July the 16th in the Year 1140. In an Order of the same or the foregoing day, directed to the same Bishops and Saint Bernard, he joyns *Peter Abaelard* to *Arnulphus* of *Bresse*, and orders the Bishops to imprison them, and to burn their Books where-ever they found them.

The Confirmation of the Sentence pass'd by the Council of Sens by the Pope.

Abaelard to justify himself compos'd an Apology, or rather a Confession of Faith, wherein after *Abaelard's* Apology. he had taken Notice, that it was a hard matter, when one writ, to avoid reproach; he protests in the presence of God, that he is not at all sensible of being guilty of those things whereof they accus'd him; and that if he were satisfied of his having advanc'd any Error, he was resolv'd to maintain it no longer: That it might happen that by carelessness he might have writ what he ought not to have writ; but that he calls God to Witness, that as to those Points whereof he was accus'd he had advanc'd nothing out of an ill Design, or Pride; That he always spoke in Publick, and never conceal'd his Writings: That if in that great Number of Lectures which he had held, he had fallen into any extravagancies, he would never be stiff in the Maintenance of them, but would be always ready to give satisfaction by Correcting or blotting out what he might have advanc'd improperly: But that as it was his Duty to correct the faults which he had committed, he was likewise oblig'd to refute those Accusations of Error which had been falsely laid to his Charge, because as Saint *Augustine* says, *he who is negligent of his Reputation is an Enemy to himself*, and silence is a kind of Confession: That 'tis for this Reason that he Answers those Heads which are publish'd against him, to let all the Faithful know that he is a true Son of the Church; that he receiv'd whatever it receiv'd; that he rejected whatever it rejected, and that he always continu'd in the Union of the Church, tho' he were not equal to others in the sanctity of his Life. He thereupon in this Apology rejects the Errors whereof he was accus'd, and professes the Contrary Truths, by declaring (1.) That he abhorr'd the Proposition which had been maliciously imputed to him, That the Father had a perfect Power, that the Son had only a Certain Power, and that the holy Ghost had no Power at all; and he professes that he believes that the Son and Holy Ghost are of the same Substance with the Father, and that they have the same Power, and the same Will, and pretends that it was either out of Malice or Ignorance that they had accus'd him of having said that the Holy Ghost was not of the same Substance with the Father. (2.) That he professes to believe that the Only Son of God was made man to deliver us from the Slavery of Sin and from the Bondage of the Devil, and to open an Entrance to us to Heaven by his Death. (3.) That *Jesus Christ* is the true and only Son of God, Born of the Substance of the Father before all Worlds; and that the holy Ghost is the third person of the Trinity who proceeded from the Father and the Son. (4.) That the Grace of God is so necessary to all men, that neither Nature, nor Free-will are sufficient to Salvation, because Grace Prevents us that we may Will, follows that we may do what we Will, and accompanies us that we may persevere. (5.) That God cannot do any thing but what is agreeable to his Nature for him to do, and that he has indeed Power of doing a great many things which he will never do. (6.) That there are sins of Ignorance, especially when it proceeds from an Omission of having learn'd what we are oblig'd to know. (7.) That God often hinders Evils, either by preventing the Evil Wills of Wicked men, or by changing them. (8.) That we have All contracted the Guilt and Punishment of *Adam's* Sin, which has been the Cause and Original of all our Sins. (9.) That those who crucified *Jesus Christ* committed a notorious sin by nailing him to the Cross. (10.) That the Perfection of Charity was in *Jesus Christ*. (11.) That the Power of Binding or Unbinding was granted to the Apostles and their Successors, and that all Bishops be they Worthy or Unworthy have that Power, so long as the Church acknowledges them as Bishops. (12.) That all those who are equal in Charity, are equal likewise in Perfection and Merit. (13.) That the Father is as Wise as the Son, and the Son as Beneficent as the holy Ghost, because the Glory of the three persons of the Trinity is coequal. (14.) That one cannot Attribute to the Father the last Judgment or Advent. (15.) That the Soul of *Jesus Christ* did not only descend into Hell in Power, but likewise really and substantially. (16.) That he had not maintain'd, that neither Action, nor the Will, nor Lust, nor Pleasure were sins, and that we ought not to pray for the quenching of our Lusts. Lastly he asserts that they did him wrong in attributing a Book of Sentences to him which he had never compos'd; and conjures all the

Faithful not to injure his Innocence, which the Truth shelters from all the faults ascribed to him, and the rather because Charity requires us to put the best Sense on Doubtful matters.

*The Rec-
treary of
Abelard to
Cluny and
his Death.* After he had publish'd this Apology, he set out on his Journey towards Rome; but being arriv'd at Cluny, he was detain'd there by Peter the Venerable, Abbot of Cluny. Whilst he was there, the Abbot of Cîteaux coming thither likewise, endeavour'd to bring him to make his Peace with Saint Bernard. Peter the Venerable urg'd the same thing to him also, perswaded him to go and Wait upon him with the Abbot of Cîteaux, and advis'd him that in case he had said or writ any thing which might be Offensive to the Ears of the Catholicks, to advance no such thing for the future, and to strike it out of his Books. He took his Advice, waited upon Saint Bernard, and was reconcil'd to him by the Mediation of the Abbot of Cîteaux. He return'd afterwards to Cluny, where he resolv'd to spend the rest of his Days in Repose free from the Hurry and fatigue of the Schools. Peter the Venerable thought himself oblig'd to allow this favour to his Age, to his Weakness and to his Piety; not questioning withall but that his Learning would be very advantageous for the Instruction of his Monks. He wrote about it to Pope Innocent and pray'd him to grant that Abelard might spend the remainder of his Life with them. 'Tis to be believed that the Pope granted him that favour; for Abelard resided in that Community till he dy'd, and behav'd himself with a great deal of Piety and Humility for two Years together. Towards the End of his Life he found himself very much oppress'd with Infirmities, and was sent to the Monastery of Saint Marcellus of Chalons upon the Seyne, as being a more healthful and pleasant place, where he dy'd in the year 1142. in the sixty third year of his Age. Peter the Venerable acquainted Heloïssa of his Death by a Letter, wherein he gives her an *Encomium* of his manner of Living ever since he had retreated to their Society, annexes thereto an Epitaph in his praise, and sent his Body to the Abbey of Paraclete to be there interr'd. He afterwards went himself to visit that Abbey, where he said Mass, made an Exhortation to the Religious in the Chapter house, gave them the Eucharist, and promis'd Heloïssa to put up Prayers for God for her in the Society of Cluny for thirty days together after her Death. She thank'd him for all those Favours in a Letter which she sent to him, and at the same time intreats him to send her Abelard's Absolution, and to procure a Prebend for her Son Astrolabe. Peter the Venerable sent her this Absolution, and promis'd her to do his best for the procuring a Prebend for her Son, tho' the Bishops were very Scrupulous in granting those Sort of Benefices.

*The Works
of Abelard.*

The Works of Abelard which are now extant are the Letters which we have mention'd in the Course of his History, Expositions of the Lords Prayer, of the Apostles Creed, and of the Creed of Saint Athanasius, A Reply to the Questions or Problems propos'd by Heloïssa, a Book about Heresies, a Commentary on the Epistle to the Romans divided into five Books, thirty two Sermons on the Festivals of the year, an Introduction into Theology divided into three Books, the last of which is imperfect. Those which are lost, or have not as yet been printed, are his Logick, of which he makes mention in his first Letter and in the third Book of his Theology; his Notes upon Ezekiel, his Morals intituled *Noſce Teipsum, Know thy self*; another Book intituled; *Sic & Non, Yea and No*, which is to be met with in Manuscript in the Library of Saint Germain of Paris, so intituld, because 'tis a Collection of such Sentences out of holy Writ, as are in appearance contrary to each other, and a Treatise of the Creation of the World, dedicated to Heloïssa, which is likewise a Manuscript in the same Library.

In abstracting his Works we will begin with his Introduction into Theology; which is the Book which has made so great a Noise in the World, it being that which Contains the Principles of his Doctrine, and the Heads upon which he was reprehended and condemn'd.

He begins the First Book with the Explication of Faith, Hope and Charity; he says that there are three things necessary to Salvation, Faith, Charity, and the Sacrament; for he believes that Hope is comprehended in Faith, as a *Species* in its *Genus*. He defines Faith to be the Estimation or Idea of Invisible things; and Hope the Expectation of some *Good*, Faith, according to him, has Respect to Good and Evil, both present and future; whereas Hope has only regard to future Good. He defines Charity to be an honourable Love directed to its due End or Object; and Lust on the Contrary to be a shameful and dishonourable Love. Love in General is that Good Will and Affection which one has for another, whereby one wisheth to another some Good upon the Sole Esteem which he has for him: Charity is the Love of God; Lust or Concupiscence is the Love of the World: God is the Ultimate End or Object of the former, Man is the Ultimate End or Object of the Latter. He observes that Man is the Cause, but ought not to be the End of his Actions, and that what he does for himself ought to have a Respect to God. As for the Sacrament he defin'd it to be an outward and Visible Sign of the Invisible Grace of God: Thus for instance (says he) when a man is baptiz'd the outward washing of the Body which we behold, is the sign of the Inward Washing of the Soul. Faith is the Foundation of other Virtues, because we only hope for what we believe: For which reason 'tis defin'd by the Apostle Heb. 11. 1. to be the Substance, i. e. the Foundation and Origin of things hop'd for; things Invisible or future are properly the Object of Faith, tho' sometimes we apply this Term to things which are seen. Among the things which may be believ'd, there be some which 'tis no matter whether they be believ'd or no; such as whether it please God it should or should not rain to-morrow: But when one speaks of Faith, one means only that which relates to such things which we are oblig'd to believe under the Pain of Damnation; and which belong to the Catholick or Universal Faith, the which is so necessary that without it no man can be sav'd. This Faith has for its Object the Nature of God and his Benefits shewn to mankind. In the first place 'tis requisite to pretend of

that

that which relates to the Nature of God, and to explain how there is but one God and three persons. *The Works of Abaelard.* After he had Establish'd the Unity, Simplicity, and Immutability of God, he treats of the Trinity of Persons. He says that one of the Divine Persons is not the Other; That the Father, for Instance, is not the Son, nor the Son the holy Ghost, because they are of the same nature and distinguish'd only personally; That the Property of God the Father is not to be begotten: That of the Son, to be begotten, but not made nor Created; That of the holy Ghost, to proceed from the Father and the Son, but not made nor Created. The Names of the three persons comprehend the Essence which is supremely or infinitely perfect. The Power of God is denoted by the Name of Father, the Wisdom by that of the *Logos* or the Son, and the Love of God towards men by that of the Holy Ghost, the three things which make up the Supreme Good. The Distinction of these three persons serves to persuade men, to render to God the Worship and Adoration which they owe to him; for two things inspire into us Respect, *viz.* Fear and Love. The Power and Wisdom of God make us to fear him, because we know that he is our Judge; that he can punish us, and that nothing is hid from his Eyes; and his Goodness makes us to love him, because 'tis but just and reasonable to love him who does us so much Good. This likewise serves to render the Works of God the more admirable; since he can do whatsoever he pleases; that he knows how to preserve what he has made, and Wills that every thing should be made and subsist in its Order. He takes notice that yet we ought not to believe that those Attributes do so agree to each of the Divine Persons, but that they may be common to them all; so that we are not to believe that the Father is only Powerful, the Son Only Wise, and the holy Ghost only Merciful; but on the Contrary that these three persons have the same Power, Wisdom and Mercy: That these three Properties are only attributed to the three Divine Persons in an Especial Manner, as their particular Operations are attributed to them, tho' all the Divine Operations which relate to the Creatures, are Common to all the three Persons, namely the Creation to the Father, the Incarnation to the Son, and the Regeneration to the holy Ghost. Afterwards he proves the Mystery of the Trinity by several passages out of the Old Testament, and by the Testimonies of the heathen Philosophers of whom he quotes a great many.

He foresaw that these Citations out of the Heathen Philosophers concerning the Mystery of the Trinity would seem extraordinary, and displease a great many People, therefore he makes use of part of the Second Book to justify himself in this particular. (1.) By the Example and Testimonies of Saint *Jerom* and the other Fathers. (2.) By demonstrating that Logick and the other Sciences are not useless to Religion, provided a right use be made of them. (3.) By showing that 'tis usefull to explain Mysteries as well as one can, by Instances and Comparisons, and to demonstrate that they are not contrary to Reason, especially when they were to treat with Jews, Heathens, and Hereticks. (4.) By refuting those who maintain'd that one ought not to make use of Reason, but only Authority to prove the Mysteries of Faith. (5.) By maintaining that one might have some Knowledge of Mysteries, and that as we have Terms whereby to explain them, 'tis requisite likewise that we have Ideas to answer those Terms. (6.) Because without taking any Notice of Jews and Pagans, there are likewise some Hereticks or Persons erroneous about our Mysteries; *viz.* a certain Laick nam'd *Tacheline* in *Flanders*, who caused himself to be stil'd by the People the Son of God; and *Peter of Bruis* in *Provence*, who had so far subverted the Order and Discipline of the Church, as to oblige a great many People to be rebaptiz'd, and taught that one ought not to Celebrate the Sacrament of the Altar any longer, nor make use of the Cross; That it was not requisite any longer to pass by in silence the Publick Professors who taught Errors contrary to the Catholick Faith and Sound Doctrine, among whom he opposes four, one in *France*, another in *Burgundy*, a third in *Angers*, and a Fourth in *Bourges*. He gives a particular account of their Errors, which it may not be amiss to insert here. "The first (says he) asserts that several of those who liv'd before the Coming of *Jesus Christ* were 'sav'd without having believ'd his future Coming; That our Saviour proceeded out of the Virgins Womb after the same manner as Other Men, and that God begat himself. The second teaches that the three Properties which distinguish the three Divine Persons, are three Distinct Essences of the same Person, and of the Divine Nature: That the Body of our Saviour did not increase, but was of the same Bigness in the Virgins Womb and in the Manger, as it was upon the Cross. That the Marriages of Monks or Nuns are Valid, and that one ought not to divorce them, but only to injoy them Penance. The third not only maintains that the Attributes of the Divine Persons are things distinct from the Godhead, but likewise that all the other Attributes, such as Justice, Mercy, &c. are Qualities and things distinct from God. The fourth has been so Extravagant, as to assert that since things may happen otherwise than God forelaw they would, 'tis possible for him to be deceiv'd."

From this Digression he returns to his Subject, and treats of the Divine Nature. He says that God is not an Accident, nor properly a Substance, if you take that word to signify an Essence which supports Accidents; that he may be call'd an Essence; that he is not comprehended under any of *Aristotle's* Ten Categories; that we want proper Terms whereby to express his Nature and Perfections, but that we make use of Energical and figurative Terms, and give Examples and Similitudes to explain imperfectly what agrees to this ineffable Nature. He produces several of these about the Mystery of the Trinity, and in the first place observes that things may be One, either by Resemblance, or in Number, or in Propriety, and that as in one and the same thing there are a great many properties, so in one and the same Divine Essence there are three distinct Persons who have distinct Properties, because the Father begets, the Son is begotten, and

The Works
of Abae-
lard.

Holy Ghost proceeds from the Father and the Son. That 'tis true indeed, that we have not among created Beings any Instance wherein one and the same Essence are three Persons; but that we are not to seek for a perfect Resemblance, since 'tis sufficient to bring some Comparisons. He produces that of a Seal, compos'd of the Material, and the Figure engraven thereon. The Seal is neither the simple Material, nor the simple Figure, but a sort of an Integer compos'd of both, and yet in reality the Seal is nothing else but the Material, thus or thus engraven, though the Figure is not the Material, nor the Material the Figure.

After this he distinguishes between the procession of the Holy Ghost, and the Generation of the Word, in that the *Logos* being Wisdom, partakes of the power of the Father, and may therefore be said to be of the substance of the Father; whereas the Holy Ghost being denoted by the Name of Love or Charity, which is not a Power, is not of the substance of the Father. He immediately corrects the Notion of Arianism, which those Words seem to imply, by saying that the Holy Ghost is of the substance of the Father, in the Sense that he so proceeds from him, as to have the same substance with him; but that though he be Consubstantial to the Father, yet properly speaking, he is not begotten of his substance. (This is a hard and improper Expression, contrary to the manner of the Father's speaking, and conformable to that of the Arians, though *Abaelard* rejects their Error.) He says that the Holy Ghost proceeds from the Father and the Son, because Love, or rather the effect of Love proceeds from Power and Wisdom, since the Reason of God's doing Good, is because he has Power to do it, and Wisdom to know that it is Good.

This gives him an occasion of refuting the Opinion of the Greeks concerning the Procession of the Holy Ghost from the Son alone, and of shewing that one might add something to the Creed, provided it were not contrary to the Faith. He explains the Coeternity of three Divine Persons, by the Influence of the Light and Rays which proceed from the Sun, and which exist the same moment with the Sun. Lastly, he pretends that the Heathen Philosophers have acknowledg'd the Trinity.

In the Third Book he treats particularly of the Power of God, and maintains that God cannot do any thing but what he does do, and cannot do all that he does not do, because God can only do what he Wills; but he cannot Will to do any thing but what he does do, because it is necessary for him that he should Will whatever is convenient; from whence it follows, that whatever he does not do is not convenient; that he cannot Will to do it, and consequently cannot do it. He himself owns, that this is his own particular Notion, that scarce any Body else is of this Opinion, that it seems contrary to the Doctrine of the Saints and to Reason, and to derogate from the greatness of God. Hereupon he starts a very difficult Objection. "A Reprobate (says he) may be sav'd; for he knows no Being but what God does save, wherefore God may save him, and consequently do something which is not necessary to be done. To this he replies, that one might very well assert that such a Man may be sav'd by the Relation to the possibility of Human Nature, which is capable of Salvation; but that it could not be affirm'd that God could save him, if we have respect to God himself, because 'tis impossible that God should do any thing, but what he ought to do. He explains this by several Examples: A Man who speaks may hold his Tongue, but that 'tis impossible for one who speaks to be at the same time silent. A Man's Voice may be heard, but one who is Deaf cannot hear it. A Field may be Cultivated and Till'd, though a Man may not cultivate it, &c.

From the Power of God he proceeds to his Immutability; he says that God does not change himself when he produces new effects, because in him there are not such new Motions and new Inclinations as are in us, but only new effects proceeding from an Eternal Will; that he cannot change Places, since he is Omni-present, and that when 'tis said that he descended into the Virgin's Womb, 'tis to denote his Humiliation; but that in being made Man, he was not chang'd, because the Divine Substance is united to the Humane Nature without a change of its Nature; and that the Person of Jesus Christ is a Compound of the Divine *Logos*, the Soul, and of the Flesh; That those three Natures are united in such a manner as that they retain each their own Nature; and that as the Soul is not chang'd into Flesh, so the Divine Nature is not chang'd, though it be personally united to the Soul and the Flesh. Lastly, he treats of the Divine Knowledge and Wisdom. He says that God has foreseen and pre-ordained all things; and so with respect to God nothing happens by chance, though his prescience does not destroy Free-Will. He defines it to be a free Determination of the Will, and asserts that it has been frequently experienc'd, that the Will is not constrain'd by any Violence, and that it has a power of doing or not doing a thing. He observes that this kind of Freedom in the Will does not relate to God, but only to Men, who may alter their Will, and do or not do a thing. He produces the Opinion of some who believ'd that this Freedom consists in a Power of doing both Good and Evil; but he maintains that those who are so happy as to have no power of Sinning, are nevertheless Free, and are so the more because of their being delivered from the servitude of Sin. From hence he concludes, that generally and properly speaking Free-Will is when one may voluntarily and without constraint accomplish that which it has resolv'd upon; a Liberty which is in God as well as in Men, and in all who are not destitute of the Faculty of Willing. He adds several Philosophical Niceties about the Prescience and Determination of Propositions concerning future Contingencies.

The Explications of the Lord's-Prayer, and of the Creeds of the Apostles, and of St. *Athanasius*, contain nothing in them which is very remarkable.

The Problems or Questions which were propos'd to him by *Heloissa*, are almost all of them upon hard Texts of Scripture, which *Abaelard* explains with a great deal of Justice and Accuracy.

The Book of Heresies is a summary Account of the principal Errors of the Hereticks, against which

which he produces several Passages out of the Holy Scriptures. He therein particularly refutes the Errors against the Sacraments of the Eucharist and of Baptism, against the Administration of Penance, against the Ceremonies of the Church, and against the Invocation of Saints. Some have thought that this Piece was not *Abaelard's*; but 'tis not unworthy of him, and there is nothing to hinder us from thinking it to be his.

The Commentary upon the Epistle to the *Romans*, is a literal Explication of that Epistle, wherein he shews the Coherence and Consequence of the Apostle's Discourse, and renders his Terms intelligible by paraphrasing upon them.

Abaelard's Sermons are not very Eloquent, but such Discourses as contain in them Reflections upon the Words of Scripture, which agree to the Mysteries whereof he Treats, together with several Moral Instructions. The Sermon upon *St. John the Baptist*, is a very sharp Satyr against some Monks, and several Carons of his time, and particularly against *St. Norbert*.

St. Bernard in the general, accuses *Peter Abaelard* of treating of the Trinity like *Arius*, *Abaelard's* of Grace like *Pelagius*, and of the Incarnation like *Nestorius*; of having bragg'd that he was ignorant of nothing, and of being never willing to say, *Nescio*, i. e. I do not know; of being willing to expound inexplicable things, and to comprehend incomprehensible Mysteries: Of giving a reason for that which was above Reason; of believing nothing but what Reason discovers to us, of placing Degrees in the Trinity, Terms and Limits to the Majesty of God, and Numbers in Eternity. These are the general Reflections which he cast upon him.

In particular, he finds fault with those Expressions of *Abaelard* concerning the Holy Ghost, viz. That he is not of the same substance with the Father, as the Son is. He is astonish'd to find him on one side, owning that he is Consubstantial to the Father and the Son; and on the other side, denying that he proceeds from the substance of the Father and the Son. He maintains that the absolute Attributes of God, such as his Omnipotence, Wisdom and Mercy, does not agree more to one than to another of the Three Divine Persons. He opposes *Abaelard's* Comparison taken from a Seal and the material whereof 'tis made. He finds fault with the Definition of Faith which *Abaelard* makes use of, because he therein gives to Faith the name of Estimation, which is of too loose a Signification.

He omits speaking to several other Propositions of *Abaelard*; that Jesus Christ had not the Spirit of Fear: That the fear of God will not subsist in the other Life: That the Accidents of the Bread and Wine after the Consecration are in the Air: That the Demons do not tempt Men, but only by the Virtue of some Stones, and of some Herbs, which they know and make use of: That the Holy Ghost is the Soul of the World. Proceeding afterwards to what relates to the Incarnation, he in the first place cites the Proposition wherein *Abaelard* maintain'd that Jesus Christ did not come into the World on purpose to redeem Mankind; upon this he urges the Business very home to him, and shews, that neither Scripture nor Tradition acknowledge any other end of the Incarnation, beside the redeeming of Mankind from the Bondage of the Devil, into which they had fallen by the Sin of their first Parent. He charges him with such things as he only advanc'd in his Commentary by way of Query. He demonstrates in opposition to *Abaelard*, that the end of Redemption does not consist in the Love of Jesus Christ, since Infants are redeem'd by Baptism, before they arrive to the use of Reason, and consequently before they are capable of loving at all. Lastly, he considers three things in the Incarnation; The example of Humility which God has given us by thus abasing himself; The measure of Charity, which he extended so far as to the Death upon the Cross; and the Sacrament of Redemption, whereby he has deliver'd Men from Death by his Death. These are the Heads whereof *St. Bernard* treats in his large Letter against *Abaelard*, directed to Pope *Innocent II.* which makes the Eleventh of his Opuscula.

But to come to an exact knowledge of all the Errors charg'd upon *Peter Abaelard*, 'tis sufficient only to consult the Collection of the Propositions extracted out of his Works, which was read in the Council of *Sens*, and sent to the Pope. It consists of Fourteen Propositions. The first is the Comparison which he makes of a Seal of Copper, to explain the mystery of the Trinity. The second is that which he says of the Holy Ghost, viz. That the Holy Ghost is not a Power, nor of the substance of the Father, though the Three Persons of the Trinity are of the same substance. The third, that God cannot do any thing else but what he does do. The fourth, that the end of the Incarnation of Jesus Christ, was not only to redeem Mankind, but to enlighten the World with the Lustre of his Wisdom. The fifth, that speaking properly and without a Figure, we cannot say that Jesus Christ is a third Person of the Trinity. The sixth, that God has not given more Grace to him who is sav'd, than to him who is not, before the former has cooperated with his Grace; that he offers his Grace to all the World, and that it depends on the Freedom of Men's Will, whether they will make use of it or reject it. The seventh, that God ought nor nor cannot hinder Evil. The eighth, that when 'tis said that Infants contract Original Sin, this ought to be understood of the Temporal and Eternal Punishment, which is due to them because of *Adam's* Sin. The ninth, that the Accidents which remain after the Consecration of the Eucharist, are not join'd to the substance of the Body of Jesus Christ, as they were to the Bread and Wine, but are in the Air: That the Body of Jesus Christ retains its Figure and Lineaments, and that what we see are false appearances under which the Body of Jesus Christ is hid. The tenth, that 'tis not the outward Action, but the Will and the Intention which render Men either Good or Bad. The eleventh, that the Jews who crucified Jesus Christ in ignorance and out of Zeal for the Law, did not commit any Sin in so doing, and shall not be condemn'd for this Action, but for their former Sins which merited this Blindness. The twelfth, that those Words, whatsoever you shall bind on Earth shall

Abaelard's
Doctrine
examined.

Doctrines
Examined.

Abaelards Doctrine examin'd. be bound in Heaven; are to be understood thus: Whatsoever you shall bind in this present Life, shall be bound in the present Church: That none but the Apostles had this Power, and that if it had been communicated to their Successors, 'tis to be understood only of those who have the Holy Ghost. The thirteenth, that neither the Suggestion nor the Pleasure which follows it are sinful, but the consenting to an Evil Action, and the contempt of God. The fourteenth, that Omnipotence belongs only to the Father as a Personal Attribute.

Abaelard in his Apology disowns the Heretical meaning of those Propositions, but the Question which still remains is to know in what Sense he advanc'd them. It cannot be deny'd, but that he had Catholick Notions about the mystery of the Trinity, and did believe that the Three Divine Persons were of the same Nature. The Comparison of a Seal which he makes use of to explain this Mystery is not altogether exact, nor does he pretend that it is; but he owns that we can find nothing among the Creatures, which perfectly resembles this incomparable Mystery. Nor does he deny that Power, Wisdom and Love are such Attributes as are common to the Three Divine Persons; he declares the contrary even in express Terms; but he attributes Power to the Father, Wisdom to the Son, and Love to the Holy Ghost, only by way of Appropriation; wherein he seems not to disagree from the Doctrine of the Fathers and Divines. But in the third Proposition, he does not agree with others in the manner of thinking and expressing his Thoughts; wherein he says that God can only do what he does do, and cannot do what he doth not do. This does not proceed from his disbelieving, that the Power of God in its own Nature can extend it self to other Objects; but he pretends that it being consider'd as joyn'd to the Wisdom and Will of God, he could not do any thing beside what he Wills, nor does any thing besides what he Wills and actually does.

As to that which relates to the end of the Incarnation, (which is the fourth Proposition) 'tis not to be believ'd that he deny'd that Jesus Christ had redeemed and deliver'd Men from the slavery of Sin by his Death; he asserts the contrary in several places; but he might have pretended that this redemption of Mankind from the Captivity of Sin and the Devil, was not the only Motive of the Incarnation, nor the only Advantage which Men reap'd from thence, and the Divine *Logos* was likewise come into the World to enlighten the Nations thereof, and to give them an Example of Virtue; the Holy Fathers have said the same thing in a great many places of their Writings.

The fifth Proposition is only a Question about a Name. He owns that the Divine *Logos* is one of the Persons of the Trinity; but disapproves of this Expression, viz. That Jesus Christ is a Third Person in the Trinity, a way of speaking which is not usual in the Fathers or the School-men.

The sixth Proposition about Grace, is not agreeable to St. *Augustine's* Principles, nor is it Pelagianism nor Semipelagianism, since he acknowledges the Necessity of Grace for the producing of any Good in us, and only maintains that God has given equal Grace to all Men, whereof every one might make a good use or reject.

The seventh Proposition is a Consequence from his way of speaking in the third.

The eighth is not to be met with in *Abaelard's* Writings which are now extant; he acknowledges on the contrary in his Apology, that Original Sin consists in the Guilt.

The Ninth depends upon a Philosophical Dispute about the nature of Accidents, and is of no prejudice to the Faith about the mystery of Transubstantiation, which *Abaelard* own'd; and when he says that they are false Appearances, by this he understands that they resemble Bread which is not there.

The Tenth may be taken in a good Sense, so that by Works we understand only the external Actions, which are not expressly Good or Bad, but as they become Voluntary.

The eleventh Proposition is insufferable.

The twelfth is an extraordinary and intolerable Exposition of our Saviour's Words about the Power of Binding and Loosing.

He disowns the thirteenth as that which he never writ.

With respect to the Fourteenth we have explained in what sense he attributes Power to the Person of the Father. He declares in his Apology, that when he deny'd the Fear of God to be in Jesus Christ and in his Elect, he thereby only understood a servile Fear and not a filial Fear, which he owns will last to all Eternity: And he therein maintains that he had never deny'd that the Soul of Jesus Christ descended really into Hell. By the Name of Estimation which he applies to Faith, he does not mean an uncertain Opinion, but an Idea which we form to our selves of the Mysteries which are reveal'd to us, and which we firmly believe.

As to the General Reflections which are cast upon him, it must be own'd that his Way of speaking and explaining the Mysteries was Novel; that he rely'd too much upon his own Reasonings; and that he was for prying too curiously into Incomprehensible Mysteries. But at the same time it must likewise be own'd that he happen'd to be in such times when this kind of Learning was in its Infancy; and that if in some places he swerv'd from the Truth, yet he argues very justly and very solidly on a great many Subjects. In a Word no body can deny but that he had great parts, much Learning and Logick, a profound Genius and penetration of Thought. We have only one Edition of his Works publish'd by the care of *Francis Ambroise* Councillor of State, and printed at Paris in 4to. in the Year 1616.

C H A P. VIII.

An Account of the Errors and Condemnation of Gillebert de la Porree, Bishop of Poitiers.

GILLEBERT DE LA PORREE, a Native of *Poitiers*, after having been Professor of Divinity in that City, was chosen Bishop of the same Diocese, *A. D.* 1141. He had the most able Divines of his time for his Tutors, viz. *Hilary at Poitiers, Bernard at Chartres, Anselm and Radulphus at Laon*; but so far as it is difficult, when one takes too great a Latitude in Philosophizing on the Mysteries of the Christian Religion, not to wander out of the right way; he maintain'd in his Commentaries on the Book of *Psalms*, on *St. Paul's* Epistles, and on the Works of *Boethius*, certain Propositions about the Godhead, which gave Offence to those who were not accustomed to handle Theological Matters after such a manner. He was more especially censur'd for asserting four Points concerning the Godhead, viz. 1. That the Divine Essence was not God. 2. That the Properties of the Divine Persons were not the Persons themselves. 3. That the Divine Persons were not an Attribute in any Proposition. 4. That the divine Nature was not incarnate; as also upon account of two other Articles, which were look'd upon as less considerable, viz. That there is none that Merits but *Jesus Christ*, and that the Elect only are truly Baptiz'd.

Gillebert continuing to maintain this Doctrine, even when advanc'd to the Episcopal Dignity, and not forbearing to assert those Propositions, in a Discourse that he made to his Clergy; an Information was brought against him by his two Arch-deacons, *Arnold* and *Caion* to *Pope Eugenius III.* who was then at *Sienna*, ready to set forward in his Journey to *France*. The *Pope* deferr'd the taking cognizance of the Affair till his arrival in that Kingdom; and the Arch-deacons in the mean while engag'd *St. Bernard* on their side.

The Examination of *Gillebert's* Doctrine was begun at *Auxerre* in an Assembly conven'd there in the beginning of the Year 1147. and continued in another held at *Paris* on the Festival of *Easter* in the same Year. *Gillebert* appear'd in the latter before the *Pope*, the Cardinals, the Bishops and the other Prelates of the Assembly, whilst two Doctors, viz. *Adam de Petit Pont* Canon of *Paris* and *Hugh de Champfleuri*, the King's Chancellor vigorously oppos'd him, deposing upon Oath, That they had heard him justify some of the Errors of which he was accus'd; but *St. Bernard* was the first and principal of his Accusers. *Gillebert* deny'd that he maintain'd those Opinions that were laid to his charge, and some of the Bishops, who had been his Pupils, were call'd to Witness on his behalf, among whom were *Raoul* or *Radulphus* Bishop of *Evreux*, and *Ives* Doctor of *Chartres*, who declar'd that they never heard him assert any thing of the like nature. Therefore to convict him, his Adversaries demand'd that his Commentary on *Boethius's* Book of the Trinity might be produc'd, in which (as they averr'd) those Errors were laid down in divers places. But this Book not being to be found, certain Propositions were alledg'd, taken out of the loose Papers of his Scholars, and amongst others, That as Man is call'd Wisdom, by reason of the Form of Wisdom; after the same manner, God is said to be his Goodness, his Wisdom, &c. *St. Bernard* oppos'd that Expression, and *Gillebert* continu'd to deny, that he ever taught or wrote, That the Godhead was not God, or that there was in God any Form or any Essence that was not God himself. He prov'd what he said, by the Testimony of the two Persons but now mention'd, and nevertheless maintain'd in the heat of the Dispute, That that which constituted God the Father, was different from that which constituted him God: This Expression gave Offence to *Josselin* Bishop of *Soissons*. *Gillebert* was likewise censur'd for calling the three Divine Persons, in a Prose or Hymn on the Trinity, three SINGULARS; and *Hugh III.* Arch-bishop of *Rouen* on the contrary affirm'd, that it ought to be said, That God was a SINGULAR. The *Pope* wearied with these Disputes, which continued two days, and not having at hand, *Gillebert de la Porree's* Book, that was call'd in question, thought fit to refer the determination of that Affair to the Council of *Rheims*, which was held in *Lez* in the following Year.

In the mean while *Gillebert* sent his Commentary on *Boethius's* Book of the Trinity to *Pope Eugenius*, who deliver'd it to be examin'd by *Gotschalchus* Abbot of Mount *St. Eloy*, of the Order of *Prémontré*, afterwards ordain'd Bishop of *Arras*, who having carefully perus'd it, made an Extract of some Propositions, which he judg'd to be erroneous, and annex'd to them certain Passages of the Fathers contrary to those Opinions: He presented this Memorial to the *Pope* with *Gillebert de la Porree's* Book. *Alberic* Cardinal Bishop of *Ostia*, and Legate of the See of *Rome*, in *Aquitaine*, in like manner made an enquiry into *Gillebert's* Life and Conversation, and about the Errors that he had spread abroad; but he died before the meeting of the Council of *Rheims*. In that Council, the Propositions contain'd in the Memorial which the Abbot *Gotschalchus* had drawn up, were examin'd, but in regard that he had not a ready

A Council
at Rheims.

Tongue, the Pope caus'd the said Paper to be put into St. Bernard's Hands. The Council was compos'd of the Pope, the Cardinals, and divers-Bishops of France, Germany, England and Spain; the chiefest among those of France were *Geffery de Loroux* Arch-bishop of *Bourges*, *Gillebert's* Metropolitan, *Milo* Bishop of *Terouane*, *Josselin* Bishop of *Soissons*, and *Suger* Abbot of *St. Denis*, who had the Administration of the Government in the absence of King *Lewis* the Young, during his Expedition in the Holy Land. These Prelates publicly condemn'd *Gillebert de la Porree's* Propositions, except *Geffrey*, who acted more cautiously, because he had heard it given out, that the principal Cardinals were inclin'd to be favourable to the accus'd Party.

*The Con-
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Rheims.*

On the first day of the Assembly, *Gillebert* caus'd large Volumes of his Works to be brought, saying, That his Adversaries only produc'd a few mutilated and mis-interpreted Passages taken out of them. Then a certain Proposition found in his Book, was alledg'd, viz. That the Name of God does not signify the Substance that is, but that by which he is. When that Proposition began to be debated, St. Bernard told *Gillebert de la Porree*, That 'twas not necessary to enter upon such Disputes, and that the Scandal proceeded only from hence, that many were persuad'd that he was in an Error, and that he gave it out, That the Essence, or the Nature of God, his Godhead, Wisdom, Goodness, and Omnipotence is not God, but the Form by which he is God. Now declare (said he to him) whether this be your Opinion or not? *Gillebert* had the boldness to reply, That the Form of God, or the Godhead by which he is God, is not God himself. Then St. Bernard said, we have an Answer to our Question, let this Declaration be committed to Writing: The Pope order'd the same thing, and *Henry* of *Pisa*, Cardinal brought Pen, Ink and Paper. *Gillebert*, as he was writing, cry'd out to St. Bernard, Write that the Godhead is God: St. Bernard answer'd without any hesitation, Tea, let it be written with a Steel-pen and on a Diamond, or let it be engrav'd on Stone, That the Divine Essence, Form, Nature, Godhead, Goodness, Wisdom, Virtue, Omnipotence and Greatness is truly God. Afterwards that Proposition was debated, and St. Bernard press'd *Gillebert de la Porree*, telling him, That if the Form of God were not God, it would be more perfect than God. He likewise cited divers Proofs out of St. *Augustin's* Works, which he sent for from the Library of the Church of *Rheims*, in which that Saint assures us, That the Goodness, Omnipotence and other Attributes of God, are not different from God himself. *Geffrey*, afterwards Abbot of *Clairvaux*, objected against *Gillebert*, that he disown'd the preceding Year the same Proposition that he now asserted. *Gillebert* reply'd, That whatever he said then, he maintain'd it at present.

Afterwards they pass'd from that Proposition to a second, viz. That one God is not the three Persons, nor the three Persons one Thing; altho' they be one God by the same Godhead, as far as they are one by the same Thing. This Proposition was likewise committed to writing, and St. Bernard oppos'd divers Passages of the Fathers. The next day, they continued to produce many other Testimonies of the Fathers contrary to that Doctrine; and then the other two Articles were propos'd and written, viz. That the Personal Properties and the Eternal Attributes of God, are not God, and that it cannot be said, That the Divine Nature assum'd the Humane Nature, but that it ought to be said, That the Person of the Son took our Nature. When they had disputed for a long time about those Propositions, the Cardinals declar'd in the end of the Assembly, that after having duly consider'd what was alledg'd on both sides, they would decide the Matter, and determine what ought to be believ'd. The Arch-bishops and Bishops being justly offended, that the Cardinals should take upon them arbitrarily to pass their Judgment in that Affair, and fearing lest they should acquit *Gillebert de la Porree*, whom they apparently favour'd; went the next day to meet St. Bernard: Then they drew up with his Advice, a Writing that contain'd *Gillebert's* Propositions, as also a contrary Confession of Faith; and after having Sign'd it, put it into the Hands of *Hugh* Bishop of *Auxerre*, and of *Milo* of *Terouane*, with Orders to make application to the Abbot *Suger*, to get it presented to the Pope and the Cardinals; and to acquaint them, that they had patiently heard several Discourses which ought not to have been made, purely out of respect to their Character; but being inform'd that they design'd to proceed to Sentence, they thought fit to offer them their Confession of Faith, to the end that they might be enabl'd to pass a right Judgment between both Parties: Lastly, That their Eminences already had *Gillebert's* Confession, who deliver'd it with a Protestation to Correct it, if they should judge it expedient; but as for their parts, they protested that they would not suffer any alteration to be made in their Form. The Cardinal at first took it very ill, that the Bishops and St. Bernard had prepar'd a Confession of Faith before-hand, and by that means prevented their Judgments; imagining, that it belong'd only to the Holy See to make such Forms, and to judge definitively of Matters of Faith. But St. Bernard qualify'd their Resentments, by remonstrating to them, That neither he, nor the Bishops pretended to exhibit a final Decision, but only an Explanation of their Sentiments. Whereupon the Pope declar'd that they all approv'd the Doctrine contain'd in the Bishops Confession of Faith, and that if some of the Cardinals were favourable to *Gillebert's* Person, yet none approv'd his Errors. However, he did not confirm this Determination by a solemn Decree, but contented himself only to cause *Gillebert* to appear in an Assembly held in the Arch-bishop's Palace at *Rheims*; and after having oblig'd him to retract his four Propositions,

positions, he condemn'd them, and forbid the reading or the transcribing of his Book, till it were corrected by the Church of Rome. *Gillebert* promis'd to do it, but the Pope answer'd, that he should not be left at liberty to correct it at his pleasure: But nothing was decreed against his Person, so that he return'd to his Diocess reconcil'd with his Arch-deacons. *St. Bernard* was satisfy'd, that his Recantation was sincere, and that he really acquiesc'd in the Judgment of the Synod; nevertheless, some of his followers could not be persuaded to abjure his Opinions, but still persisted to maintain them, and therefore *St. Bernard* endeavours to confute those Miscreants, in his 8oth Sermon on the *Canticles*, and treats them as Hereticks. Those erroneous Doctrines were likewise impugned by *Geffrey* Abbot of *Clairvaux*, in a Treatise written purposely on that Subject, in which he collects divers Passages of the Fathers, directly opposite to *Gillebert's* four Propositions.

Some other Errors were also attributed to him, but so far as they were not found in his Books, 'twas judg'd sufficient to tear in pieces the loose Papers that were in the Hands of his Scholars or Pupils, and in which they were written. *Geffrey* cites a passage taken out of this Author's Gloss on the *Psalms*, in which he asserts, that the Humanity of Jesus Christ ought not to be ador'd with a Worship of *Latria*, but with that of *Dulia*; as also another extracted out of his Gloss on *St. Paul's* Epistles, where he says, That the name of God, and of the Son of God, is not attributed to the Humane Nature in Jesus Christ, unless by Adoption.

The Works of *Gillebert de la Porree*, were never as yet Printed, except one Letter on the Eucharist, publish'd by Father *Luke Dachery* in the Notes on *Guibert de Nogent*. His Commentaries on the *Psalms*, and on *St. Paul's* Epistles, and his Theological Treatise of the Trinity, are extant in Manuscript in divers Places; but we may judge by the Passages that are cited out of them, that the too great subtilty of that Man's Genius, caus'd him to fall into Expressions contrary to the simplicity of the Faith; a Misfortune that very frequently happens to those, who deviate from the Scripture and Tradition to Philosophize on the Mysteries of the Christian Religion. He died, *A. D.* 1154.

The Letter but now mention'd, is directed to *Matthew* Abbot of *St. Florin*, who had consulted him to know what ought to be done, in reference to a certain Priest, who thro' inadvertency had perform'd the Consecration, when there was no Wine in the Chalice, and having perceiv'd his mistake, made a new Consecration of the Bread and Wine. He returns for Answer, that 'twas requisite that that Priest should forbear saying Mass for some time, and that he should do Penance for his Transgression. For the rest, that he had done ill, in making a new Consecration of the Bread and Wine, because the Body of Jesus Christ is altogether entire under each Species, and in regard that his Body and Blood was under the Species of Bread, altho' no Wine were consecrated: And that therefore the Communion might have been administer'd with the consecrated Bread; as Children receive it under the single Species of Wine, and sick Persons under that of the Bread. This Letter is very remarkable.

CHAP. IX.

An Account of the Lives and Letters of the Popes who possess'd the See of Rome from Eugenius III. to the end of the Century.

ANASTASIUS IV. was a Citizen of Rome, and was call'd *Conrad* before his promotion to the Papal Dignity. He was at first Abbot of *St. Anastasius*, in the Diocess of *Velitri*, afterwards Cardinal Bishop of *St. Sabina*, and succeeded Pope *Eugenius* July 10. *A. D.* 1153. He possess'd the See of Rome only during one Year four Months and some Days, and died December 4. 1154.

He had for his Successour **ADRIAN IV.** an English-Man by Nation, who was nam'd *Nicolas Break-spear* before he attain'd to that Station, and was Cardinal Bishop of *Albano*. *Eugenius* III. sent him in quality of a Missionary into Norway, where he converted a great number of Infidels. He was generally reputed to be a Man of a gentle and liberal Disposition. In the beginning of his Popedom, *Arnold of Brescia* and his followers excited some troubles in Rome, and wounded Cardinal *Gerard*. Whereupon the Pope having suspended the City from Divine Service till the Romans had expell'd him and his Adherents, so that the latter were forc'd to make their escape by flight and retir'd to *Otricoli* in *Toscany*, where they were favourably receiv'd by the People; who look'd upon *Arnold* as a Prophet, but he was apprehended soon after, and notwithstanding the opposition made by the Viscounts of *Campania*, who had rescu'd him, he was deliver'd up to the Prefect or Governour of Rome, who caus'd

him to be burnt at a Stake, and his Ashes to be thrown into the River *Tiber*, lest the People should honour him as a Saint. This Pope pronounc'd an *Anathema* against *William* King of *Sicily*, who had refus'd to receive his Letters, because he did not give him the Title of King, and who had seiz'd on some Territories belonging to *St. Peter's* Patrimony. Then his Holiness went as far as *Subri* to meet *Frederic*, who was arriv'd in *Italy*, accompany'd him to *Rome*, and set the imperial Diadem on his Head. A little while after, he made Peace with *William* King of *Sicily*, and granted him the Royal Style of King of both *Sicilies*. In writing to the Emperor *Frederick* about the Affair of the Bishop of *London*, he incurr'd the displeasure of that Prince, by insinuating that the Empire was a Donation receiv'd by him from the Holy See; insomuch, that the Pope was oblig'd to explain himself in a second Letter, and to say, that he meant only with respect to his Coronation and Consecration. However this did not fail to set them at variance, and their Quarrel was inflam'd, because his Holiness refus'd to confirm a certain Person, whom the Emperor had nominated to be Arch-bishop of *Ravenna*. 'Tis also reported that the Pope design'd to excommunicate the Emperor if he had liv'd longer, but he died of a Quinsie in the City of *Anagnia*, September 1. A. D. 1159. But his Body was translated to *Rome*, and interr'd in *St. Peter's* Church.

Alexander III.

After the solemnization of his Funeral Obsequies, 23 Cardinals met together, and chose at the end of three Days, *Roland* Cardinal Priest, with the Title of *St. Mark*, and Chancellor of the Church of *Rome*, who was nam'd *ALEXANDER III.* But there were three Cardinals, viz. *Octavian*, *John* of *St. Martin* and *Guy* of *Crema*, who undertook to carry on another Election, and *Octavian* having obtain'd the Suffrages of the two others, assum'd the Quality of Pope, and the Name of *Victor III.* Afterwards he caus'd himself to be Cloathed in the Pontifical Habit; took possession of *St. Peter's* Church by force, and set a Guard of Senatours over *Alexander* and his Cardinals, who were confin'd in the Fort during nine Days. The latter was remov'd to a Castle on the other side of the *Tiber*, and after having been shut up therein three Days, the People began to raise a Mutiny, insomuch, that he was conducted with divers Bishops and Cardinals a-cro's the City, to a Place call'd *Nero's Victory*, and there Consecrated. The Emperor *Frederick* was then in *Italy* besieging *Cremona*, and the two Competitors having made application to him to get their Interest maintain'd, he order'd them both to repair to *Pavia*, to take their Trial in a Council. *Alexander* not thinking fit to go thither, retir'd to *Anagnia*; and the Emperor in the mean while caus'd the Parties to be summon'd to the Council which he had conven'd: The former refus'd to appear, but *Octavian* presented himself according to Order. Then the Emperor after having inform'd the Bishops, that the Right of calling Councils belong'd to Princes, referr'd the Decision of that Quarrel to their Judgment. The Council was compos'd of fifty Arch-bishops and Bishops, and of a great number of Abbots. *Victor*, who was present there without an Adversary, carry'd the Cause without any difficulty, upon making Proof, that he was first invest'd with the Pontifical Mantle; put in possession of the Holy See; and acknowledg'd by the Clergy. Thus his Election, notwithstanding its irregularity, was confirm'd by the Council, and that of *Alexander* declar'd null: The next Day, the latter and his Adherents were solemnly excommunicated. We have still in our possession the Acts of that Council, held, A. D. 1160. with the Synodical Letter of the Fathers assembled therein, that of the Emperor, that of the Bishop of *Bamberg*, and that of the Canons of *St. Peter* at *Rome*, concerning the Election of *Victor*, and the Judgment pass'd in his favour. They accule the Cardinals, who chose *Alexander*, of having met together even in Pope *Adrian's* Life-time, to substitute *Roland* in his room, and of having carry'd on the last Election in a tumultuous manner. *Alexander* being inform'd of what was transacted against him in the Assembly of *Pavia*, excommunicated the Emperor *Frederick*.

The Declaration of the Kings of England and France, in favour of Alexander.

The other Princes of *Europe* were ready to do more Justice to Pope *Alexander*; for *Henry II.* King of *England* and *Philip II.* King of *France*, being persuaded by their Prelates of the equity of their Cause, favour'd him under Hand; but not to do any thing rashly in an Affair of that importance, they call'd Assemblies of the Prelates of their respective Kingdoms, viz. the former at *Newmarket* in *England*, and the other at *Beauvais* in *France*. It was agree'd in those Conventions that *Alexander's* Right was most preferable; but the Princes before they openly declar'd their Sentiments, solicited *Frederick* to own him as Pope, and to abandon *Octavian*. But perceiving him to be altogether inflexible to authorize their Declaration to the best advantage, they call'd a general Assembly of the Prelates and Noble-men of their Kingdoms, in which the Legates of the two Competitors were also present, in order to take a full cognizance of the Cause, and afterwards to declare for him, who should be acknowledg'd as lawful Pope in that Assembly, for hitherto out of respect to the Emperor they did not think fit publicly to espouse *Alexander's* Cause, altho' they were well inform'd of the validity of his Right. The matter being debated for some time in the Council, it evidently appear'd, from the Relation of the Cardinals, the Testimony of many Witnesses, and even the Confession of those of *Victor's* Party, That the latter seiz'd on the See of *Rome* by force; was Cloath'd in the Pontifical Vestments by Lay-men, without any Canonical Form; was excommunicated before his Consecration; and was chosen by three excommunicated Persons: On the other side, That *Alexander* was elected by all the other Cardinals; that he might have been immediately invest'd with the Pontifical Ornaments, if he had not at first refus'd to accept of them thro.

thro' Humility; that he afterwards assum'd them in a solemn manner; and receiv'd Consecration from the Hands of those, who had a right to administer it. It was also made appear, That the Emperor declar'd for *Ostavian*, a long time before the meeting of the Assembly of *Pavia*; that that Convention was not compos'd of 153 Bishops, as his Imperial Majesty gave it out, but only of 44; that the Prelates had taken a Resolution to suspend their Judgment, and not to own either of the two Competitors as Pope, till a general Synod were call'd, consisting of the Prelates of divers Kingdoms, or till they knew which of them was approv'd by the sound part of the Church; that they agreed to give the same Advice to the Emperor, but that he could not be induc'd to follow it; and that on the contrary, he had compell'd the Bishops, to confirm him whom he had already receiv'd; except 24, among whom was the Bishop of *Pavia*, in whose City, that Assembly was held: Therefore the Prelates of *England* and *France*, being well satisfied with these Reasons, acknowledg'd *Alexander* as lawful Pope, at the same time Excommunicating *Ostavian* with his Adherents, and the two Kings in like manner follow'd the Judgment of the Council.

The Emperor being inform'd of the Transactions in *France*, held a second Assembly at *Lodi*, in which assisted *Pilgrin* Arch-bishop of *Aquileia*, *Guy* elect Arch-bishop of *Ravenna*, divers Bishops, a great number of Abbots and some Noble-men. He caus'd the Election of *Ostavian* to be confirmed therein, and several Letters of Excuse were read, that (as it was given out) were sent by the Kings of *Denmark*, *Norway*, *Hungaria* and *Bohemia*, as also by six Arch-bishops, twenty Bishops, and many Abbots, as well of the Order of *Clairvaux* as of other Congregations, and in which they acknowledg'd *Ostavian* as Pope: *Hubert* Arch-bishop of *Milan*, the Consuls of that City, and the Bishops of *Placentia*, *Brescia*, *Bononia* and some others were excommunicated in that Council, which was held in the Month of *June*, A. D. 1161. and continu'd during some Days.

In the mean while *Alexander* took Sanctuary in the Dominions of *William* King of *Sicily*, *Alexander* because the Emperor *Frederick* was Master of a great part of *Italy*, and waited for a favourable Opportunity to pass over from thence into *France*, where the distress'd Popes always met with a Place of Refuge, during the Persecutions that were rais'd against them. At last he found means to set out to Sea, and arriv'd in *France* on the Festival of *Easter*, A. D. 1162. where he was receiv'd by the Kings of *France* and *England*, who went to meet him as far as *Torcy sur Loire*, alighted in his presence, and conducted him on the Road, each of them holding the Reins of his Horse's Bridle. *Frederick* perceiving that *Alexander* retir'd to a place of safety, and was own'd by all the Christians of *Europe*, except the *Germans* and some *Italians*, caus'd a Proposal to be made to the King of *France*, that there should be an Interview between them at *Avignon*, or in some other Frontier-Town; that he would bring *Victor* along with him, and that the King should in like manner cause *Alexander* to appear there; that the Election of both should be thoroughly examin'd in an Assembly compos'd of the Prelates of *Germany*, *France* and *Italy*, and that all Parties should entirely submit to their final Decision. His Design was to cause both Competitors to be rejected, and to procure the Election of a third Person. However, the King of *France* approv'd his Proposal, and went to the Place appointed, but *Alexander* being more mistrustful than that Prince, refus'd to accompany him, and contented himself only to send some Cardinals thither to maintain his Right. The Emperor was highly offended, that the King had not brought *Alexander*, and so far as he was the stronger 'twas much to be fear'd lest he should hem him in on every side, and take him Prisoner, if the King of *England* had not speedily caus'd his Troops to march on purpose to rescue him. This unexpected Recruit having broken *Frederick's* Measures, he caus'd another Proposal to be made to the King, viz. that he should come to meet him with the Prelates of his Kingdom, to receive the Sentence that should be pronounc'd by the Prelates of the Empire, as to the Contest between the Competitors to the Popedom; affirming, That they only had a right to judge of the validity of the Election of a Pope: The King reply'd, That his Prelates and Clergy being the Sheep of the Pope of *Rome*, 'twas their Interest to take cognizance of the Person, who was to be their supreme Pastor. Whereupon the intercourse was discontinu'd, and the King retir'd with his Forces.

Pope *Alexander* arriv'd at *Paris*, A. D. 1163. and at his departure from that City, held a Council at *Tours*, where he renew'd the Anathema's published against *Ostavian* and *Frederick*. The Antipope *Ostavian* died the next year at *Lucca* on the Festival of *Easter*, and his followers substituted in his room, *Guy* of *Crema*, who took the Name of *Paschal* III. The Death of *Ostavian* weaken'd his Party, and the *Italians* wearied with the Emperor's tyrannical Government, began to incline towards *Alexander's* side; besides that *Conrad* chosen Arch-bishop of *Mentz*, and many other Bishops of *Germany*, declar'd in his favour. Therefore *Alexander* taking the advantage of so favourable a Conjunction return'd to *Italy*, and made his publick Entry into the City of *Rome* in the Month of *November*, 1165. after having resided three Years in *France*. He was joyfully receiv'd by the People: But on the other side, *Frederick* us'd his utmost endeavours to maintain *Paschal* the Antipope, and to that purpose call'd an Assembly at *Wurtzburg*, A. D. 1166. in which he himself took an Oath, and caus'd the like Oath to be given to the most part of the Lords and Prelates of the Assembly, that they would not acknowledge any other Pope but *Paschal*, and that they would cause all those who depended

A Conference at Avignon.

A Council held at Tours.

A Conference at Wurtzburg.

An Assembly at Wurtzburg.

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on them, to submit to his Authority. The Deputies of the King of *England*, who was at variance with Pope *Alexander*, by reason of the Contests he had with *Thomas* Arch-bishop of *Canterbury*, took the same Oath.

Afterwards *Frederick* appear'd at the Head of an Army, and pass'd into *Italy* to put *Paschal* in possession of the Papal See: He enter'd *Lombardy*, besieg'd *Ancona*, and the next Year encamp'd near *Rome*; then he defeated the *Romans* in *Battel*; took part of the City; seiz'd on *St. Peter's Church*, and would have made himself Master of the whole City, if a Distemper, that rag'd in his Army had not oblig'd him speedily to retire to *Lombardy*. *Alexander* being thus deliver'd from so imminent a danger, had recourse to his thundering Bulls, and pronounc'd a Sentence of Deposition against *Frederick* in a Council held at *Lateran*, A. D. 1168. The *Italians* animated by that Sentence, revolved against the Emperor, submitted to *Alexander*, and expell'd the Schismatical Bishops. *Frederick* having attack'd the *Milanese Troops*, lost Twenty thousand Men, and was forc'd to shut himself up in *Pavia*, but not believing himself to be safe there, in regard that the whole Country of *Lombardy* had declar'd against him, he at last found means to escape into *Germany*, not without much difficulty. In the mean while *Paschal* continu'd in possession of *St. Peter's Church*, and *Alexander* resid'd at *Benevento*: The latter return'd from thence in the end of the Year 1169. and receiv'd the City of *Frascati* under his Protection: Whereupon the *Romans* were incens'd against him, and only promis'd to give him admittance into *Rome*, as their Sovereign, on condition that he should cause the Walls of *Frascati* to be demolished. He did it accordingly; but the *Romans* not having kept their word, he caus'd that Place to be fortified again, left a Garrison therein, retir'd to *Anagnia*: and from thence pass'd to *Benevento*, where he receiv'd in 1170. the Proposal made to him by *Manuel Comnenus* Emperor of the *East*, to re-unite the *Greek Church* to the *Latin*, and to own the supreme Authority of the See of *Rome*, on condition that he should Crown him Emperor of the *West*. The Pope commended his Design about the Re-union of the two Churches, and promis'd to contribute, as far as 'twas possible towards the carrying it on; but as for the demand of the Empire, he answer'd, That the matter appear'd to him to be too difficult, and that it did not lye in his Power to grant what he desir'd.

Some time after, *Paschal* the Antipope died at *Rome*, and those of his Party chose for Pope, *John* Abbot of *Struma*: Altho' *Frederick* had own'd his Authority, yet he did not forbear to send the Bishop of *Bamberg* to *Alexander* to negotiate a Treaty of Peace with him. That Prelate had a Conference with *Alexander* in *Campania*, and told him that his Master did not design any longer to act contrary to his Interest, but so far as he refus'd to declare plainly, that he would acknowledge him as lawful Pope, or to promise Obedience to him, they parted without concluding anything. Altho' *Alexander's* Affairs prosper'd every day more and more; nevertheless the *Romans* could not be induc'd to receive him into their City, and he usually resid'd either at *Frascati* or in *Campania*.

Frederick carry'd on a War in *Italy*, A. D. 1175. but not being succesful in his Enterprizes, he renew'd the Negotiations of Peace; so that the Pope sent Legates to treat with him about it, but they were not able to come to any Agreement. The next Year *Frederick's* Army was entirely defeated by the *Milanese Forces*, insomuch that he was constrain'd to send Ambassadors to *Alexander* to conclude a Treaty of Peace: The Conditions were propos'd and were at last ratify'd in 1177. at *Venice*, where the Emperor and the Pope had an Interview: The former abandon'd the Party of *Octavian*, *Guy* and *John* of *Struma*, and promis'd Obedience to *Alexander*, who took off the Excommunication denounc'd against *Frederick*, and re-admitted him to the Communion of the Church of *Rome*. Some Authors relate divers fabulous Circumstances concerning this Reconciliation, and amongst others, that the Pope made an escape to *Venice* in a Disguise; that he was forc'd to implore the assistance of the Doge; that the Emperor sent his Son *Otho* with a Fleet to oblige the *Venetians* to deliver up the Pope into his Hands; that they defeated him and took him Prisoner; that the same Son agreed upon certain Articles of Peace with the Pope; that *Frederick* came in Person to confirm the Treaty; that he prostrated himself before all the People, at the Feet of the Pope, who set his Foot on his Neck, pronouncing these Words; *It is written, thou shalt tread upon the Basilisk, and trample under Foot the Lion and the Dragon*; that *Frederick* answer'd, *I do not obey you but Peter*; and that *Alexander* reply'd, *both me and Peter*. All these particulars are so many Fables, the Falshood of which is prov'd by *Alexander's* Letters, and by the Testimony of the Historians of that time. 'Tis worth the while to observe, after what manner *Alexander* speaks upon occasion of that Peace in his Letter.

" On the 21st Day of *July* (says he) by the Emperor's Order, the Son of the Marquess *Albert*, and his Imperial Majesty's Chamberlain, took on Oath in the presence of divers Ecclesiastical and Secular Princes of the Empire; that upon the Emperor's arrival at *Venice*, he should ratify by Oath, the Articles of the Peace of the Church that were already agreed upon; that he should grant Peace to *William* King of *Scicily* for fifteen Years, and a Truce for Seven, to the *Lombards*. On the 24th Day of the same Month, the Emperor came to the Church of *St. Nicolas*, at the distance of a Mile from *Venice*, and having abjur'd the Schism, as well as all the Bishops and German Princes, he receiv'd Absolution with them; afterwards being arriv'd at *Venice*, he gave us the marks of his Obedience, with all man-

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ner of Humility, at the entrance of St. Mark's Church, in the presence of an innumerable Multitude of People; receiv'd from us the Blessing of Peace; gave us the right Hand; and conducted us with Devotion to the Altar. The next day, being the Festival of St. James, we went to St. Mark's Church to celebrate Mass; the Emperor came to meet us without the Church; gave us the right Hand; re-conducted us when Divine Service was ended; held the Stirrup, whilst we got up on Horse-back; and perform'd all the Devoirs and Respects due to us, that his Predecessors were wont to do. The Matters of Fact are thus related by the Pope himself in three Letters.

The next day, the Emperor went to pay a Visit to the Pope, and on August 1. he himself took an Oath, the same thing being likewise done by the German Lords, to observe the Peace that was concluded. Afterwards Absolution was given to those that had taken part with the Antipopes, and who promis'd for the future, to obey Pope Alexander and his Successors. On September 16. the Pope held a Council of the Bishops of Italy and Germany, in which the Treaty of Peace was confirm'd, and the Anathemas renew'd against the Schismaticks, who were not as yet return'd to the Bosom of the Church, and the Emperor ratify'd it by publick Letters. Lastly, the Emperor before he left Venice, concerted with the Pope Matters relating to the restitution of the Revenues of the Church of Rome; and set forward in his Journey to Lombardy, whilst the Pope went to Anagnina, where he arriv'd December 14. and from whence the next Year, he was re-call'd to Rome by the Clergy, Senate and People of that City. Thus an end was put to the Schism of the Church of Rome, and Alexander continu'd in the peaceable Possession of that See till his Death, which happen'd in the Month of August, A. D.

1181.

Cardinal HUMBALD, a Native of Lucca, was chosen in his Place, and surnam'd LUCIUS III. He was expell'd Rome by the Senators, and retir'd to Verona, where he died, November 25. A. D. 1185.

Lucius III.

LAMBERT Arch-bishop of Milan, succeeded him under the Name of URBAN III. These two Popes had several Conferences at Verona with the Emperor Frederick, about the putting of the Treaty of Peace in Execution, and the Election of the Arch-bishop of Trier. The latter had also some Contests with the Emperor, about certain Territories left by the Princess Matilda to the Church of Rome; the disposal of the Estates of the Bishops after their decease, which the Emperor claim'd as his Right; and the Taxes that were allotted to be paid to the Abbesses. And indeed, Matters were carry'd to that height, that Urban threaten'd to excommunicate the Emperor, and that Prince call'd an Assembly of the Prelates and Princes of Germany at Geinlenhusen, A. D. 1186. to maintain his Rights, in which it was determin'd to write to the Pope about that Affair. Their Letter extremely incens'd his Holiness, and caus'd him to take a resolution to denounce a Sentence of Excommunication against the Emperor, which would have been actually put in Execution, if the Inhabitants of Verona had not entreated him not to do it in their City. Therefore he departed from thence with that design, but was prevented by Death, which happen'd October 17. A. D. 1187.

Urban III.

An Assembly at Geinlenhusen in 1186.

The next day, ALBERT, Cardinal Priest of St. Laurence, and Chancellor of the Church of Rome, was plac'd on that See, and bore the Name of GREGORY VIII. His Popedom did not continue during two entire Months; for he died December 16. in the same Year.

Gregory VIII.

After a vacancy of twenty days, the See of Rome was fill'd up by PAULINUS Cardinal of Palestrina, chosen Jan. 26. A. D. 1188. and nam'd CLEMENT III. Under his Popedom the Christian Princes undertook a Crusade for the recovering of the Places that Saladin had taken from them in the Levant. The Emperor Frederick, Richard I. surnam'd Cœur de Lion King of England and Philip II. King of France, were engag'd in that Expedition. The first was drowned in 1190. as he was washing himself in a small River between Antioch and Nice, and his Son Henry succeeded him in the Imperial Dignity. Pope Clement III. died April 10. A. D. 1191.

Clement III.

HYACINTHUS, Cardinal Deacon with the Title of St. Mary, was chosen in his Place, under the Name of CELESTIN III. and after having been ordain'd on Holy Saturday, was plac'd in St. Peter's Chair on Easter-day. At that time, Henry arriv'd with an Army near Rome, and determin'd to enter the City to be Crown'd Emperor. Forasmuch as the Pope put him off from time to time, the Romans sent Deputies to promise him, That if he would engage to preserve their Rights and Privileges, and to demolish the Castles that were built at Frascati, they would admit him, and would oblige the Pope to solemnize his Coronation. He accordingly consented, and took an Oath before the Pope, at the Door of St. Peter's Church, that he would maintain the Ecclesiastical Rights; restore St. Peter's Patrimony; and rase the Citadel of Frascati. Afterwards the Pope caus'd him to enter the Church, and actually Crown'd him Emperor, and Constance his Wife, the Daughter of Roger King of Sicily, Empress. William surnam'd the Good King of Sicily, the Nephew of that Princess, dying, she laid claim to the Crown; but Tancred her Bastard Brother excluded her, and got Possession of the Throne, which gave occasion to the War that Henry undertook to subdue that Kingdom. He march'd into Italy with a formidable Army, A. D. 1196. and treated the Nobility of Sicily in so outrageous a manner, that his own Wife being sensibly afflicted with the Calamities of her Nation, joyn'd with them against her Husband, and compell'd him by force to grant them reasonable

Celestin III.

reasonable terms of Peace. *Henry* did not long survive that Reconciliation, for he dy'd at *Messina* in 1197. Pope *Celestin* excommunicated him some time before, for detaining Prisoner, *Richard* King of *England*, whom *Leopold* Duke of *Austria* had sold to him, after having seiz'd on that valiant Prince in his Territories, as he was returning from his Expedition to the Holy Land. Upon account of that Excommunication, the Arch-bishop of *Messina* refus'd to bury him in consecrated Ground, till he had consulted the Pope. Therefore he went to meet his Holiness, and requested of him three Things, viz. 1. A Licence to intert the Emperor's Body according to due Form. 2. The deliverance of *Marcwald* his Imperial Majesty's Chief Justice, who was besieged by the *Romans*. And 3. That *Frederick* the Son of *Henry*, might be Crown'd King of *Sicily*. *Celestin* reply'd as to the first Article, That the Emperor could not be bury'd without the consent of the King of *England*, and till the Mony were restor'd to that Prince, which he had exacted from him for his Ransom: As to the second Article, That the setting of *Marcwald* at Liberty depended on the Pleasure of the *Romans*. He granted the last Article, on condition that the Sum of a thousand Marks of Silver should be paid to him, and as many to the Cardinals; and after that the Empress had taken an Oath upon the Holy Gospels, That *Frederick* was begotten in lawful Wedlock of Her and *Henry*: As for the Succession to the Empire, it was contested between *Philip* the Brother of *Henry* deceased, and *Orbo* the Son of the Duke of *Saxony*, as we shall have occasion to shew hereafter. Pope *Celestin* did not long survive the Emperor *Henry*; for he fell Sick on the Festival of *Christmas* in the same Year, and died Jan. 8. A. D. 1198.

It remains only for compleating the History of these Popes, to give some account of their Letters.

Anastasi-
sius IV's
Letters.

The Letters of *Anastasius* IV. are few in number. In the First, he reprehends *Engelbaud* Arch-bishop of *Tours*, for neglecting to acquaint him with the high Misdemeanours of which the Bishop of *Treguier* is accus'd, and orders him incessantly to Summon that Prelate to appear in his Court; and if he find him guilty of the Crimes laid to his charge, that is to say, of having riotously wasted the Revenues of his Church; of having conferr'd Orders contrary to the Canonical Constitutions; and of having committed Simony and Perjury; to send him to the Holy See, to the end that he might be punish'd according to the severity of the Canons.

In the Second, he writes to *Hugh* Arch-bishop of *Sens* and to his Suffragans, to look upon the Inhabitants of *Vezelay*, as under a Sentence of Excommunication, by reason of the Persecutions that they rais'd against *Ponce* Abbot of the Monastery of that place. He writes the same thing to the Count and Lords of *Burgundy* in the Third, which only differs from the former in the Superscription.

By the Fourth, he orders *Peter* Arch-bishop of *Bourges* to excommunicate the Count of *Nevers* and the Inhabitants of *Vezelay*, unless they gave Satisfaction to the Abbot and Monastery of *Vezelay*, within thirty days after the Monition is exhibited to them.

He writes again on the same Subject to *Lewis* VII. King of *France*, to the Bishops of that Kingdom, and to *Ponce* Abbot of *Vezelay*, in his Fifth, Sixth and Seventh Letters.

In the Eleventh, he confirms the Statutes of the Regular Canons of *St. John* at *Laveran*.

In the Twelfth, he takes into his Protection, the Order of the Knights of *St. John* at *Jerusalem*, and ratifies their Privileges.

Adrian
IV's
Letters.

The First of the Letters attributed to Pope *Adrian* IV. is a Privilege granted to the King of *England*, to make himself Master of *Ireland*, refer'd to by *Matthew Paris*. But it is a very doubtful Piece, and there are no grounds to rely upon it.

The Second, is the Letter that gave offence to *Frederick*, and in which the Pope complains, That the Bishop of *London* was misus'd in the Emperor's Dominions, as he was returning from the Holy See, and that he did not take care to revenge that Indignity. To induce him to do it, he entreats him to call to mind, with what kindness he was receiv'd at *Rome* the preceding Year, as also the Honour and Dignity that he had conferr'd upon him in setting the Imperial Crown on his Head. He declares at the same time, That he does not repent of having given him Satisfaction, and that he should be very glad to find an opportunity, to bestow on him greater Favours if it were possible.

This Letter being deliver'd to *Frederick*, by *Bernard* Cardinal of *St. Clement*, and by *Roland* Cardinal Priest of *St. Mark*, whom the Pope had sent on purpose to bear it: That Prince at first entertain'd them very honourably, but at the second Audience, having read that Passage of the Letter, in which it was express'd, That the Pope had conferr'd on him the notable Benefit of the Crown, he fell into so great a Passion, that he could not forbear reviling the two Legates who had brought it, ordering them immediately to retire out of his Dominions. After their departure, he prohibited all his Subjects to go to *Rome*, and set Guards on the Frontiers to stop those who were about to travel thither. *Adrian* having heard this News, wrote the Third Letter to the Bishops of *France* and *Germany*, in which after having related the Matter as it happen'd, he entreats them to use their utmost endeavours to oblige *Frederick* to return to his Duty. At the same time he wrote to him in the Fourth Letter, That it was not his meaning that the Word *Beneficium* should be taken for a Fee, but for a good Action; that in

that

that sense, it might well be said, That he had done him a Favour in conferring on him the Imperial Crown, because he perform'd an Act of Kindness in so doing; and that when he wrote, that he gave him the Imperial Crown, *Giving* denotes no more than that he set it upon his Head: That they who had otherwise interpreted those Terms, were spiteful Persons, that only sought for an opportunity to disturb the Peace of the Church and of the Empire: Lastly, if that Expression were offensive to him, he ought not nevertheless to have acted as he had done, nor to forbid all his Subjects in general to go to *Rome*, but he might have given him notice of it by his Ambassadors. He gives him to understand that he sent two other Cardinals, by the advice of *Henry Duke of Bavaria*, and entreats him to receive them favourably, to the end that the Business might be accommodated through the Mediation of that Duke.

The Letter in which *Frederick* desires the confirmation of *Guy* the Son of the Count of *Blancdrata* chosen Arch-bishop of *Ravenna*, follows the former. It is written in very respectful and submissive Terms.

The Pope denies him that favour in the Fifth Letter, under pretence, that he was unwilling to remove *Guy* from the City of *Rome*; and in the Sixth, complains of *Frederick's* Letter, because he set his own Name before that of the Pope, exacted Homage and Fidelity of the Bishops; refus'd to admit his Legates to Audience, and hinder'd his Subjects from going to *Rome*.

The Seventh is written to the Arch-bishop of *Thessalonica*, whom he exhorts to be reconcil'd with the Church of *Rome*, and to procure the Re-union of the Greek Church.

The Eighth is a Confirmation of the Treaty made with *William King of Sicily*.

The Fifteen following, are taken out of the fourth Tome of the Historians of *France* by *Du-Chesne*. The Ten first and the Twenty Fourth, are written in favour of *Hugh*, Chancellor of that Kingdom, to whom he grants an Arch-deaconry of *Arras*, and the Revenues of a Prebend in the Cathedral of *Paris*: He likewise wrote to the Bishops of *Arras* and *Paris*, and to some other Persons on the same Subject. The Three other Letters are directed to King *Lewis*; and in the Twenty first, he advises him to bring the Inhabitants of *Vezelay* under subjection to the Abbots of that place, and to oblige them to restore what they had taken from him.

The Twenty fifth, twenty sixth, Twenty seventh and Twenty eighth, relate in like manner to the Abbey of *Vezelay*.

By the Twenty ninth, he renders the Abbey of *Baume* in the Diocese of *Besançon*, subject to the Jurisdiction of that of *Cluny*, as a Priory that ought to depend on it.

The Six following, relate to the Primacy of *Toledo*, and the Affairs of *Spain*.

The Thirty sixth, Thirty seventh, Thirty eighth, Thirty ninth and Fortieth, treat of Matters concerning the Primacy, Patriarchate and Rights of the Arch-bishop of *Grado*.

In the Forty seventh and last, publish'd by *M. Baluzius* and directed to *Berenger* Metropolitan of *Narbonne*, he confirms the Declaration made by *Ermengarda* Lady of the Mannor of *Narbonne*, by which she prohibited the Alienation of the Revenues and Estates of the Arch-bishop of that Province after his decease, and denounces an *Anathema* against those who should presume to do it.

Father *Dachery* has inserted in the first Tome of his *Spicilegium*, a Privilege granted by Pope *Adrian IV.* to the Monastery of *Casauré*.

The First Letter of *Alexander III.* is written to the Canons of *Benonia* about his Election. Alexander III's

The Second to *Arnulphus* Bishop of *Lisieux* on the same Subject, and about the Assembly Leuvers. of *Pavia*.

The Third is the Bull for the Canonization of *Edward I.* King of *England*.

The following relate to the Affair of *Thomas Becket* Arch-bishop of *Canterbury*, except the Thirty second, which is an Instruction to the Sultan of *Iconium*, who was desirous to embrace the Christian Religion.

The Forty fifth, Forty sixth and Forty seventh, are the Letters which were written by him, concerning the Treaty of Peace, that he made at *Venice*, with the Emperor *Frederick*.

In the Forty eighth, he recommends to a certain *Indian King*, commonly call'd *Prestre John*, the Legate, whom he sent into his Country.

In the Forty ninth, he returns thanks to *Hugh*, for a Book which he had sent to him, and entreats him to endeavour to procure the Reconciliation of the Emperor of *Constantinople*, with the Church of *Rome*.

The Fiftieth, is the Letter for the calling of the General Council at *Lateran*.

The Fifty first, is a Letter about the Opinion of *Peter Lombard*, who maintain'd, That *Jesus Christ*, *quatenus* Man, is not a Thing.

The Fifty second, is a Confirmation of the Rights and Privileges of the Arch-bishop of *Colen*.

The Two following, relate to the Erection of the Bishoprick of *Alexandria della Paglia*, a City newly built in the *Milanese* Territory. He nominated the first Bishop, but to the end

that that Nomination might not be prejudicial to the Inhabitants, he left them the liberty of proceeding to an Election for the future.

The Fifty fifth, Fifty sixth and Fifty seventh, contain the Confirmation of the promotion of *John* to the Bishoprick of *St. Andrew* in *Scotland*, against *Hugh* who was nominated by the King.

By the Fifty eighth, directed to *Casimir* Duke of *Poland*, he ratifies certain Constitutions made by that Prince for the preservation of Church Revenues.

The Fifty ninth, is a circular Letter directed to all the Christian Princes, in which he exhorts them to afford succours to the Christians of the Holy-Land, and renews to those that do so, the Privileges and Immunities granted by *Urban* and *Eugenius* his Predecessors, and puts their Estates, Wives and Children under the protection of the Holy See.

The Sixtieth, is directed to all the Bishops of Christendom on the same Subject, to the end that they might publish the preceding Letter in their respective Diocesses, and induce the Princes and People to so pious an Undertaking.

In the Three following Letters, directed to certain Prelates of *England*, he gives them an Account after what manner he concluded a Treaty of Peace with the Emperor at *Venice*.

These are the Letters of Pope *Alexander III.* that are contain'd in the first Collection, to which three Additions have been since annex'd; the first of those Additions comprehends Fifty six Letters, publish'd by *Father Sirmondus*, in the end of the Works of *Peter* Abbot of *Celles*.

In the first Eighteen, which are almost all directed to *Peter* Abbot of *St. Remy* at *Rheims*, he nominates him in a Commission with others to determine divers particular Affairs.

The Nineteenth, directed to the Arch-bishop of *Upsal* in *Sweden* and his Suffragans, contains several Constitutions against Simony, and against the Privileges of Clergy-men, taken out of the Councils and the Decretals of the Popes.

In the Twentieth, he recommends to the Charity of the Northern Christians, *Fulcus* Bishop of the *Estons*, a People of *Sweden*.

In the Twenty first, he exhorts the Northern Kings and Potentates, to perform the Duties of Christian Princes, to endeavour to procure the advancement of the Church by encountering its Enemies.

In the Twenty second, directed to the Arch-bishop of *Upsal* and his Suffragans, he specifies the Penances that they ought to impose for the Crimes of Incest and Uncleaness, and inveighs against two Abuses that prevail'd in their Country, viz. the first, That the Priests were wont to celebrate Mass with the Lees of Wine, or with Crums of Bread steeped in Wine; and the second concerning clandestine Marriages, that were contracted without the Benediction of the Priest.

The following relate to many particular Affairs of Churches or Monasteries, which he himself decides, or for the determination of which he grants a Commission to other Persons in the respective places.

In the second Addition, are compris'd 109 Letters directed to *Lewis VII.* King of *France*, or to the Prelates of his Kingdom, the greatest part of which relate to the Affairs of the Churches of *France*; as also some to the Contest between *Alexander* and *Victor*, and others are only recommendatory Letters or full of Compliments. They are taken out of the Collection of the Historians of *France*, by *Du-Chesne*.

The last Addition contains 22 Letters, of which the six first are written on the Schism rais'd by *Victor*; the two following treat of the Privileges of the Canons of *Challon*: In the Ninth, he acquaints *Henry* Arch-bishop of *Rheims*, after what manner he was receiv'd in *Rome*: The five following were written in favour of the Church of *Vezelay*: In the Fifteenth, he commends *Hugh* Bishop of *Rhodes*, for establishing a general Peace in his Diocess: The Seventeenth and Eighteenth, are the Bulls for the Canonization of *Edward* King of *England* and *St. Bernard*: The Twentieth, Twenty first and Twenty second, are Acts of Approbation of the Order of the Knights of *St. James* in *Spain*; of that of the Monks of the Abbey of *St. Saviour* at *Messina*; and of that of the *Carthusians*, and of their Constitutions. There are also in the Addition to the Tenth Tome of the Councils, five other Letters attributed to *Alexander III.* of which the four first relate to the Immunities of the Schools and Chapter of *Paris*, and the last to those of the Chapter of *Anagnia*.

Lucius
III's Let-
ters.

Lucius III. having possess'd the See of *Rome* but a little while, has left us only three Letters.

By the First, he takes off the Excommunication of *William* King of *Scotland* and the Suspension of his Kingdom, denounced by the Arch-bishop of *York*, in Pope *Alexander's* Life-time, for opposing the Consecration of *John*, elected Bishop of *St. Andrew*.

The Second Letter is directed to *Henry II.* King of *England*, in which he exhorts that Prince to permit a Tax to be rais'd in his Kingdom, for the Relief of the Holy-Land.

The Third is a Decree against the Hereticks of that time, in which he pronounces a perpetual Anathema against the *Cathari*, the *Patarins*, those that style themselves the *Humbled* or the poor People of *Lyons*, the *Passagians*, the *Josepins* and the *Arnoldists*, and prohibits all sorts of Persons to profess Divinity or to Preach publickly, unless they have obtain'd a License

from

from the Holy See, or from the Diocesan Bishop. He likewise condemns all those who presume to maintain any Doctrines or Practices different from those of the Church of *Rome*, concerning the Sacrament of the Body and Blood of Jesus Christ, Baptism, the Remission of Sins, Marriage, or the other Sacraments, with the r Abettors and Adherents: He ordains, That Clergymen, convicted of those Errors shall be depos'd, and Laicks deliver'd up into the Hands of the Secular Judges to be punish'd, unless they immediately abjure them, without allowing any Pardon to Relapies: He enjoyns the Arch-bishops and Bishops to make a Visitation every Year, either Personallly or by their Arch-deacons, in order to discover such Miscreants: He exhorts the Counts, Barons, Lords and Magistrates vigorously to aid and assist the Clergy-men in the Prosecution of those Hereticks, under pain of Excommunication, and Privation of their Dignities: And in that Case, he grants a peculiar Jurisdiction to the Arch-bishops and Bishops, over such Persons as enjoy certain Immunities and are subject only to the Holy See, provided they be obey'd as the Pope's Delegates, notwithstanding all manner of Privileges.

Urban III. gave notice to all the Bishops, of his Election by a circular Letter, dated January 11. A. D. 1186. which is the first of his Letters. *Urban III's Letters.*

The Second, dedicated to *William King of Scotland*, relates to the Contest between the Bishops of *St. Andrew* and *Dunckell*, the Tryal of which was referr'd to the See of *Rome*, in the time of his Predecessor, but could not be determin'd, till the Popedom of *Urban*, who entreats the King in this Letter to take the Bishop of *Dunckell* into his Protection, and makes the same Request in the following, to *Jocelin Bishop of Glasco*.

In the Fourth, he writes to *Baldwin Arch-bishop of Canterbury*, about the building of a new Church in Honour of *St. Stephen* and *St. Thomas*.

In the last, he approves the Foundation of a House of Hospitallers at *Bononia*, and ratifies their Constitutions and Privileges.

Gregory VIII. was no sooner advanc'd to the Papal Dignity, but he wrote a Circular Letter to all the Faithful, to exhort them to relieve the Holy Land. He gives a lively description of the most deplorable Calamities that beset the Christians, when the City of *Jerusalem* was taken by *Saladin*, and earnestly presses the Faithful to undertake an Expedition for the recovery of it out of the Hands of that implacable Enemy of Christianity. He grants Indulgences to those, who shall take upon them the Cross for the Holy War, and renews in their favour, the special Privileges that were allow'd by his Predecessors in the like Case. *Gregory VIII's Letters.*

In the Second Letter, he ordains, That to deprecate the Wrath of God, the Faithful should be oblig'd to fast during five Years, on all *Fridays* from *Advent* to *Christmasts*, and that they should abstain from *Flesh* on *Wednesdays* and *Saturdays*.

By a Third Letter, he confirms the Orders that his Predecessors had given to all the Ecclesiastical Judges to determine the Law-suits of private Persons.

The Five first Letters of *Clement III.* relate to the Contest that arose between *John* and *Hugh* about the Bishoprick of *St. Andrew* in *Scotland*. *Clement III's Letters.*

In the Sixth, he confirms the Rights and Immunities of the Church of that Kingdom.

The Seventh, is the Act for the Canonization of *Otto Bishop of Bamberg*.

The First Letter of *Celestin III.* is directed to the Prelates of *England*, whom he orders to excommunicate all those, who shall refuse to obey *William Bishop of Ely* Legate of the Holy See and Regent of the Kingdom in the absence of King *Richard*, who was engag'd in the Expedition to the Holy Land. *Celestin III's Letters.*

By the Second, he takes off the Excommunication denounced by *Geffry Arch-bishop of York*, against *Hugh Bishop of Durham*.

The Third is the Act for the Canonization of *St. Ubald Bishop of Eugubio*.

The Fourth, is an elegant Exhortation to induce the Christian Princes to make Peace, that they may be in a Condition to regain the Holy Land.

In the Fifth, directed to the Bishop of *Lincoln*, he gives him a Commission to take cognizance of the Misdemeanours and Crimes of which the Arch-bishop of *York* was accus'd.

The Sixth, sent to the Dean and Arch-deacon of the Church of *Lincoln*, is written on the same Subject.

In the Seventh, he constitutes *Hubert Arch-bishop of Canterbury*, his Legate in *England*; and in the Eighth, orders the Bishops of *England* to acknowledge and obey him in that Quality.

The Ninth, is a Fragment of a Letter directed to the Arch-bishop of *Sens*, in which he declares null the Divorce that *Philip King of France* had made with Queen *Barilda*, the Daughter of the King of *Denmark*, under pretence of nearness of Kin, and enjoyns him to re-take her.

In the Tenth, he entreats *Hubert Arch-bishop of Canterbury*, to levy Recruits to be sent into the Holy Land to King *Richard*.

The Three following Letters are written about the Disorders caus'd in the Church of *Tork* by the Arch-bishop: He commits the Care and Reformation of that Church to *Simon* Dean of the Chapter; and so far as the Arch-bishop had appeal'd to the Holy See, before the Bishop of *Lincoln* exhibited an Information against him, he allows him time to come to *Rome* till the Festival of *St. Martin*; but in case he do not then appear, he orders the Bishop of *Lincoln* to proceed against him, and in the mean while suspends him from the Government of his Province.

In the Fourteenth, he orders *Hubert* Arch-bishop of *Canterbury*, to oblige those who had taken upon them the Cross for the Expedition to the Holy Land, to set forward on their Journey, at least, unless they were prevented by a lawful Impediment.

This Letter is follow'd by that of *Philip* Bishop of *Beauvais*, written to Pope *Celestin*; in which that Prelate complains, That the King of *England* enter'd the Territories of *Beauvaisis* with his Forces in a hostile manner, and took him Prisoner. The Pope return'd an Answer in the following Letter, That he had no reason to make a Complaint of the Misfortune that befall'd him, since he presum'd to take up Arms contrary to the Duty of his Profession; besides, that the Conduct of the King of *England* ought not to be blam'd, in regard that the King of *France* had unjustly taken from him divers Towns, contrary to the solemn Promise that he had made to that Prince not to commit any Hostilities against him, till his return to his Dominions: That instead of performing that Promise, he determin'd to take the advantage of his Confinement: And that the King of *England* being at last set at Liberty, had good reason to oppose the Enterprizes of the King of *France*.

In the Sixteenth, he enjoys the Arch-bishop of *Canterbury*, the Bishop of *Lincoln*, and the Abbot of *St. Edmund*, to re-establish in one of the Churches of *England*, the Monks that were turn'd out under colour of the Pope's Bull got by surprize, upon a false Exhibition.

In the last, directed to *William* King of *Scotland*, he confirms the Rights and Privileges of the Churches of that Kingdom.

CHAP. X.

A Relation of the several Contests that Thomas Becket Arch-bishop of Canterbury had with Henry II. King of England.

The Life of Thomas Becket, before he was Arch-bishop of Canterbury.

THOMAS BECKET was a Native of the City of *London*, the Capital of *England*: His Father was nam'd *Gilbert* and his Mother *Matilda*. *Gilbert*, in his Youth, took upon him the Cross for the Holy War, but upon his arrival at *Jerusalem*, he was taken Prisoner and made a Slave by the *Saracens*. During his Imprisonment, he found means to obtain the favour of the Admiral's Daughter, in whose House he was confin'd, and the conceiv'd so great an Affection for him, that *Gilbert* having at last made his Escape, she travell'd to *London* on purpose to meet him; was baptiz'd there, and afterwards marry'd to *Gilbert*, by whom she had our *Thomas*, who was born *A. D.* 1119. Before his Birth, *Gilbert* return'd to the Holy Land, where he continu'd three Years and a half, having left his Wife in *England*: This Gentlewoman took great care of the Education of her Son, who in the very first blooming of his Youth, shew'd the marks of what might be expected from him in a riper Age. He began his Studies at *London*, and after having lost both his Father and Mother, compleated them at *Paris*. Upon his return to *England*, he was employ'd in the management of Affairs, and put himself into the Service of *Theobald* Arch-bishop of *Canterbury*. At that time, *Henry* Bishop of *Winchester*, Brother to King *Stephen*, was Legate in *England*, who abus'd his Quality and Authority, treating the other Bishops, and even his Metropolitan, with intolerable Arrogancy. *Thomas* advis'd *Theobald* to shake off the Yoke, and was sent by him to Pope *Celestin* II. to obtain a Revocation of *Henry's* Commission; inso-much, that being arriv'd at *Rome*, he negotiated that Affair so successfully, that the Pope depriv'd *Henry* of his Dignity, and conferr'd it on the Arch-bishop of *Canterbury*. *Thomas* was no sooner return'd to *England*, but *Theobald* entrusted him with the management of the Affairs of his Church, made him Arch-deacon of it some time after, and bestow'd on him many Benefices. Afterwards King *Stephen* dying, and *Henry* II. Duke of *Normandy* succeeding him, *Thomas* was constituted Chancellor of *England*, *A. D.* 1158. and obtain'd the Administration of the publick Affairs of the whole Kingdom.

Election of Thomas Arch-bishop of Canterbury.
At last he was nominated by the King to the Arch-bishoprick of *Canterbury* in 1161. after the Death of *Theobald*, and was ordain'd on *Whit-sunday* in the same Year. This Prelate was no sooner advanc'd to that high Station, but he vigorously apply'd himself to the maintaining of the Interests and Liberties of the Church. In the beginning of his Government, he found means to wrest the Ecclesiastical Revenues out of the Hands of the Noble-men who had usurp'd them, and persuaded the King to fill up the Episcopal Sees of *Hereford* and *Worcester*, which had been vacant for a long time. But it was difficult for him who had undertaken to maintain the Rights of the Church, to avoid falling out with his Prince about particular Interests; upon which account, he was oblig'd to resign the Office of Chancellor. After that step, he made a demand again, with much resolution, of the Revenues and Rights which he pretended

pretended to belong to the Church of *Canterbury*, and which were in the possession of the King and of the Nobility : He vehemently oppos'd the Outrages and Exactions, with which the great Lords were wont to oppress the People and the Clergy : He endeavour'd to abolish the Custom that was introduc'd in *England*, of adjudging to Princes the Revenues of vacant Churches, and of deferring to supply those Churches with Ministers, in order to enjoy them longer ; and he asserted, That Clergy-men, guilty of Misdemeanours, were not under the Jurisdiction of Civil Magistrates ; but that they ought to be brought before the Bishop, to be degraded and condemned to Ecclesiastical Penalties, without delivering them up to the Secular Power ; nevertheless, if in process of time they committed new Crimes, the Temporal Justice might then apprehend them, because they were no longer to be look'd upon as Clergymen.

The obstinate defence of the last Article, chiefly caus'd *Thomas* to incur the King's displeasure, and gave occasion to the Quarrel : For a Canon of *Bedford* nam'd *Philip Brock* having abus'd one of the King's Officers, before whom he was summon'd, that Prince determin'd to bring him to condign Punishment. The Arch-bishop suspended the Canon from his Ecclesiastical Functions and Benefice for several Years, but the King not being satisfied with those proceedings, requir'd that he might be put into the Hands of the Secular Justice : Upon the Arch-bishop's refusal to do it, the King held an Assembly of the Bishops of his Kingdom, in the Abbey of *Wolminster* ; where he made a Remonstrance, that it was expedient for the public Benefit, that Clergy-men should be try'd by the Civil Magistrates and condemned to afflictive Punishments, by reason that the scandal of Degradation did not at all move those, whom the Sanctity of their Function could not restrain from the committing of Crimes. *Thomas*, who was at the Head of that Assembly, after having debated with the other Bishops, reply'd to the King, That the Bishops could not relinquish a Right, which was granted to them by *Henry I.* his Grand-Father, and confirm'd by the solemn promise of King *Stephen* ; and that they entreated his Majesty to call to Mind the Oath that he took on the Day of his Coronation, to maintain the Church in its Liberty and Rights. Whereupon the King demanded whether they were disposed to observe the Customs and Constitutions of his Kingdom ? *Thomas* reply'd, that they were ready to do it, provided their Rights were secur'd, *Salvo Ordine Suo*, and all the Prelates made the same Answer, except the Bishop of *Chichester* nam'd *Henry*, who chang'd the last Words, and said, that he would punctually observe those Customs.

King *Henry*, was extremely incens'd at the restriction they put on their Promise, after he had so often press'd them to no purpose, to engage absolutely to observe the Customs of the Kingdom without any limitation, and left the Assembly, quite transported with Anger. The next Day, he sent to demand of the Arch-bishop of *Canterbury*, the Grants for all the Governments that were conferr'd on him, whilst he was Chancellor of *England*, and speedily departed from *London*, shewing evident marks of his high displeasure against the Bishops. Inasmuch that their dread of his Anger and of the ill effects that it might produce, and the solicitations which that Prince caus'd to be made, induc'd many of them to yield to give satisfaction to his Majesty, and these us'd their utmost endeavours to bring the others to the same Temper. *Thomas* stood to his Resolution for a long time, but being at last overcome by the frequent and pressing entreaties of the Prelates and of his best Friends, he suffer'd himself to be prevail'd upon ; went to meet the King at *Oxford*, and promis'd to observe the Customs of the Kingdom for the future, without any manner of Restriction.

The King to render this Declaration more Authentick, call'd an Assembly of the Bishops and Noble-men of the Kingdom at *Clarendon*, A. D. 1164. in which he oblig'd the Arch-bishop of *Canterbury* and the other Prelates to take an Oath, that they would carefully observe the Customs of the Kingdom, and at the same time, caus'd a verbal Process to be drawn up containing the Articles of those Customs that were to be acknowledg'd by the Bishops, and which were sixteen in Number. The First imports, That when any Contests arise between the Laity and Clergy, about the presentation to Benefices, they ought to be regulated in the King's Court : The Second, That the Revenues of Mannors depending on the King's Demesns cannot be made over to Churches, without his Majesty's Concession : The Third, That the Clergy-men accused or impeached by the King's Officers, shall be oblig'd to repair to his Court, to the end that enquiry may be made, whether they ought to be tried there, or whether they ought to be sent back to the Ecclesiastical Courts of Judicature ; and that being thus sent back, the King's Chief Justice, shall depu'te a Person to be Witness of the Proceedings of that Court : That if the Clergy-man be convicted, or confess his Crime, the Church cannot have a Right any longer to protect him. The fourth Article declares, That the Arch-bishops, Bishops, and the King's other Subjects cannot depart the Kingdom, without his Majesty's leave, and in case it be granted, they shall give him good assurance, that they will not act contrary to his Interest : The Fifth, That excommunicated Persons shall not be obliged to give security, for their continuing in the Country, but only to stand to the Judgment of the Church, when it shall be thought fit to grant them Absolution : The Sixth, That no other Informers or Witnesses shall be admitted against Laicks, but such as are allow'd by the Laws. The Seventh, That all those who hold any Lands of the King, or are of the number of his Officers, cannot be excommunicated, nor their Territories suspended from Divine Service, unless due notice be

The original of the Contests between the King of England and Thomas Becket.

An Assembly at Clarendon.

first given to the King or to his Chief Justice, to the end that that which belongs to the Jurisdiction of the King's Court, may be tried there, and that which ought to be tryed in the Ecclesiastical, may be refer'd to it: The Eighth, That an Appeal may be brought from the Arch-deacon's Court to the Bishop's, and from the latter to that of the Arch-bishop, and if the Arch-bishop has not done Justice, application may be made to the King, to the end that the Cause may be decided in the Arch-bishop's Court, without liberty to enter an Appeal, unless by his Majesty's special allowance: The Ninth, That in case a Contest arise, between a Clerk and a Lay-man, about an Estate, which one asserts to depend on the Church and the other on a temporal Lordship, the Chief Justice shall send for twelve Assistants, to examine to what Jurisdiction it ought to be appropriated; that if they judge it to belong to the Church, the Cause shall be tried in the Ecclesiastical Court, but if they find it to belong to the Lay-Fee, it shall be refer'd to the cognizance of the Lord of the Mannor. The Tenth, That if any Person be cited by his Arch-deacon or his Bishop to answer to an Accusation, and he refuse to appear, he may be suspended, but cannot be excommunicated, till the Chief Justice of the Place has summon'd him to make his appearance; and that if that Judge should neglect to do his Duty, the King shall take the matter in Hand: The Eleventh does not relate to Ecclesiastical Affairs: The Twelfth ordains, That the King shall enjoy the Revenues of the Arch-bishopricks, Bishopricks, Abbeys and Priories during a Vacancy; that to fill it up the King shall issue out a *Conge d'Elire* to the most eminent Men of the Place, who shall carry on the Election in his Chappel, with the King's Consent, and by the Advice of the Lords, who shall be conven'd for that purpose, and that the Person elected shall do Homage to the King before he be ordain'd: The Thirteenth Article imports, That the King shall cause Justice to be done to the Bishops, and the Bishops to the King: The Fourteenth, That Cattel seiz'd on for a Trespas shall not be detain'd by the Clergy, but put into the Custody of the Officers of the Royal Court: The Fifteenth, That Courts of Judicature shall be kept by the King's Justices: The Sixteenth, That the Sons of the Peasants shall not be ordain'd, but with the Consent of their Lords. These Articles were not sign'd by the Bishops, but were acknowledg'd in the Assembly, and three Copies of them were taken, *viz.* one for the King, the Second for the Arch-bishop of *Canterbury*, and the Third for the Arch-bishop of *York*.

The Arch-bishop of *Canterbury* repents of having sign'd the Articles.

The Arch-bishop of *Canterbury* being retir'd, his Friends and Domesticks began to murmur: Some of them excus'd him, in regard that he could not act otherwise, by reason of so unhappy a Conjunction of Affairs, and others complain'd on the contrary, That all the Immunities of the Church of *England* were ruin'd by that compliance. His Cross-bearer who was more bold than the rest, presum'd to make a remonstrance to that effect, and the Arch-bishop being perswaded that he had done ill, was affected with a sensible grief, took a resolution to do Penance, and abstain'd from celebrating Divine Service, till Pope *Alexander III.* who then resided at *Sens*, wrote to him not to do it any longer, and gave him Absolution for the Offence he might have committed, upon condition that he should confess it to a Priest.

The retreat of *Thomas Becket*.

As soon as the King understood, that the Arch-bishop repented of what he had done, he fell into a strange Passion against him. In the mean while *Thomas* being inform'd thereof, retir'd to his Abbey of *Alinere* situated near the Sea-shore, and embark'd twice to pass over into *France*; but the Wind continuing contrary, he return'd to *Canterbury*, and presum'd even to present himself before the King, by whom, he was very ill treated. At last that Prince despairing to bring over the Arch-bishop to his Interest, made application to the Pope, to compass his Design; to which purpose, he sent the Bishop of *Lisieux* and the Arch-deacon of *Poitiers* to prevail with him to constitute the Arch-bishop of *York* his Legate in *England*, and to order *Thomas* and the other Prelates to observe the Customs of his Kingdom. The Pope having refus'd to do both, the King sent new Deputies to demand the same thing again with greater importunity, and to entreat him to confirm the Customs and Privileges of his Kingdom, by the authority of the Holy See. The Pope absolutely deny'd the latter request, but to amuse him, he conferr'd the Dignity of Legate on the Arch-bishop of *York*, nevertheless upon condition, that he should not have any jurisdiction over the Person or Arch-bishoprick of *Thomas*, and without exempting the Bishops of *England* from the Obedience they ow'd to their Primate. Forasmuch as this Restriction render'd the authority of the Arch-bishop of *York* useless with respect to the King's design, which was to depose *Thomas*, he sent back the Letter to the Pope, with indignation.

Negotiations between the King and the Pope.

The Pope wrote another Letter to divert him from making any further attempts on the Rights of the Churches of his Kingdom; but that Prince instead of submitting to his Admonitions, caus'd the Arch-bishop of *Canterbury* to be summon'd to appear in Person before his Majesty, to answer to divers Informations that were brought against him. *Thomas* on the other side, entreated the King not to take it ill, that he stood to the Privileges of his Dignity, which exempted him from appearing before Secular Judges. The King being much more exasperated by that excuse, gave Orders to the Bishops and Temporal Lords of his Kingdom to meet together in his Royal Castle at *Northampton*, and compell'd the Arch-bishop of *Canterbury* to repair thither in quality of a Criminal rather than of a Judge. The First thing done in the Assembly, was to pronounce Sentence against him for neglecting to make a personal

An Assembly at *Northampton* against *Thomas Becket*.

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sonal appearance, when he receiv'd a Summons from the King, and his Estate, Goods and Chattels were Confiscated, upon condition nevertheless, that the execution of that Sentence should depend on his Majesty's pleasure. Afterwards he was convey'd into one of the Halls of the Court, where he being lock'd in, an Account was demanded of him of the Revenues of the vacant Bishopricks and Abbeys, that he had enjoy'd for several years, when he was Chancellor. He reply'd, That he would take advice about the matter. *Henry* Bishop of *Winchester* said, that he remember'd, that when *Thomas Becket* was chosen Arch-bishop, he had a general Discharge. *Gilbert* Bishop of *London* propos'd that he should resign his Arch-bishoprick to appease the King's Anger, and the other Prelates, except the Bishop of *Winchester*, were of the same Opinion. *Thomas* would not hearken to that proposal, but to be set at Liberty, he express'd his desire to speak with two Lords, who were with the King; when they were come, he desir'd that he might be allow'd time till the next day, and said, that then he would make such an Answer as God should direct him. Whereupon the Assembly deputed the Bishops of *London* and *Recheſter* to deliver that Message to the King; but the former said, that the Arch-bishop was desirous to have time, in order to look over his Papers, and to prepare to give an account to his Majesty. The King being satisfy'd with that Declaration, sent him word by the two Lords, with whom he desir'd to speak, That he was willing to grant him the time he sued for, provided that he kept his word, in giving an account of the things that were committed to his Charge. *Thomas* forthwith declar'd that he never made such a promise: However, he was permitted to depart, and that very Night he was seiz'd with a violent fit of the Colick, which hindred him from rising the next Morning.

The King sent two Lords of his Court to enquire whether he were Sick, and at the same time to give him a Summons. He excus'd himself for the present, by reason of his Indisposition, of which they were Witnesses, and promis'd to appear the next day. In the mean while a report was spread abroad, that if he went to the Royal Palace, he would be Assassinated or arrested, the next day several Bishops us'd their utmost endeavours to perswade him to make a resignation of his Arch-bishoprick and of all his Possessions to the King, in regard that they were much afraid lest he should lose his Life if he did not submit. He did not seem to be at all concern'd at their Remonstrance, but forbid all the Bishops to assist at the Proceedings that were to be carried on against him, and declar'd that he appeal'd to the Holy See. The Bishop of *London* protested against the Prohibition he then made, and retir'd with all the Bishops, except those of *Winchester* and *Salisbury*, who continu'd with *Thomas Becket*. However that Prelate after having Celebrated Mass went to the Palace, bearing his Crozier Staff himself. The King refus'd to admit him into his Presence, and retiring into a private Chamber, sent for the other Bishops, and made great complaints to them against *Thomas Becket*. The Bishops approv'd the King's Resentments, avouching that that Arch-bishop was a perjur'd Traitor, and that it was requisite to proceed against him as guilty of High Treason. However they durst not bring him to a Formal Tryal, but only sent him word by *Hilary* Bishop of *Chicheſter*, That forasmuch as after having promis'd Obedience to the King, and Sworn to observe the Customs of the Kingdom, he acted contrary to his Oath, they did not take themselves to be any longer obliged to obey him, that therefore they put their Persons and Churches under the Popes Protection, and cited him to his Tribunal.

The King likewise sent him word by *Robert* Earl of *Leicester*, that he expected an account of the Things committed to his Charge. *Thomas* protested that he was discharg'd by the King's Son, when he was made Arch-bishop of *Canterbury*. Afterwards he refus'd to submit to the Judgment of the King, Bishops and other Lords of the Kingdom; declar'd that he would acknowledge no other Judge but the Pope; and cited the Bishops before him. After having made this Declaration, he went out of the Palace, the Doors of which he open'd, with the Keys that were found hanging on the Wall, and was accompanied to his House by a crowd of poor People. On that very Night he took a resolution to retire, and to the end that it might be done more secretly, he feign'd an inclination to lie in the Church, and made his escape, having chang'd his Cloaths and Name, but before he embark'd he took some turns about the Coasts of *England* to avoid being apprehended: Then he pass'd over into *Flanders*, arriv'd at *Graveline*, and retir'd from thence to the Abby of *St. Bertin*, where he discover'd himself and sent Deputies to *Lewis VII.* King of *France*, to inform him of his present distress, and to entreat his Majesty to permit him to stay in his Kingdom. They were prevented by the Deputies of the King of *England*; but the French King did not receive them favourably, and declar'd on behalf of *Thomas Becket* even before the arrival of his Deputies. These last were kindly entertain'd, and the King promis'd all manner of Protection to the Arch-bishop, in his Kingdom, and said that in that Point, he only follow'd the Custom of the Kings his Predecessors, who by a very peculiar Privilege, were always in a capacity to afford a Sanctuary in their Dominions, to Persecuted Bishops, and to defend them against all their Enemies.

The Deputies of the King of *England*, and those of the Arch-bishop, went to the Pope, who was then at *Sens*; The former brought over some of the Cardinals to their side, but the Pope stood for the Arch-bishop, nevertheless he gave Audience to the Deputies of the King of *England*, who press'd him to oblige the Arch-bishop to return to *England*, and entreat-

*Thomas
Becket's
Retreat to
France.*

*The Pope's
Declaration
in his
Favour.*

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ed him to send a Legate *a latere* to take cognizance of that Affair, and to accommodate it, or to determine it without Appeal. The Pope refus'd to do any thing till the Arch-bishop arriv'd in Person; and having declar'd his resolution to the Deputies, they departed very much dissatisfy'd. A little after, *Thomas Becket* accompanied by the Arch-bishop of *Trier*, and the Abbot of *Beithin* came to *Soissons*, where King *Lewis* admitted him into his Presence, and reiterated the promises he had made to his Deputies. Afterwards he went to *Sens* to meet the Pope, whom he soon made sensible of the Justice of his Cause, by shewing him the Articles that were drawn up at *Clarendon*, which with common consent were found contrary to the Interest and Liberty of the Church. The next day, he proffer'd to quit his Metropolitcal Dignity, and entreated his Holiness to nominate another Person to supply his place. But the Pope would by no means allow it, order'd him to keep his Arch-bishoprick, and recommended him to the Abbot of *Pontigny*, into whose Monastery he retir'd.

The King of *England* being informed of the Pope's Answer by his Deputies, confiscated the whole Estate and Goods of the Arch-bishop of *Canterbury*, with those of his Relations and Friends; banish'd them from his Kingdom, and publish'd new Ordinances more prejudicial to the Liberty of the Church, than the former. *Thomas Becket* wrote to him, as also to some Bishops of *England* about that Matter; but those Remonstrances prov'd ineffectual. However he propos'd a Conference in which the Pope was to assist; but his Holiness being return'd to *Rome*, the King sent Deputies to him, whom he caus'd to pass through *Germany*, where they assisted in the Assembly of *Wurtzburg* against Pope *Alexander*, and bound themselves by an Oath, with the Bishops of *Germany*, to stand for *Paschal* the Antipope; nevertheless they did not forbear to continue their Journey, and to meet *Alexander*, to whom they deliver'd the Letter of their Prince, who threaten'd to withdraw himself from his Obedience, if he did not give him satisfaction as to the affair of *Thomas Becket*.

Thomas Becket made Legate of the Holy See in England.

The Pope to advance a Person, whom the King thought fit to deprecate, constituted him Legate of the Holy See throughout the whole Kingdom of *England*, except the Province of *York*. *Thomas* being Invested with this new Dignity, thought himself obliged to shew the effects of it. Therefore he condemn'd and abolish'd the Customs, that were publish'd at *Clarendon*; Excommunicated all those who observ'd 'em, or caus'd 'em to be observ'd by others; sent word to the Bishops, that they were by no means oblig'd to the Oath they had taken, and threaten'd the King of *England* with an *Anathema*. On the other side, the King to prevent him, appeal'd to the Holy See, by the advice of the Prelates of *Normandy*, and dispatch'd *John of Oxford* to *Rome*, to entreat the Pope to send a Legate *a latere* into *England*, to the end that they might determine or make up the Business. However, he threatn'd the Monks of *Cîteaux* to destroy all the Monasteries that they had in his Dominions, if they entertain'd the Arch-bishop any longer at *Pontigny*. Therefore he was forc'd to depart from thence and made choice of the Monastery of *St. Columba* in the City of *Sens* for the place of his abode. He Excommunicated many Persons of the Kingdom of *England* and some Bishops, more especially the Bishop of *London* his greatest Enemy.

John of Oxford's Negotiation at Rome.

In the mean while *John of Oxford* having gain'd the favour of part of the Court of *Rome*, by his Presents, assur'd the Pope, That the King of *England*, would no longer insist upon the Customs that he caus'd to be receiv'd in the Assembly of *Clarendon*, and procur'd *William* Cardinal Bishop of *Pavia*, to be nominated Legate, to determine the Affair of the Arch-bishop of *Canterbury*; but in regard, that he might be surpriz'd, by reason of the intimate Correspondence that there was between him and the King of *England*, the Pope appointed Cardinal *Orto* to be his Collegue. He also gave Absolution in particular to *John of Oxford*, whom *Thomas Becket* had Excommunicated, granted him the Deanry of *Salisbury*, and Suspended *Thomas's* Authority, till the arrival of his Legates. These advantages, which it seems, the King of *England* obtain'd at the Court of *Rome*, startled the Arch-bishop of *Canterbury* and his Friends; insomuch that *Peter Lombard* wrote about it to the Pope, as well as *Thomas Becket*, who excepted against the Judgment of the Cardinal of *Pavia*. These two Legates being arriv'd in *France*, inform'd the Arch-bishop of the occasion of their being sent by the Pope, and the Cardinal of *Pavia* told him, that he came to put an end to the Difference between him and the King of *England*. *Thomas* had prepar'd a very sharp Answer, but he suppress'd it by the advice of *William of Salisbury*, and wrote to him with greater Moderation.

The Negotiations of the Pope's Legates in England.

The two Legates could not immediately execute their Commission, by reason that they were oblig'd to mediate a Peace between the Kings of *England* and *France*. The Cardinal of *Pavia* openly maintain'd the Interest of the former, and gave occasion of complaint to the Legates in other; nay the Pope upon his sollicitation, prohibited *Thomas* to pronounce any Sentence of Excommunication against the Person of the King of *England*, or of Suspension against his Dominions. At last the Legates gave notice to the Arch-bishop, to make his appearance on *Novemb. 10th. A. D. 1168.* on the Frontiers of the two Kingdoms; but he desir'd and obtain'd a delay for seven days, to get together again the Companions of his Exile. At last he appear'd with a numerous retinue at *Gisors*, the place appointed for the Conference, and there met with the two Legates, accompanied by the Arch-bishop of *Rouen*, who represented to him the inflexibility of the King of *England*, and the Calamities that the Church endur'd by the

the Persecution, of which he was the Cause. Afterwards they insisted upon the Grandeur and Power of that Prince, the Kindness and Respect that he always express'd for the Holy See, and the extraordinary Favours that he had Confer'd on the Arch-bishop of *Canterbury*: They related with exaggeration the complaints that he made against him, accusing him of having induc'd the King of *France* and the Count of *Flanders* to make War with his Majesty. Lastly they exhorted the Arch-bishop to humble himself, and to testify his Obedience to his Sovereign, by making a voluntary submission, and by suppressing his Anger, and the fierceness of his natural Disposition.

Thomas Becket resolutely made his defence, and clear'd himself from the suspicions, that the King of *England* had conceiv'd against him, and more especially, as to the particular accusation, that he had excited the War between that Prince and the King of *France*, who condescended so far as to give Testimony to his Innocence, by declaring upon Oath, that it was not true, that he solicited him to undertake that War. The Arch-bishop of *Canterbury* added that he was well persuaded, that a Bishop ought not to have recourse to those sorts of means; That he was ready to shew to the King all manner of submission and deference, provided that the Glory of God, the Honour of the Apostolick See, the Liberty of the Church, the Dignity of the Priesthood, and the Church-Revenues might receive no detriment. They propos'd that he should promise the King to observe all the Customs that were in use, in the time of the Arch-bishops his Predecessors, or at least that he should tolerate them, and conceal his resentments: But he would not engage to do either, no not so much as to keep silence. Then they insisted that he should resign his Archbishoprick, in case the King could be prevail'd with, to renounce the Customs that were contested, but he likewise rejected that Proposal. Lastly the Legates asked him, whether he were willing to acknowledge them as competent Judges for the deciding of the Differences between him and the King or not. He was somewhat perplex'd at this Demand; for on the one side, he was unwilling openly to disown their Authority, and on the other side, he did not look upon it as safe, that he should be try'd in any other Tribunal but that of the Pope himself. Therefore he reply'd; That when the Goods and Charrels, of which he was depriv'd, were restor'd to him, he would readily submit to the Judgment of the Pope, or to that of any other Persons to whom he should grant a Commission to be his Judges. Thus ended this Conference, which had no effect.

Thomas Becket gave an account of all these particular Circumstances to the Pope in a Letter, and the two Legates went to Communicate them to the King of *England*: Whereupon that Prince and the Prelates of his Kingdom demanded of the Legates, whether they had not receiv'd Orders from the Pope to bring *Thomas Becket* to his Tryal, or whether they were not empower'd to do it, by virtue of their Office? They declar'd that they had no such Power; and that all that they could do, was only to cause the Pope's Letters to be read publicly; by which he prohibited the Arch-bishop of *Canterbury*, to Excommunicate the King, or to pass any Sentence of Suspension on his Kingdom; as also to inform him of the purport of them, with a prohibition to attempt any thing to the prejudice of that Order; and to confirm the Absolutions that were given to the Bishops, and other Excommunicated Persons, under pretence, that the Pope allow'd that such Absolution should be granted them, in case they were in danger of Death, and that those Persons being constrain'd by the King's Orders to pass over the Sea, ran the hazard of losing their Lives. But the Pope having permitted it only upon Condition, that they should restore the Church-Revenues, and the greatest part of them not having done it, *Thomas Becket* wrote to the Legates, that they ought to oblige them to make restitution, if they were desirous that their Absolution should be ratify'd. The Pope himself likewise wrote to the same effect; but the Cardinal of *Pavia* eluded that Order; alledging, that he could not put it in execution without offending the King.

In the mean while *Thomas Becket* made great complaints against those Proceedings, and sent word to the Court of *Rome* at the same time, entreating the Pope to recall those two Legates, who shewed too much partiality; inasmuch that his Holiness not being able to withstand the importunity, of those who adher'd to the Interest of that Arch-bishop at *Rome*, immediately sent for the Legates and depriv'd them of all manner of Authority. Cardinal *Otho* before his departure us'd his utmost endeavours to induce the King of *England* to do Justice to the Arch-bishop, whereupon his Majesty reply'd, that he would consent that that Prelate should return to *Canterbury*, and possess his Church in Peace, and that he for his part would renounce the Customs, that were not in use in the time of his Predecessors; but that he would not hear talk of doing him Justice, and those of his Party, as to the Estates they enjoy'd for a long time, pretending that they had put them to a good use. The Cardinal in like manner spoke to the King much to the same effect, but all their Remonstrances serv'd only to draw upon them the displeasure of that Prince, who complain'd when they came to take leave of him, that he was betray'd by the Pope and threatn'd to yield him Obedience no longer, if he did not take care to do him Justice with respect to the Arch-bishop of *Canterbury*.

After-
the King of England had received the Pope's Letters, he wrote to the King of France, and the Count of Flanders, to inform them of the same, and to request their assistance.

An Inter-
view be-
tween
Thomas
Becket and
King Hen-
ry. in the
presence of
the King of
France.

Afterwards, the King of France interceded at the solicitation of the Pope to accommodate that Business with the King of England, and procur'd an Interview, during which the Archbishop of Canterbury threw himself at King Henry's Feet, and after having implo'd his Clemency, declar'd that he would resign to him, every thing that had occasion'd the Differences between them, provided that the Glory of God might be indemnify'd. His Majesty receiv'd that Restriction, with a great deal of dissatisfaction, and propos'd to the King of France, that he would leave Thomas in the quiet possession of the See of Canterbury, saying, That he expected to enjoy'd the Rights that were enjoy'd by the King, his Predecessors in the time of the Predecessors of the Arch-bishop; who should likewise enjoy the Immunities that his Predecessors had actually enjoy'd. This proposal seem'd reasonable to the Assistants, and even to the King of France; nevertheless Thomas Becket, would not accept of it, alledging, that his Predecessors had Tolerated some Abuses, which his Adversaries would fain compel him to approve against his Conscience. This refusal caus'd a murmuring among the Lords of both Nations, and gave no manner of satisfaction to the two Kings. The Enemies of the Arch-bishop accus'd him of Arrogancy, and even many of his Friends did not approve his Inflexibility. However the King of France soon alter'd his Mind, commended the constancy of that Prelate, and instead of Banishing him out of his Dominions, as it was expected, he admitted him into his Presence, suffer'd him to reside at Sens, and continu'd to assist him. King Henry sent Envoys to complain to that Prince, that he treated a Rebel so kindly, who had refus'd to accept of Peace upon reasonable Terms; but perceiving that the French King, was resolv'd not to abandon him, he solicited the Pope again by two Deputations, and prevail'd with the King of Sicily, and the Estates of Italy to joyn their entreaties to his, against the Arch-bishop of Canterbury.

Other Le-
gates sent
into Eng-
land and
their Nego-
tiation.

However all that could be obtain'd of the Pope, was, that he would send two other Legates to endeavour again to procure a Reconciliation between them. Gratian the Nephew of Pope Eugenius III and Vivian Advocate of the Church of Rome, were chosen for that purpose. The Pope deliver'd to them the Articles of the Agreement ready drawn up, and oblig'd them to take an Oath, not to go beyond the Orders he had given them. He prohibited them to receive any thing of the King of England, till the conclusion of the Treaty, and order'd them to declare to that Prince, that if he neglected to make Peace upon the Conditions prescribed by him, he would enjoin the Arch-bishop of Canterbury, to make use of the Authority of the Church against him. These Legates manag'd divers Negotiations in the Year 1169, but none of them took Effect. King Henry offer'd to permit Thomas Becket to return to England, and to re-establish him in his Arch-bishoprick, and in the possession of his Estate, but would have this Condition annexed, *Provided always that the Rights of the Kingdom be maintain'd*; but the Legates refus'd to admit that Clause, unless this were also insert'd *Provided that the Liberties of the Church be not infringed*. There was also an Interview at St. Denis between the two Kings, the Legates and the Arch-bishop which prov'd ineffectual, So that the Legates return'd without coming to any manner of Agreement. The King of England who was not well satisfy'd with these Legates, demanded others of the Pope, with much importunity, and even with Menaces. His Holiness was not of Opinion that his request ought to be deny'd; and even Suspended the Arch-bishop's Authority till the Differences were finally determin'd. He nominated Simon Prior of Mont Dieu and Bernard de Gorila, to be his Legates, on that occasion, and gave them two Letters for King Henry, viz. one full of Exhortations and gentle Admonitions, and the other of severe Reprimands and Threats, with Orders to deliver the former at first; and in case he obstinately persisted in his Resolution, to add the second. These two Legates conducted the Arch-bishop to the Place appointed for the Interview, where the two Kings were Present, and admonish'd him to humble himself before his Sovereign: He followed their Advice, and only insist'd that the Glory of God might be secur'd in these Terms, *Ad honorem Dei*. King Henry was offended at that Expression, and requir'd, That the Arch-bishop should promise and bind himself by Oath, as a Priest, and a Bishop in the presence of the whole Assembly, sincerely to observe the Customs, that were follow'd by the Reverend Arch-bishops, under the Kings his Predecessors, which he had also engag'd to do upon another occasion. The Arch-bishop promis'd to be faithful to him in every particular, as far as it was possible, *Salvo ordine suo*, and added, That for Peace sake, he would engage to observe, as far as his Dignity would allow, such Customs as were in use amongst his Reverend Predecessors. The King peremptorily insist'd, That he should promise to observe the Customs of his Kingdom, without any manner of Restriction; but the Arch-bishop would by no means consent to it, and upon that refusal his Majesty departed out of the Assembly. The Legates having exhorted him to re-admit the Arch-bishop to his Favour, and to Restore him to his Church, he reply'd, That perhaps he might one day be prevail'd upon to do the latter, but that he would take care never to make him his Confident. During a second interview between the two Princes, they presented to King Henry, the Pope's menacing Letter, but he was not at all concern'd at it, and always insist'd upon the Promise that the Arch-bishop of Canterbury had made to act conformably to the Customs of the Kingdom, which the Arch-bishops his Predecessors had observ'd before him: Thomas Becket made Answer, That he was ready to obey his Majesty, as far as it could be done, without infringing the Privileges

leges of his Dignity, and thus this Negotiation took no more effect than the others; in-
much, that the Pope being wearied with the delays of the King of *England*, revok'd the
Suspension of the Arch-bishop's Authority, and left him at liberty to act as he should think
fit.

Some time after, King *Henry* designing to Crown his eldest Son, appointed the Arch-bi-
shop of *York* to perform that Ceremony; but the Pope being inform'd of his Intention, pro-
hibited that Arch-bishop and all others, under pain of Suspension, to make any attempt up-
on a Right that apparently belong'd to the Arch-bishop of *Canterbury*. *Thomas Becket* like-
wise, wrote to the Arch-bishop of *York* and to his Collegues to notify to them the same Prohi-
bition; whereupon the King was so extremely incens'd, that he took a resolution to oblige
his Subjects to take an Oath, That they would not obey the Pope, nor the Arch-bishop
of *Canterbury*, and caus'd his Son to be actually Crown'd by the Arch-bishop of *York* at
Westminster, in a Church belonging to the Jurisdiction of *Canterbury*. The young King in
like manner took an Oath, to observe the Customs of the Kingdom, that were publish'd at
Clarendon: In the mean while the Pope being press'd by the Remonstrances of the King of
France, of the Arch-bishop of *Canterbury*, and of *William* Arch-bishop of *Sens*, declar'd the
Arch-bishop of *York* suspended from all manner of Ecclesiastical Functions, and pronounc'd the
same Sentence against all the Bishops who assist'd at that Ceremony. He sent word at the
same time to *Rotrou* Arch-bishop of *Rouen*, and to *Bertrand* Bishop of *Nevers* to meet the
King of *England*, in order to admonish him the last time in his Name to make Peace; and
in case he refus'd to do it, to suspend all his Dominions from Divine Service, that were
situated on the hither side, or beyond the Sea. At the same time, he dispatch'd a smart Re-
primand to the King of *England*, requiring him in the Name of God, and by Virtue of the
Apostolick Authority, to be reconciled with the Arch-bishop of *Canterbury*, and to give Peace
to the Church, if he design'd to avoid an *Anathema*, like to that which was pronounc'd
against the Emperor *Frederick*; inasmuch, that those urgent Threats oblig'd King *Henry* to
berhink himself seriously of an Accommodation, and personally to entreat the Legates to use
their utmost endeavours to procure it.

Whereupon *Thomas Becket* went to meet the King, accompanied with the Arch-bishop of *Sens*; and his Majesty receiv'd him with such particular Marks of Kindness, as he never shew'd
him since their falling out. The Arch-bishop demanded Justice for the Indignities put upon
the Church of *Canterbury*, and more especially for the injury he had lately done him, by the
Coronation of his Son: The King promis'd to give Orders that that Prince should be Crown'd
again, and then *Thomas Becket* caus'd Intercession to be made by the Arch-bishop of *Sens*
(who began to speak,) that his Majesty would vouchsafe, to restore to him the Church of
Canterbury, with all the Revenues belonging to it, and to do him Justice, as to what relates
to the Coronation of the Prince his Son; he for his part, engaging at the same time, to yield
to his Majesty, all the Respect, Obedience and Submission, that is due from an Arch-bishop
to his Sovereign Prince, according to the Ordinance of God. The King accepted of those
Terms, and thus the Peace was at last effectually concluded. Afterwards the Arch-bishop of
Canterbury humbly entreated the King his Master, that he might have liberty to take leave of
the King of *France*, to return Thanks for the many signal Favours he had receiv'd from him.
He also continu'd some time longer in *France*, with a design not to pass over into *England*,
till he had receiv'd Information, that those Persons were actually put in Possession of the Re-
venues of the Church of *Canterbury*, whom he sent thither for that purpose. In the mean
while, the Arch-bishop of *York* and the Bishops of *London* and *Salisbury*, us'd all possible
means to break off the Agreement, and further, to incense King *Henry* against the Arch-bi-
shop. At that time, one *Renulphus*, who was the Minister of the Arch-bishop of *York*'s Fury,
made no difficulty to pillage the Revenues of the Church of *Canterbury*; but neither that In-
jury nor the Coldness with which the King then treated *Thomas Becket*, were sufficient to divert
him from the resolution he had taken to return to *England*, notwithstanding the Advice of
his Friends to the contrary, and the Threats of his Enemies.

Therefore he embark'd at *Calice* in the end of the Year 1170. and arriv'd at *Sandwich*; but *Thomas*
before his departure, he sent into *England*, the Letter that the Pope had directed to him *Becket's*
and which he kept till that time. By virtue of that Letter, his Holiness suspended the Arch-
bishop of *York* with the Bishops, who assist'd at the Coronation of the young King, and ex-
communicated or suspended for divers Causes, a great part of the Prelates of the Kingdom.
The publication of that Sentence extremely exasperated the Minds of the Prelates and Eng-
lish Nobility. The Arch-bishop upon his arrival, met with divers Persons who attempted to
take away his Life; and he was no sooner at *Canterbury*, but some of the King's Officers ac-
company'd with *Renulphus* and three Clergy-men, came (according to the Order they had re-
ceiv'd from the Arch-bishop of *York* and two other Prelates) to require him in his Majesty's
Name to absolve all the Bishops who were suspended or excommunicated; alledging, That
what he had done against them, was prejudicial to the King himself, ruin'd the Customs of
the Kingdom, and was contrary to the Tranquillity of the State. They promis'd at the same
time, That when the Suffragan Bishops of the Metropolitane See of *Canterbury* were absolved,
they would readily submit to his Injunctions, as far as they could do it, without impairing
the

the Dignity of the Crown. The Arch-bishop reply'd, That it did not lie in his power to repeal a Sentence pass'd by the Holy Apostolick See; but they persisted in pressing him more earnestly, and threaten'd that if he refus'd to do it, the King would revenge the Indignity on the whole Church. *Thomas Becket* proffer'd, That if the excommunicated or suspended Bishops would take an Oath in his presence, in due Form, to submit to what he should think fit to ordain, for the sake of Peace and upon account of the Respect that he bore to his Majesty, he would do all that he could in their favour. But they could by no means be persuaded to take such an Oath, without informing the King of its purport, nor to submit in such a manner to the Will and Pleasure of the Arch-bishop of *Canterbury*.

Then the three Prelates above-mention'd, went to meet the King, implor'd his Assistance, and represented to him, that the Arch-bishop of *Canterbury* had disturb'd the Peace of the Kingdom by his Arrival, openly accusing him of Arrogancy and Tyranny. The King being highly provoked by that Discourse, said in a Passion, *That he was unfortunate in meeting with none that could take Vengeance of one single Prelate, who created him more Trouble, than all his other Subjects, and endeavour'd by all manner of Means to make void his Royal Authority.* The letting fall of these Words, gave occasion to four of his Courtiers to form a Conspiracy against the Arch-bishop's Life: For they immediately set out, and being arriv'd in *England*, *Becket*, and shew'd him an Order from the King, to absolve the excommunicated or suspended Bishops, and to take an Oath of Allegiance. But the Arch-bishop having refus'd it, they took up Arms, enter'd the Cathedral Church of *Canterbury*, where he was officiating, and Assassinated him, at the Altar, one of the last days of the Year, 1170. which was the 52 of his Age, and the 9th since his promotion to the Metropolitan Dignity. As soon as the News of that base Act was brought to King *Henry*, he express'd a great deal of Trouble for his Death, and sent Deputies to *Rome* to assure the Pope, That he was by no means consenting to the Fact. The Pope was transported with Grief and Indignation; but the King's Deputies having depos'd upon Oath, that their Master was not at all accessory to that Murder, and that he was ready to clear himself by Oath; his Holiness contented himself only to excommunicate the Assassins and their Accomplices, and sent the Cardinals *Theodin* of *St. Vitalis*, and *Albert* of *St. Laurence*, to receive the King's Oath, and to oblige him to give Satisfaction to the Church.

These two Legates being arriv'd in *Normandy*, found the King altogether dispos'd to submit to every thing that the Church should enjoyn him. He took an Oath upon the Holy Gospels, That he neither commanded nor was desirous, that the Arch-bishop of *Canterbury* should be kill'd, and that he was more sensible of Grief at his Death, than at that of the King his Father; but he confess'd, that he had been in some Measure the cause of it, by reason of the Animosity which he so often express'd against his Person, and that therefore he was ready to undergo such Penance, as the Legates should think fit to impose on him. The two Cardinals order'd him, 1. To maintain 200 Soldiers during a whole Year, for the defence of the Holy Land. 2. To revoke all Customs and Ordinances introduc'd under his Reign to the prejudice of the Church, and to reform by the Pope's advice, such as were establish'd. 3. To restore to the Church of *Canterbury* all its Revenues and Territories, and to make the same restitution to all others that were pillaged. 4. and lastly, To deliver *Spain* from the Oppression of the Infidels, in case it were requir'd by his Holiness. They likewise privately enjoyn'd him, Fasting, Alms-giving and some other particular Penances. The King accepted of all those Conditions, with the Marks of an extraordinary Humility, and the Legates gave him Absolution at the Church-door. The young King took an Oath to observe the same things, obliging himself, that if his Father died without fulfilling his Penance, to perform, what was ordain'd, in his stead.

Afterwards *Thomas Becket* was canoniz'd for a Saint, A. D. 1173. and King *Henry* being attack'd by his unnatural Son, who rebell'd against him, implor'd his Assistance, going bare-footed to his Tomb, as it were an humble Suppliant.

There are still extant Six Books of the Letters of this Prelate, and of those that were written to him during his Troubles, which were collected by *John* of *Salisbury*, published by *Christianus Lupus*, and printed at *Bruxels* in *Quarto*, A. D. 1682. with a Relation of his Life, taken out of four contemporary Authors, viz. *Herbert* his Clerk, *William* of *Canterbury*, the Abbot *Alanus* and *John* of *Salisbury*. The Life and Actions of that famous Man, sufficiently shew his Character, viz. That he was resolute, of an undaunted Courage, and inflexible to the highest degree; and his Letters, that he was eloquent, had the Art of stirring up the Affections, and was endu'd with pious and generous Principles.

C H A P. · XI.

An Account of the Lives and Writings of the principal Authors who flourish'd in the Twelfth Century.

GEFFREY Abbot of VENDOME.

GEFFREY was a Native of *Angers* descended of a noble Family, was educated by *Garnier* Arch-deacon of that City, and enter'd very Young, into the Monastery of *Vendome*, which was founded *A. D.* 1050. by *Godfrey Martel* Count of *Angers*. A little while after, he was made Abbot in 1093. being as yet only a Deacon. *Ives* of *Chartres* gave him the *Benediction*, and exacted of him an acknowledgment, that he should be subject to the Jurisdiction of the Bishop of *Chartres*. However, that Abbot soon repented of what he had done, and caus'd himself to be freed from that engagement by the Pope; neither could his Successors be induc'd to renew it, because the Monastery of *Vendome* depended immediately on the Holy See. To discharge that Obligation to his Holiness, *Geffrey* took a Journey to *Rome*, the same Year that he was constituted Abbot, where he did Pope *Urban II.* a very notable piece of Service, in supplying him with means for the recovery of the Palace of *Lazzeran*, out of the Possession of *Ferruchius*, who kept it for *Guibert* the Antipope: He receiv'd the Order of Priesthood from the Hands of that Pope, who made him Cardinal of *St. Prisca*. Afterwards returning to *France*, in 1094. laden with Honour, he took upon him the Government of his Monastery of *Vendome*, and was employ'd in the Administration of the most important Affairs of the Church and State. He was invited by the Popes to divers Councils, and was chosen by *Lewes* the Gross King of *France*, to be Arbitrator of a Difference that arose between that Prince and the Count of *Angers*. He vigorously maintain'd the Interests of the See of *Rome*; pass'd over the *Alps* Twelve times for the Service of the Popes; was taken Thrice by his Enemies, and at last for his own part, was involv'd in many Law-suits, with Bishops, Abbots and secular Lords, about the Rights and Possessions of his Monastery, which he preserv'd entire, and even augmented considerably. 'Tis not precisely known in what Year he died, but he was still living in the time of Pope *Honorius II. A. D.* 1129.

*Geffrey
Abbot of
Vendome.*

The first Book of the Letters of this Abbot contain 31 directed to the Popes *Urban II. Paschal II. Calixtus II.* and to the Legates of the See of *Rome*. They are almost all written for the preservation of the Immunities and Possessions of his Abbey, demanding the Protection of it of the Popes, as a Right unquestionably belonging to him; in regard that all the Revenues of his Monastery by its Foundation, were an allodial Tenure of the Holy See, for which he paid a certain Duty.

In the second Book are compris'd 32 Letters directed to *Ives* Bishop of *Chartres*, and to *Geffrey* his Successor, in the greatest part of which he vindicates the exemption of his Monastery, avouching that it depends solely on the Holy See; that the Bishop of *Chartres* has no right either over their Persons or Possessions; that they are not to be look'd upon as † *Acephala*, † *Destitute of a Head*, because they have *Jesus Christ* for their Head, and after him the Pope; that the Promise he made to *Ives* Bishop of *Chartres*, was extorted by surprize, and afterwards declar'd null by Pope *Urban*. Some of those Letters relate to the Contests that he had with the Monks of *Marmoutier*, and the Countess of *Vendome*. In the Nineteenth, he discusses the Question concerning the Reiteration of Extreme Unction, and concludes with *Ives* of *Chartres*, that it ought not to be re-iterated, by reason that it is a Sacrament.

The Third Book comprehends 43 Letters written to several Bishops, more especially to those of *Angers* and *Mans*: Some of them purely relate to Morality, others to the Monastical Discipline, and many others to particular Affairs. 'Tis asserted therein that a Monk accused by his Abbot, ought not to be left to his arbitrary Proceedings. This Author likewise vigorously opposes the Investitures; shews that Bishops are forbidden to exact a yearly Salary, for the use of the Altars, which they grant to Monks; and lastly observes, that 'tis reasonable, that those Churches which have Possessions in the Territories of other Churches, should pay the Tithes of them to the latter.

The Fourth Book contains fifty Letters directed to Abbots or Monks, which for the most part relate either to Morality, or to particular Affairs; among which the 47th directed to *Robert d' Arbrisselles* has been much talk'd of. It is written to advertise that Abbot Founder of the Order of *Fontevrault*, that there was a report concerning him, about a Business, which did not tend to his Credit, and which he ought speedily to reform, if that report were really true, viz: That he convers'd so familiarly with Women, that he permitted them to co-habit with him; that he kept private Correspondence with them; and that he was not ashamed even to ly with them, under pretence of mortifying himself by enduring the Stings of the Flesh, which is a new kind of unheard of Martyrdom, but very dangerous, and of a very bad

bad Example. We have also in our possession another Letter written by *Marbodius* Bishop of *Reims*, which passes the same Censure on *Robert d' Arbriffelles*. Indeed these two Letters plainly prove, that the Enemies of *Robert* had caus'd those false Reports to be spread abroad against him; but they are no proof that he was guilty of such enormities as were laid to his charge, and his Conduct is sufficiently justify'd, by the advantageous testimonies that are given of him by the Writers of that time, who look'd upon him as a Man of great Sanctity.

However, the Monks of *Fontevrault* imagin'd, that the better to vindicate the Memory of their Founder, it was requisite to call in question the truth of those two Monuments, and to make them pass for spurious Pieces. Father *Mainserme* has exhibit'ted this Charge against them in the Name of his Collegues, and has made it a part of the Subject of his Book call'd, *The Buckler of the Order of Fontevrault*. Amongst all the Conjectures alledged by him against *Geffrey's* Letter, there is only one direct, that deserves any consideration, viz. that *Abaelard* in one of his Letters, says that *Roscelin*, of whom we have made mention in the preceeding Century, wrote an invective Epistle against that excellent Preacher of *Jesus Christ* *Robert d' Arbriffelles*, whence Father *Mainserme* concludes it to be that of *Geffrey*, or that of *Marbodius*, or perhaps both; but he has mistaken *Abaelard's* meaning: For that Author does not say, that *Roscelin* compos'd one or two Letters under the Name of another Person, to declaim against *Robert d' Arbriffelles*, but that he wrote a Letter against him and *St. Anselm*, so that this has no relation to those of *Geffrey* and *Marbodius*. As for that of *Geffrey* now in Question, it cannot be denied but it belongs to him; for, 1. 'Tis apparently his Style, and if it be never so little compar'd with the others, we shall soon be periwaded, that it was written by the same Author. 2. It is not only extant in the Manuscript of *Mans*, which Father *Sirmond* made use of; but also in Two other Manuscripts, viz. one in the Library of *Christina* Queen of *Sweden*, and the other in that of *Santa Croce* at *Florence*, which are referr'd to the time of *Robert d' Arbriffelles*; Father *Mabillon* having also seen and cited the latter in the Relation of his Voyage to *Italy*.

In the fifth Book are contain'd 28 Letters directed to divers particular Persons, which are full of moral Discourses and Compliments. In the Sixteenth, he asserts the necessity of making Confession of all sorts of Sins; and in the last, he maintains, that a Man, who has once assum'd the Monastick Habit, and liv'd for some time in a Monastery, cannot return to a secular courle of Life, altho' he made no express Profession nor receiv'd the Benediction.

These Letters are follow'd by several Tracts about divers Ecclesiastical Affairs; the First of which is a Treatise of the Body and Blood of *Jesus Christ*, in which he endeavours to prove the changing of the Bread and Wine into our Saviour's Body and Blood in the Eucharist; so that after the Consecration, nothing remains of the matter or substance of the Bread and Wine, but only the outward appearances, and that 'tis really the very same Body of *Jesus Christ*, that was born of the Virgin *Mary*, and which suffer'd on the Cross. He adds, That the Wicked receive it in the Sacrament, but do not receive the Effects nor Graces of it, which are only bestow'd on those, who are in a state of Righteousness.

The Second is made about the Election of Bishops and against the Investitures: He maintains in the former, that as Baptism makes a Christian, so Election and Consecration constitute a Bishop; and as it is impossible to be a Christian without receiving Baptism, so it is likewise impossible to be a Bishop without Election and Consecration. That those two Qualifications are so absolutely necessary, that Consecration without Election, and Election without Consecration, are not sufficient to make a Bishop: That Consecration supposes a Canonical Election, and that whosoever receives it without being Canonically Chosen, is rather Cursed than Consecrated; by reason that nothing can disannul the Order of Election and Consecration establish'd by *Jesus Christ*, who himself chose and consecrated his Apostles: That the Clergy supply our Saviour's Place in the Election and the Bishops in the Consecration: That all the other Christians have a right to demand a Bishop, but they cannot Elect nor Consecrate him: That upon that account, all those who aspire to Ecclesiastical Preferments, by any other means, than Canonical Election, subvert the Order of the Church: That the Church of *Rome* cannot dispense with that Institution, or permit it to be done otherwise; because the Pope cannot do that, which *St. Peter* himself had no power to do. Now *Jesus Christ* only empower'd *St. Peter* to bind that which ought to be bound, and to loose that which was of necessity to be loosed, and not to loose that which ought to be bound, or to bind that which ought to be loosed; and when *St. Peter* was about to act otherwise, *St. Paul* tho' a Novice in the Faith, withstood him to the Face: Lastly, that the Church of *Rome* ought not to repeal the Laws establish'd in the Holy Scripture, but to maintain them, nor to make use of the Power given by *Jesus Christ*, according to a capricious Humour, but according to our Saviour's Tradition.

Afterwards he passes to the Investitures, and says, That to know the Doctrine of the Catholick and Apostolick Church, as to that Point, 'tis requisite only to peruse the first Article of the Council, held under *Gregory VII.* in which that Pope excommunicates and treats as Hereticks all those Clergy-men, who shall presume to receive the Investiture from the Hand of Laicks: That that sort of Heresy is a more heinous Crime than Simony, in regard that Simony is only practis'd in secret, but the Investitures are always made publicly: That the

Apostles

Apostles forbid Laicks to assume the Power of conferring Ecclesiastical Orders, and that therefore the Investiture, which is a Sacrament or sacred Sign, by which the Bishop is distinguished from other Men, and put in possession of the Government of the Church, ought not to be receiv'd from the Hands of Laicks, but from that of the Clerk, who perform'd the Consecration: And in fine, that Lay-men, who cannot administer the Sacraments of the Church, ought not to deliver the Ring and the Pastoral Staff, which are Sacraments, such as the Salt and Water, the Chrism and the Consecrated Oils, when they are Administer'd by those who have a rightful Power, and with the requisite Ceremonies.

The Third Tract is written in like manner against the Investitures, in which he repeats the same Arguments, and concludes that they are to be reputed no less Heresie, than Simony.

He continues to handle the same Matter in the Fourth Tract, and proves that Kings cannot confer the Investiture even of spiritual Benefices, with the Ring and Staff; because it is an Ecclesiastical Ceremony, and that to speak properly they cannot bestow the Investiture of Ecclesiastical Possessions, by reason that they already belong to the Church. But he acknowledges that after a Canonical Election and Consecration, they may grant the Royal Investiture of Church Revenues, and put him that has the Title, in possession of them, affording him their Assistance and Protection, which may be done by certain outward Signs, that are not at all prejudicial to the Rights of the Church: And lastly that it is not expedient to Excommunicate Princes upon that account, in regard that such proceedings, would occasion a greater Mischief.

In the following Tract, he lays down a Principle, which also has relation to the business of Investitures, viz. That Condescension may be sometimes allow'd, and the granting of Dispenations; but 'tis requisite that it be done with a good intention for the Benefit of the Church, or in case of necessity, and not for Money or Favour; and that that which is absolutely evil, ought never to be tolerated or permitted.

In the Sixth, he maintains three Principles, viz. That the Church ought to be Catholick, Free and Chaste: That *Quatenus* Catholick, it can neither be Bought nor Sold; that as it's Free it ought not to be brought into Subjection to any Secular Power; and that as 'tis Chaste, it ought not to be corrupted with Presents.

The Seventh Tract contains certain Allegorical Explications of the Ark of the Covenant, and of the Tabernacle with reference to the Church.

In the Eighth, he explains, what are the effects of Baptism, Confirmation, Extreme Unction, and the Eucharist. He says, That Baptism remits Sins by the Vertue of the Holy Ghost, That in Confirmation the Holy Ghost is invoked that he would vouchsafe to take up his abode in the Habitation which he has Sanctified; that he would also Defend and Protect it: That that Sacrament is Administer'd by the Bishops to shew, that it gives the highest Perfection: That the Extreme Unction of Sick Persons confers on them Remission of Sins; to the end that Christians may obtain Mercy both in their Life time, and at the hour of Death: And lastly, That in the Communion of the Body and Blood of *Jesus Christ* the Christian Soul is Healed of all the Diseases of its Vices, re-establish'd in a State of Everlasting Salvation, and made one Body with *Jesus Christ*.

In the Ninth, he Treats of the re-iteration of the Sacraments, and says, That those are not reiterated; in which it seems, as if there were an intention to begin again that which was already done; but the same Ceremony may be re-iterated when 'tis perform'd for a different end, and has another effect: That therefore the Holy Chrism is put on the Fore-head, after having anointed the top of the Head with it; because those several Unctions produce different Effects: But that Extreme Unction cannot be re-iterated by reason that it is a Sacrament.

In the Tenth, he proves, That the Bishops ought not to exact any thing for Benedictions and Ordinations, and asserts it to be a kind of Simony in a Bishop, not only to receive Money for the Benediction of an Abbot, but also to exact of him an acknowledgment, by which he binds himself by promise to his Diocesan.

The Eleventh is a Constitution about the manner how Monks ought to proceed in accusing others, and in defending themselves in their Chapter.

In the Twelfth, he explains in a few words, three Vertues necessary for Pastors of the Church, viz. Justice, Discretion and Fore-sight.

The Thirteenth and Fourteenth, are certain Dialogues between God, who upbraids the Sinner with his Ingratitude, and the Sinner, who acknowledges his Offences, and implores the Mercy of God.

The Fifteenth and Sixteenth, are Prayers made by a Sinner to God, in which he humbly sues for his Mercy, and begs pardon for his Transgressions.

These Tracts are concluded with four Hymns or Proses, viz. one directed to the Virgin Mary, and the three others on the Repentance of *Mary Magdalen*.

All these Works are follow'd by eleven Sermons on the Nativity, Resurrection and Ascension of *Jesus Christ*; On the Purification and Festivals of the Virgin Mary; On *Mary Magdalen*, whom he confounds with the Sinner; On the penitent Thief; and on *St. Benedict*. These

Sermons are dry and barren, containing nothing that is Eloquent; and indeed, generally speaking, all the Pieces of this Author are not written with much Elegancy or Politeneſs. However his Compoſitions are very natural, and his Explications eaſy and familiar. Father Sirmond cauſ'd them to be printed at *Paris* A. D. 1610. from two Manuſcript Copies, and annex'd Annotations on the Letters, which are very ſerviceable to make known the Perſons, and to illuſtrate many Hiſtorical Matters of Fact that are mentioned therein.

HILDEBERT

Biſhop of Mans, and afterwards Arch biſhop of Tours.

Hildebert
Biſhop of
Mans.

HILDEBERT Born at *Lavardin* in the Dioceſs of *Mans*, of Parents of mean Condition, joyn'd the Study of the Liberal Sciences to that of Divinity, and was choſen Biſhop of *Mans*, A. D. 1098. His firſt Exerciſes of the Epiſcopal Functions were diſturb'd by the War that broke forth between *William II.* ſirnam'd *Rufus* King of *England*, and *Helie* Count of *Mans*, who being taken Priſoner by that Prince, the City of *Mans* fell into the Hands of *Foulques* Count of *Angers*. The King of *England* was Marching at the Head of an Army to take it, when the Biſhop and Inhabitants, fearing leſt the Count of *Angers* ſhould make an Agreement at their Coſt, Surrendred it to him, on Condition that their Count ſhould be ſet at Liberty. Afterwards the Count having got together ſome freſh Troops, re-enter'd the City of *Mans*, and Beſieg'd the Forts that were poſſeſs'd by King *William's* Forces; but he was repulſ'd, and the King remain'd Maſter of the City. *Hildebert* was accus'd of having been concern'd in that enterprize, and oblig'd to paſs over into *England* to clear himſelf. The King enjoin'd him to cauſe the Towers of his Church to be pull'd down, and *Hildebert* returning with that Order, found his Church laid waſte by the outrages that were committed againſt the Clergy, by the pillaging of its Revenues and the burning of the City. But the King of *England* dying a little while after, A. D. 1100. Count *Helie* re-took the City, granted a Compoſition to the King's Soldiers, who were in the Forts, and re-eſtabliſh'd Order and Peace in thoſe Parts. When *Hildebert* ſaw his Native Country reſtor'd to its former Tranquillity, he undertook a Journey to *Rome*, and went to viſit Pope *Paschal II.* by whom he was very kindly entertain'd and returned from *Rome* laden with Honours and Preferments. Some time after, he was apprehended at *Nogent le Rotrou*, where he went to bear the laſt Will and Teſtament of the Count of *Rotrou*, who was detain'd Priſoner at *Mans*. At laſt having procur'd his Liberty, he ſolemniz'd the Conſecration of the Cathedral Church of *Mans* newly re-built, and continu'd to Govern his Dioceſs in Peace, till the Year 1125. when he was tranſlated to the Arch-biſhoprick of *Tours* after the Death of *Guillebert*.

Hildebert, not long after his Promotion to that Dignity, fell out with *Lewis* the Groſs, King of *France*, having refus'd to diſpoſe of the Benefices belonging to that Church, more eſpecially the Deanry and Arch-Deaconry at the pleaſure of his Prince, who cauſ'd the Revenues to be ſeiz'd on, and prohibited him to enter his Dominions. The Perſon who was nominated Dean, was at variance with the Canons, who were maintain'd by the Court, which gave occaſion to diſturbances in the Church of *Tours*. At laſt theſe diſſenſions being appeas'd, he was reſtor'd to the King's Favour, and died, A. D. 1132, after having poſſeſs'd the Epiſcopal See of *Mans* 27 Years, and the Metropolitan of *Tours*, fix Years and as many Months.

The Letters of this Author are the moſt valuable Pieces amongſt his Works. They are written in a fine Epistolary Style, after a very Natural manner, and contain divers Important Points of Morality, Church-Diſcipline and Hiſtory. We ſhall here produce the Extracts of thoſe that Treat of theſe Matters, omitting the others which relate to meer Compliments, or to particular Affairs, ſuch as the fix firſt.

Therefore we ſhall begin with the ſeventh, in which the Author determines, That a Virgin Betroathed before ſhe was Marriageable, whoſe Husband died without knowing her Carnally, cannot Marry the Brother of her former Husband; becauſe Marriage does not conſiſt in Carnal Copulation, but in the conſent of the Parties. The ſeventeenth is likewiſe written on the ſame Subject.

In the Ninth, he declares, That he refus'd to aſſiſt at the Conſecration of one who was choſen Biſhop of *Angers*; becauſe he was a Young Man, and not as yet in Orders, and was not Canonically Elected by the Clergy, but proclaim'd in a Popular Tumult, againſt whoſe Election, the Dean, the Chanter, the Arch-Deacons, and the greateſt part of the Chapter had proteſted. He declares the ſame thing to that Elected Perſon in the Twelfth and Thirtieth Letter, and exhorts him not to ſuffer himſelf to be Conſecrated.

By the Fourteenth, he depoſes a certain Perſon, who had given Money, to be Ordain'd a Deacon.

The Eighteenth, is a Letter directed to *Paschal II.* and Compos'd with a great deal of Art, to excuſe the Canons of *St. Martin* at *Tours*, who had given offence to the Pope, by inſiſting too much on their Privileges.

In the Nineteenth, he excuses himself for not being able to be present in a certain Council, by reason that his Church and City were pillag'd and oppress'd by the Tyranny of the Councils; alledging also, that he was oblig'd to pass over into *England*, to give an Account why he refus'd to demolish the Towers of his Church; and that he was ready to undertake another Voyage to *Rome*, which would put him out of a Capacity of defraying the Charges, that were requisite for a Journey to the Council.

In the Twenty first, he entreats a certain Bishop of *England* to furnish him with St. *Anselm's* Disputation against the *Greeks* in the Council of *Bari* concerning the Procession of the Holy Ghost, and returns thanks to that Prelate, in the following Letter, for sending it to him.

In the Twenty third, he intercedes with an Abbot, in behalf of a Monk who return'd to his Monastery, after he had left it, to treat him favourably.

In the Thirtieth, he sharply reproves a Priest, who caus'd a Person to be put to the Rack, whom he suspected to have committed a Robbery.

In the Thirty first, he gives excellent Instructions to a Lady who had forsaken the Vanities of the World, and in the Thirty Third, he reprehends a certain Rich Lord for his Pride and Covetousness.

In the Thirty fourth, he declares that he refus'd to approve the intended Marriage of a Count with one of his Kins-women; altho' it might put an end to a War that was carry'd on between him and his future Father-in-Law.

In the Thirty sixth, he represents to a Christian Virgin the advantages of a single Life, and gives her wholesome Advice, more especially relating to the Vertue of Humility.

In the Thirty Seventh, he comforts a certain Person, who was much troubled, in regard that he was diverted from the Contemplative Life, to take upon him the Pastoral Charge, and shews, by Examples taken out of Holy Scriptures, that it is profitable to joyn the Active to the Contemplative Life.

In the Thirty eighth, he acquaints the Bishop of *Angouleme* the Pope's Legate, with the Irregularities of the Monks of *St. Evron*, to the end that he might send him Word, after what manner he ought to proceed against them.

The Thirty ninth, is a Circular Letter written to the Bishops and Priests, and in general to all Christians concerning his Imprisonment. He was sent for by the Count of *Rotrou*, who was then a Prisoner; and having receiv'd his Confession, with his last Will and Testament by which that Noble-man bequeath'd his Estate to the Church, carry'd that Will to his Mother, who gave him good Entertainment. But the next day, *Hildebert* himself was taken Prisoner by Count *Hubert* Chancellor of *Rotrou*, who detain'd him, notwithstanding the entreaties of the Inhabitants of the Country and the Sentence of Excommunication publish'd by the Bishop of *Chartres*, and would not release him till he paid his Ransom. He declares that such an Act is unworthy of a Bishop, and that he chose rather to lose his Life, than to redeem it with Money.

In the Fortieth, he exhorts *Serlo* Bishop of *Seez* to Excommunicate *Hubert*, who kept him in Prison.

The Forty first contains wholesome Instructions to a Young Widow, who after having lead a disorderly Life for some time, devoted her self to God. He furnishes her with proper Remedies against Temptations.

In the Forty second, he advertises a Bishop, that *Lisard* ought not to be Excommunicated for committing Sacrilege and a Rape; since the Virgin whom he took to Wife, was only put into a Monastery, to be Instructed, and in regard that she left it to Marry him, by the Order of her Mother and Aunt.

In the Forty fourth, he determines, that a Priest, who offer'd the Sacrifice of the Mass, with ordinary Bread, having no other at Hand, ought to be punish'd, rather upon the scandal he had given, than for the Fault, which was not great.

In the Forty ninth, he commends the Action of a Bishop, who had hinder'd the removing of certain Persons out of the Church, who had taken Sanctuary therein.

The Fifty first, is a large Confutation of a certain Person, who reviv'd the Error of *Vigilantius*, and maintain'd, that the Invocation of Saints was unprofitable, because they do not hear our Prayers, and have no knowledge of Transactions on Earth. This Man gave it out, that *Hildebert* was of his mind; which oblig'd him not only to disown that Opinion, but also to shew, by the Testimony of the Fathers, that the Saints hear our Prayers, and that they make Intercession for us with God.

In the Fifty third, he excuses himself to *Clarembaldus* Canon of *Oxford*, for not having sent to him sooner, the History of the Miracles which happen'd in that City, because they had slip't out of his Mind: He gives him to understand, That the second Memorandum, which he directed to him, contain'd some of the same Miracles, with different Circumstances; but nevertheless, he did not judge it expedient to alter his first Relation, yet he left him at liberty, either to correct or to suppress it according to his Discretion.

In the Fifty fifth, he congratulates the Bishop of *Clement*, for bestowing an Arch-deaconry, on one of the Sub-deacons of the Church of *Mans*, a Person very worthy to be promoted to that Dignity, upon account of his Learning and Virtue; and declaims against the Custom that was introduced to retain Spiritual Livings in a Family, as it were by right of Succession; citing divers Passages against that Abuse.

The Fifty sixth, is a consolatory Letter to a King, upon occasion of the Death of his Son. It contains divers excellent Moral and Christian Maxims, touching the Constancy, with which Wife and Christian People ought to bear Afflictions.

In the Fifty ninth, he dissuades a certain Count, from undertaking a Voyage to *St. James* of *Compostella*, because his Duty oblig'd him to continue in the Country, where his Presence was necessary.

In the Sixtieth, he writes to the Bishop of *Chartres*, with reference to a Priest, who having been attack'd by a Robber, knock'd him on the Head with a Stone, so that he died of the Wound. His Bishop after having suspended him for seven Years from the Celebration of Divine Service; at last consulted *Hildebert*, to know whether he ought to restore him to his Functions. The latter declares, That it seem'd to him, that a Priest who has committed Man-slaughter, ought no longer to offer the Holy Sacrifice, although he did it in his own defence. He maintains with *St. Ambrose*, That it is not lawful for one Man to kill another, even in defending his own Life; and although it were permitted, yet it ought not to be done. He concludes, That if the like case had happen'd to one of his Diocefans, he would have refer'd the Matter to the Holy See.

In the Sixty first, he reproves certain Monks, who refus'd to entertain the Bishop of *Chartres* at their Table: He shews, that the perfection of the Monastick Life does not consist in performing the outward Duties, but in the Practice of Humility and Charity: As for what those Monks alledg'd as an Excuse for their neglect, *viz.* That they were not able to give Entertainment to the Bishop, by reason of their Poverty; he asserts, That they ought to sell or pawn the Ornaments of their Church, to exercise Hospitality towards their Diocefan.

In the Sixty second, he recommends to a Widow, who had devoted her self to God, the giving of Alms to the Poor.

In the Sixty third, he commends the Countess *Adela*, in regard that after her Conversion, instead of undertaking a Pilgrimage to the Holy Land, she had embrac'd the Monastick Life.

In the Sixty fourth, he censures the Custom of a Monastery, where both the *Species* of the Eucharist were not administer'd separately; but that of the Bread steep't in the other of the Wine. He maintains, That the sop't Bread which our Saviour gave to *Judas* was not the Eucharist.

In the Sixty fifth, written by *Hildebert*, as well as the next, after his Translation from the Bishoprick of *Mans* to the Arch-bishoprick of *Tours*; he acquaints the Pope, That he had taken a Journey to *Bretagne*, where he held a Synod at *Nantes*, A. D. 1127. for the Reformation of the Church, chiefly as to what concerns incestuous Marriages, and the Succession of Relations to Ecclesiastical Preferments: That the Prince had remitted in that Synod, the Right which was claim'd by the Lords to seize on the moveable Goods of deceased Persons, and even his own Royal Prerogative, by virtue of which all manner of Wracks at Sea belong to his demans: That it was also ordain'd, That the Bishops should publish in their Synods, and the Priests in their Churches, That those who presume to contract unlawful Marriages, for the future, shall be excommunicated; and that the Children born in such Wedlock were declar'd illegitimate: That the Ecclesiastical Constitutions were reviv'd, concerning the Qualities requisite in Persons, who design to receive Orders: That it was prohibited to ordain the Sons of Priests, unless they turn'd Regular Canons or Monks; and that as for those who were already ordain'd, they were not allow'd to serve their Fathers Parishes in that Quality, lest they should find means to succeed them: And lastly, That very strict Prohibitions were made that Benefices should be transmitted, as it were by Succession. He entreats the Pope to confirm what they had done, more especially the Resignation that the Prince had made of his Right to the Shipwracks. Pope *Honorius II.* grants him this Confirmation in the Letter which immediately follows that of which we have but now made mention.

In the Sixty seventh, he complains to that Pope, that the King of *France* had confiscated the Revenues belonging to his Church, and would not suffer him to enter the Territories of his Kingdom, because he refus'd to dispose of the Benefices according to the pleasure of that Prince. He likewise wrote to him about the Contests that happen'd in the Church of *Tours*, between the Dean and some of the Canons, which was carry'd on to that height, that one of the Canons was maimed, by one of the Collegues and by the Dean's Friends. The latter was accus'd of being accessory to the Fact, but he deny'd it, and no Proof being brought against him, he clear'd himself by his own Oath, and by that of seven other Priests.

In the Sixty eighth, he tells the Pope, that he had done what his Holiness requir'd of him, having restor'd *Bracerius* to his Prebend, which he deserv'd to lose, by reason of the enormity of his Crimes, and in sending to him *Radulphus* Dean of *St. Maurice*, of whom mention is made

made in the preceding Letter. He justifies the Innocence of that Dean, and acquaints the Pope with the Judgment passed in his favour.

In the Sixty ninth, he entreats the Pope to confirm a Donation, that the King of England made to the Church of *Fontevrault*.

In the Seventieth, he comforts the Queen of England for her Barrenness, and gives her to understand, that she ought not to look upon it as a disgrace, but as the means of procuring her Salvation, by adopting the Poor for her Children.

In the Seventy first, he exhorts to perseverance, a Countess, who had quitted worldly Affairs to embrace the Monastick Life.

The Seventy fourth, is a Reprimand given to a Clergy-man, who did not lead a regular Course of Life.

In the Seventy fifth, he complains that none of his Friends undertook to maintain the Interests of his Church, in the Court of the King of France.

In the Seventy ninth, he determines, That Nuns who live in a Monastery, ought not to go out of it alone, but accompanied with one of their Matrons: He reproves those who act otherwise on Holy-days; and observes, that about thirty Years were pass'd since he wrote a Treatise of Virginity. Lastly, he declaims against some Nuns, who dwell in private Houses, to lead a more dissolute Course of Life.

The Eightieth, is a Letter by *Marbodius* Bishop of *Rennes*, which we shall mention in its proper place.

The Eighty second is an excellent Letter directed to Pope *Honorius*, in which he expresses himself with Submission and Freedom, against the Appeals made to the See of *Rome*, which were so frequent in that Age. He entreats him at first not to be offended at his Letter, nor to attribute that to Presumption, which he was oblig'd to do by necessity, and lest the Church should be oppress'd by force of Arms; the effects of which he himself knew by Experience. He adds, that he has reason to hope that his Remonstrance will not be unacceptable to him, because it is written for the sake of Justice. Afterwards he declares, That that Custom was never approv'd on the hither side of the *Alpes*, and that it is not an Article grounded on the Ecclesiastical Laws that all sorts of Appeals should be receiv'd at *Rome*: That if that Innovation prevail, the Authority of the Popes will be disannull'd, and the whole vigour of Church-Discipline will be subverted: "For (says he) where is the Oppressor that does not enter an Appeal, as soon as he is threaten'd with an *Anathema*? Where is the Clerk who will not continue in his exorbitant Courses, defending himself by a declinatory Appeal? Or by what means can the Bishops inflict any Punishment for the least Act of Disobedience? An Appeal will certainly put a stop to his Censure, weaken his Constancy, baffle his Resolutions, impose Silence upon him, and cause all manner of Crimes to go unpunished. However, *Hildebert* owns, that the Church on the hither side of the *Alpes* has acknowledg'd some Appeals, and 'tis but reasonable that those who have lawful Grievances, should get them redress'd by that means, as also that those Persons, whose Judges are their Enemies, or suspected, or who fear the Outragiousness of the People, should have the same liberty to secure themselves: But he maintains, that Appeals which are only enter'd on purpose to put a stop to the Course of Justice, and to procrastinate Affairs, ought not to be authoriz'd; and therefore he entreats the Pope no longer to admit any of that Nature.

The Eighty third Letter, which is the last of this Collection, does not belong to *Hildebert*, but is part of the Preface written by *Ives of Chartres* on his Decree. Therefore that Piece was only inserted amongst *Hildebert's* Letters by a Mistake.

Father *Dachery* publish'd in the Fourth Tome of his *Spicilegium*, Nine Letters of *Hildebert*, among which are Three very eloquent ones about the Imprisonment of Pope *Paschal II.* and afterwards the same Author set forth Fifteen others, which are annexed in the end of the Thirteenth Tome. There are some amongst these last, that relate to the Persecution which *Hildebert* suffer'd by reason of the displeasure of the King of France, and the Quarrel that arose between the Dean of *Tours* and his Canons. In the Ninth, he entreats the Pope not to grant the Pall to the Bishop of *Dol*.

Hildebert's other Pieces, are two Hymns on our Saviour's Nativity; A Paraphrase on the Canon of the Mass in Verse; A Sermon on these Words of *Isaiah*, Chap. 35. *Then the Eyes of the Blind shall be opened*; Another on these Words of *Jesus Christ* in *St. Luke*, Chap. 12. *Unto whomsoever much is given, of him shall be much requir'd*; A Synodical Discourse to his Curates. All these Works and Letters are extant in the Collections call'd *Bibliotheca Patrum*.

There are also to be seen in different places, some other Works attributed to *Hildebert*, viz. The Life of *St. Hugh* Abbot of *Cluny*, in the *Bibliotheca Cluniacensis*, publish'd by *Duchesus*; The Epitaph of *Berenger*, referr'd to by *William of Malmesbury*; A Letter written to *Reginald* the Monk, and the Preface to the Life of *St. Radegonda*, set forth by *Father Mabillon* in the First Tome of his *Analesta*, with the beginning of that Life, of which that Father has a Manuscript Copy in his Possession. *Rosweida* makes mention of the Life of *St. Mary the Egyptian*, in Verse by *Hildebert*, which (as they say) is kept in the Library of *Lipsick*. There are also in the Libraries, several Tracts ascribed to *Hildebert*, but we have lost his Treatise

tise of Virginitie. Besides these Works, Father *Homme* has likewise published some in his Collection, which he attributes to *Hildebert*, but it is not probable, that they belong to that Author.

The other Works of *Hildebert*, fall very much short of the Elegancy and Politeness of his Letters. His Poetical pieces are gross; neither has he observ'd the Rules of Quantity. His Sermons are written in like manner, in a weak and very mean Style. However he was a noted Prelate, who shew'd a great deal of Prudence, Discretion and Constancy in the Management of Affairs, during the whole Course of his Life.

GUIBERT Abbot of Nogent.

Guibert
Abbot of
Nogent.

GUIBERT Abbot of *Nogent sous Coucy*, was born in a Village belonging to the Diocese of *Beauvais*, of a rich and noble Family. He lost his Father *Eurard* in his Youth, and was brought up by his Mother, who took a particular care of his Education, but having afterwards retir'd to a Monastery, and being inform'd, that her Son did not follow the Instructions she had given him, she oblig'd him to take Lodgings in the Abby of *St. German* in the Diocese of *Beauvais*, to live under the conduct of his old Tutor, who became a Monk in that Abbey. *Guibert* did not continue long there, before he had an inclination to assume the Monastick Habit, and actually put that Design in execution, contrary to the Advice of his Mother and Tutor. After having turn'd Monk, he was afflicted with many Temptations, but at last was deliver'd from them, by the means of Prayer and Study, and was chosen Abbot of *Nogent sous Coucy* in the most remote part of the Diocese of *Laon*, where he died in 1124.

A certain small Tract about Preaching, is usually prefix'd to *Guibert's* Works, being the Preface to his Moral Commentaries on the Holy Scripture, which is full of Instructions, and very methodical. He begins with observing, that it is very dangerous for a Person obliged to Preach by the Duty of his Function, to neglect the performance of that Duty, by reason that as it is a matter of pernicious Consequence to shew bad Examples; so it is a very great Offence, not to endeavour to contribute somewhat to the reclaiming of Sinners by wholesome Instructions. He adds, That Men have different Motives to abstain from Preaching; that some are induc'd to do it by Pride, for fear of passing for Preachers, a Quality commonly reputed contemptible in the World; others by Envy, not to communicate their Knowledge to others, and others by Disgust or Slothfulness, in regard that they do not think themselves to lie under any Obligation, because they have no cure of Souls. He maintains, that all Christians, who have attain'd to any Knowledge of the Holy Scriptures, are oblig'd to Preach the Word of God, and that they ought to propose no other end of their Preaching, but God himself, who is the Subject of it: That Bishops, Abbots, Curates and all Christians in general, are not only obliged to abstain from doing Evil, and from giving bad Examples, but are also under an obligation to do all manner of Good that lies in their power, both by their Example and Doctrine. He concludes from that Principle, that the practice of Virtues and the Instruction of others ought to be join'd together: Thus a Preacher ought to lead an innocent Life, and he who lives well, ought to apply himself to the instructing of others.

This Author advises that Preaching be preceded by Prayer, to the end that the Soul inspir'd with the Love of God, may ardently express the Sentiments it has of God, to inflame the Hearts of the Auditors with the same Zeal, with which it is transported itself. "For" (says he) a Discourse pronounced in a luke-warm and languid manner, not being agreeable even to him that pronounces it, cannot give satisfaction to the Hearers; and it would be wonderful, that a Discourse deliver'd by a Person who is not animated himself, should be capable of animating others. Care ought also to be taken (continues he) since the Word is spread abroad according to the effusion of the Heart, that the Discourse be not too tedious by reason of its length, and do not clog the Auditors: Therefore how fervent soever the Zeal of the Preacher may be, how copious soever his Subject, how strong soever his Memory, and how extraordinary soever his fluency of Discourse, yet he ought to have regard to the weakness of his Auditors, and to consider, that 'tis more commendable to lay down a few Truths, which will be receiv'd attentively, than to deliver an infinite number of Things, that cannot be retain'd; and that 'tis expedient to leave off before his Auditors be tir'd, to the end that when there shall be an occasion to Preach to them at another time, they may be dispos'd to hearken to his Doctrine. He likewise admonishes Preachers, that they ought to render their Sermons profitable both to the Ignorant and to the Learned, and to explain the Matters they handle in such a manner, as may be intelligible to all sorts of Capacities; and that it is requisite, to intermix some Sentences taken out of the *Old Testament* in their Discourses, because they appear new, and serve to stir up the Affections of their Auditors.

Afterwards he treats of the Subjects that ought to be chosen by Preachers, and refers them to the Four senses of Scripture, *viz.* the Literal, the Allegorical, the Tropological and Analogical.

gogical. He observes, that altho' Allegories mingled in the connection of a Discourse be agreeable, and it be sometimes convenient to explain the literal sense of some Passages of Scripture; nevertheless the principal aim of a Preacher ought to be, to discover the inward disposition of the Man; that is to say, his Thoughts, Affections and Passions, and to make so natural representations of them, that every one may acknowledge therein the secret impulses of his own Mind. "Furthermore, (says he) Admonitions ought not only to be given concerning the practice of Vertues, but also with reference to the connection of Vices, and "the means of shunning them----- Sometimes a Discourse on the Nature of Vice is no less profitable than one on Vertue: For how can a Man take delight in the beauty of Vertue, if he be not sensible of the deformity of Vice? Or how can he avoid the latter, if he have no knowledge of the former? Therefore 'tis requisite to make known both, to cause a Man to be acquainted with himself, and to represent to him the inward disposition of his Mind.

This inward Disposition of a Man is perfectly describ'd according to *Guibert* in *St. Gregory's* Treatises of Morality and in *Cassian's* Conferences, but it cannot be well learnt, but by Experience and the exercises of a Spiritual Life. He would not advise those that are not accustomed to the practice of it, to venture upon new Allegories, and he gives Rules to those who have attain'd to perfection in spiritual Exercises, to walk safely in a Path, from whence without due circumspection they may easily go astray.

He admonishes Preachers, to deliver their Sermons after such a manner, as it may appear that they have no other intention, but to instruct, and to promote the Salvation of their Auditors, and that they do not seek for vain Glory by their Eloquence: "For nothing (says he) "gives greater offence to an Auditor, than when he is perswaded that the Preacher is only "induc'd to speak, by Ostentation or private Interest; so that a Preacher, that has such a Character, exasperates rather than instructs, and by how much the more his Discourses abound "with Rhetorical Ornaments, he renders himself so much the more contemptible to his "Auditors.

Lastly, he treats of the principal Matters, that ought to serve as a Subject for Preachers, and advises them not only to represent to Sinners the everlasting Punishments that they shall undergo hereafter in the future State, but also the Troubles, Torments, Vexations and other Calamities, to which they are obnoxious in this Life. This is the Subject of the Preface, which he apparently made to serve in stead of an Apology against the Opinion of his Abbot, who was unwilling to permit him either to Preach or to Write. It is followed by ten Books of Moral Commentaries upon *Genesis*, written in imitation of those of *St. Gregory* on *Job*, and by Ten other Books of Commentaries of the same Nature on the Prophecies of *Hosea* and *Amos*, and on the Lamentations of *Jeremiah*, on which he impos'd the Title of *Topologie*.

Guibert's Treatise against the *Jews* is a Confutation of a certain Piece full of Blasphemies against *Jesus Christ*. He Discourses particularly of our Saviour's Conception in the Womb of a Virgin, and upon occasion of that Question, proceeds to Treat of Original Sin and Concupiscence. There is a remarkable Passage about Images, in which he says, "That we "honour the Invisible Things in the visible Signs; or rather, that we fix our wandering Mind "on the Contemplation of spiritual Things, by looking upon Pictures, which serve as it "were to admonish us of our Duty.

In his Treatise of the reality of the Body of *Jesus Christ*, he debates two Questions, viz. one on the Sop that was given by him to *Judas*, and the other about the reality of our Saviour's Body in the Eucharist. As to the First, he determines, that *Judas* receiv'd the Sacrament with the other Apostles, but that the Sop which our Lord gave him, was not a Sacrament, or sacred Sign, but the Sign of his Treason. In discussing the second Question, he confutes the Opinion of those, that deny the real Presence, and who believe, that the Body of *Jesus Christ* is only a Figure in the Eucharist.

The Treatise of the Praises of the Virgin *Mary*, contains many *Encomium's* on the Blessed Mother of our Lord, and the History of some Miracles wrought by her Intercession. He concludes with a Prose or Hymn in her Honour.

In the Tract about Virginity, he does not only Treat of its Excellency, but also of the means of preserving it; of the Vertues that ought to accompany it, and of the Vices that are destructive of it.

In the Treatise of the Pledges or Relicks of the Saints, *Guibert* after having justified himself in the Preface, as to the Expression utter'd by him that the Eucharist supplies the Place of *Jesus Christ*, he proceeds to treat of the Honour due to Saints, of their Relicks, and of the Abuses committed upon that account; alledging, 1. That the Customs of Churches may be different, as to matters of Discipline, as about Fasts, the manner of Singing, &c. 2. That it is necessary to receive the Sacrament of Baptism and of the Lord's Supper; in such manner nevertheless, that one cannot be Sav'd without being Baptiz'd, and yet one may attain to Salvation without actually receiving the Body and Blood of *Jesus Christ*, as it appears by the Examples of some Martyrs, who never receiv'd the Communion, and of some Hermits, who receiv'd it very seldom. 3. That there are some Customs, which are not necessary for Salvation, and yet are observ'd in the Churches, as the Relicks of Saints, and certain Things that serv'd

serv'd for their use, which we respect and honour to follow their Example, and to obtain their Protection. 4. That they only ought to be taken for Saints, who are acknowledged as such either by an ancient Tradition, or by authentick Records, and not those to whom that quality is attributed by Fancy or in some fabulous Relations. 5. He censures those who invent false Tales, and requires that the Histories of the Lives and Actions of the Saints be carefully examined, and that those only be Honour'd of whose Holiness we have a certain Account, and who undoubtedly died the Death of the Righteous. 6. He distinguishes several sorts of Persons, by whom God thinks fit to work Miracles; some of them being as it were the Canals or Instruments that he makes use of in the performing of preternatural Operations, which tend to the advantage of others, and are unprofitable to themselves: God bestows special Graces on others, which they never deserv'd, and makes them worthy by his meer Mercy: Sometimes he affords them to the Faithful, as a recompence for their Faith and Uprightness. 7. He insists, that severe Punishments ought to be inflicted on those who Forge false Miracles. 8. He enquires who they are that ought to be Honour'd as Saints; of these the Martyrs are the First, but it ought to be certainly prov'd, that they suffer'd for the Christian Faith. As for Confessors, he determines, that they only are to be respected in that Quality, who were eminent for their extraordinary Sanctity, and of whose Salvation we are morally certain: For when there are grounds to doubt of it, he would by no means have them invoc'd. Upon that occasion, he proposes the Example of the Church, which would not avouch that the Body of the Virgin Mary was raised from the Dead and Glorified, altho' there are many Reasons that induce us to believe it. 9. He observes, in reference to the acknowledged and avouched Saints, that there are many Errors concerning their Relicks; in regard that the Body, Head and other Members of the same Saint are to be found in different Places, and every one pretends to have the true Relick. 10. He maintains, That forasmuch as the Bodies of the Saints are made of Earth, as those of other Men; it were more expedient to leave them in their Tombs, than to set them in Shrines of Gold and Silver, to carry them about; and to divide them, as it is usually done. "Indeed (says he) if the Bodies of the Saints had continu'd in the Places where they were, according to the order of Nature, that is to say, in their Tombs; there would have been no mistake nor contest about the reality of their Relicks: For that happens, only because they are taken out of their Tombs; cut in Pieces; and carried about from one place to another. 'Tis true, that Piety gave occasion to the removing of them, but Curiosity, in process of time, corrupted that which was done at first with simplicity---Let others judge as they shall think fit; for my part, I make no scruple to assert, that they have not done a thing acceptable to God or his Saints, in opening their Tombs, or in dividing their Members after such a manner; since the Heathens themselves had a respect for the Sepulchres of the Dead. St. Gregory return'd for Answer to an Empress who importun'd him upon the like occasion, that he durst not send her St. Peter's Head, and the Saints have often shewn notable marks of their Indignation against those, who have presum'd thus to dismember their Bodies. 11. He acknowledges nevertheless, that those, who honour false Relicks without knowing them to be so, and supposing them to belong to some Saint, do not Sin, and that he that invokes a Person, who is no Saint, believing him to be really so, may be heard of God, who knows his good Intention. Lastly, he condemns the filthy Lucre that is made of those Relicks, by selling them, or by exacting Mony for shewing them; carrying them in Procession; exposing them, &c. These are the principal Points decided by Guibert in his first Book of the Pledges of the Saints, and they are accompany'd with great variety of Examples of real and counterfeit Miracles, of true and false Saints, and of genuine and supposititious Relicks, which are capable of affording much satisfaction and delight to the Reader.

In the second Book, to confute those, who set a great value on certain Relicks, which they asserted to belong to our Saviour, as his Teeth, Fore-skin, &c. our Author treats of the Mystery in which he has really left us his Body: He maintains, That Jesus Christ left no Relicks of his Body, but that he has given it us entire in the Eucharist: That that Body is not divided and distributed to the Faithful by Parcels, but that it is given altogether entire under every Host: That this Sacrament is receiv'd by the Unworthy, as well as by the Worthy, altho' the former do not receive the Grace of the Sacrament: That it may perhaps be devour'd by Rats and other Animals and pass thro' their Belly, yet nothing unworthy can befall the Body of Jesus Christ; so that the corruption and other alterations that appear to our Senses happen only to the Species, and not to the real Body of our Saviour: Lastly, That that Body is not in the Eucharist in the state of a dead or crucified Person, but in that of a living and glorified Redeemer. He starts another Question by the way, viz. Whether the Bread that remain'd in the Pyx on the Altar, during the Consecration, unknown to the Priest, were Consecrated; He determines in the negative, and that if an Host were put under the † Palle, or a Drop of Wine in the Chalice, without the knowledge of the Priest; they would not be consecrated.

After having discours'd of the true Relick of Jesus Christ in the second Book, Guibert proceeds in the Third, to confute the false ones, which some Persons pretended to have in their possession. He begins with this fine Maxim, " 'Tis requisite to approve the Devotion and Respect that People have for God and the Saints, but only as far as that Devotion does not

deviate

† A square
Past-board
cover'd
with white
Linnen
which is
usually laid
upon the
Chalice in
Popish
Churches.

“deviate from the bounds of true Religion; otherwise it happens, that the devout Person, instead of receiving the recompence of his Action, becomes culpable by his Error: For when any thing is said of God, or a Worship is render'd to him, contrary to the testimonies of Truth, the Party sins so much the more dangerously, in regard that Piety is made use of for a Pretence; since nothing is more pernicious, than to do Evil, and at the same time to imagine it to be a good Action: For how can any Man correct a Fault, if he do not only not believe it to be an Error, but is also perswaded, that it is an action which deserves to be well rewarded? Afterwards he vigorously opposes the Opinion of the Monks of St. Medard, who boasted, that they had a Tooth of *Jesus Christ*, and grounds his assertions chiefly on this Argument, that our Saviour being raised from the Dead, all his Members and Parts ought to be re-united to his glorified Body. 'Tis true indeed, that those Monks might object, that it may reasonably be suppos'd, that our Saviour's first Teeth were shed, as those of other Children, and that which they had was one of those. *Guibert* in like manner proposes this very Objection in their Name, and eludes it, by averring, that there are many other Reasons to disprove their Argument, and that they had none to establish it. The principal that he alledges is, that 'tis not probable, that the Hair, Teeth, Fore-skin and other Things that fell from the Body of the Child *Jesus*, were kept at that time, and that there are no grounds to believe that they were preserved by the Virgin *Mary*. He likewise derides the pretended Milk of the Blessed Virgin, which was kept in the Church of *Laon*, and in some other Places. The Monks of St. Medard having alledged divers Miracles in vindication of their Relick, *Guibert* replies, that that Tooth perhaps might be the Tooth of some Saint, or that those Miracles were wrought, upon account of the Faith of those Persons, who came thither to honour a Relick, which they suppos'd to belong to *Jesus Christ*.

In the last Book that bears this Title, *Of the Internal World*, he Treats of Visions and of the Apparitions of Demons or Souls, and shews that the Visions of the Prophets, were Visions of Corporal Things: He acknowledges that Demons are disper'd in several places, and that they are present in this Visible World. He maintains, That the Happiness of the Elect, and the punishments of the Reprobates, are not Corporeal, for the present, but Spiritual, and is of Opinion that Hell-fire, with which the Devils are Tormented, is not a Material and Corporeal Fire, but the extreme anguish they have, to see themselves depriv'd for ever of the blissful State, and of the Beatific Vision; as the Happiness of the Blessed Spirits consists, in the delight they take in beholding the Glory of God. Lastly, he proves that Souls are of a Spiritual Nature; That they have no Figure; That they are only capable of Spiritual Sympathies, and that Bodies cannot act on them.

His Piece call'd, *Gesta Dei per Francos*, or an Account of the Actions that God perform'd by the French, is divided into Eight Books, and Dedicated to *Lisard* Bishop of *Soissons*. It contains a large and accurate History of the first Crusade undertaken by the French, and of the Conquests they made in the *Levant*, and in the *Holy-Land*, more especially under the Conduct of *Boemond* Duke of *Apulia*, and of *Godfrey* of *Bouillon* King of *Jerusalem*. This Work is written in a swelling Style, some Verses being intermixed with the Prose; but the Author has every where acted as a very faithful Historian, and has ever inclin'd to insert such Narratives, as had no other Grounds but popular Reports.

The Life of *Guibert* written by himself, is not a simple Relation of what befel him, but a Work partly Moral in imitation of St. *Augustin's* Confessions, and partly Historical. He makes long Digressions on different Subjects, relating the History of the Abbeys of St. *German*, and *Nogent sous Coucy*, with that of the Churches of *Laon*, *Soissons*, &c. There are also divers Narrations, as a great number of Miracles, Visions and Apparitions, and of other Historical Matters of Fact that happen'd in his time.

Among the Works, of St. *Bernard* is likewise to be found a Sermon on these words of the last Verse of the XI. Chapter of the Wisdom of *Solomon*. *Vice shall not prevail against Wisdom; she reacheth from one end to another mightily, and sweetly doth she order all things*, which is attributed to *Guibert* of *Nogent*; because he intimates in the XVI. Chapter of the first Book of his Life, that he made a Sermon on that Text.

Besides these Works *Guibert* wrote a Treatise on the Sentences taken out of the Gospels, and the Books of the Prophets, of which he makes mention in the XVI. Chapter of the first Book of his Life; but this Work was not brought to Light and perhaps was never Completed. Father *Oudin* informs us, that he found in the Library of the Abbeys of *Vauchlaur* and *igny*, certain Commentaries written by *Guibert* in the Prophecies of *Obadiah*, *Jenab*, *Micah*, *Zachariah*, *Joel*, *Nahum*, *Habbakuk* and *Zephaniah*.

This Author having spent much time in the Study of Grammar and Poetry, wrote in a very clear Style, and Compos'd indifferent good Verses. He argues with a great deal of Judgment in his Dogmatical Treatises, and handles the Matters Methodically. He gives a very Natural Description of the inward Dispositions and Passions of Men, in his Treatises of Morality, but is too florid and prolix in the Historical.

His Works were publish'd by Father *Luke Dachery*, in Folio, by *Billaine* at *Paris*, A. D. 1651. He has Illustrated them with Learned Notes and large Observations, in which he refers to a great number of Ancient Monuments, and produces the History of divers Abbeys.

He has likewise inserted in the same Volume to render it of a Competent largeness, the Lives of St. *Germane*, St. *Simon*, Count of *Crepy*, and St. *Salberga* the first Abbess of St. *John* at *Laon*, who Founded that Monastery, *A. C.* 640. as also three Books of *Hugh* Arch-bishop of *Rouen* against the Hereticks of his Time, and the Continuation of *Sigebert's* Chronicle by *Robert* of *Torigny* Abbot of St. *Michael's* Mount, with a Treatise of the same Author about the Reformation of divers Abbeys, and several Lists of the Deans of the Cathedral Church of *Laon*, and of the Abbots of St. *John* and St. *Martins* in the same City. *Guibert's* History of the Crusade was already set forth by *Jacobus Bongarsius* in his Collection of Historians, printed in 1611. under the same Title that *Guibert* impos'd on his Work, viz. *Gesta Dei per Francos*.

SIGEBERT A Monk of Gemblours.

Sigebert
Monk of
Gem-
blours.

SIGEBERT a Monk of *Gemblours*, after having been publick Professor of Divinity in the Monastery of St. *Vincent* at *Mets* return'd to his own Convent, where he apply'd himself entirely to Study, and to the Composing of Books. He vigorously maintain'd the Interest of the Emperors *Henry IV.* and *Henry V.* against the Popes, and died *A. D.* 1113. The following Catalogue of his Works was made by himself.

He compos'd during his abode at St. *Vincent* at *Mets*, the Life of St. *Thierry* Bishop, of the same City, and Founder of the Abbey, with an *Encomium* on that Saint in Heroick Verse. The Passion of St. *Lucia* in *Alcaick* Verse: An Answer to those, who censur'd the Prophecy of that Saint, in which (as it is reported) she foretold that the Persecution would cease within a little while, upon the Expulsion of *Dioclesian* and the Death of *Maximilian*: A Sermon in commendation of the same Saint, in which he relates the History of the several translations of her Body from *Sicily* to *Corfu*, and from thence to *Mets*: And the Life of St. *Sigebert* King of *France*, who founded the Church and Abbey of St. *Martin* near *Mets*.

Sigebert after his return to the Monastery of *Gemblours*, compos'd the following Works, viz.

The History of the Passion of the *Theban* Martyrs in Heroick Verse, and the Life of St. *Guibert* Founder of the Church of *Gemblours*: He likewise corrected the old Relation of the Life of St. *Lambert*, and made a new one illustrated with Comparisons taken out of the ancient Writers, as also an Answer to a Letter that Pope *Gregory VII.* wrote to *Herman* Bishop of *Mets*. To these Pieces are to be added, an Apology for the Emperor *Henry*, against those who inveigh against Masses said by married Priests: A Letter written in the Name of the Churches of *Liege* and *Cambray*, against *Paschal II's* Letter, in which that Pope excites the Count of *Flanders* to make War with the People of those Territories: An Answer to the Inhabitants of *Trier* concerning the Fast of the *Ember-Weeks*: The Book of *Ecclesiastes* in Heroick Verse, according to the literal, allegorical and mythological Senses: The continuation of *Eusebius's* Chronicle after St. *Ferome* to the Year 1111. A Treatise about the Reformation of the Cycles, and another of Illustrious Personages in imitation of St. *Ferom* and *Gennadius*.

Of all these Works there only remain in our Possession, the continuation of St. *Ferom's* Chronicle from *A. C.* 381. to 1112. The Treatise of Ecclesiastical Writers: The Letter written in the Name of the Clergy of *Liege* and *Cambray*: And the Lives of St. *Sigebert*, St. *Guibert* and St. *Maclou*, refer'd to by *Surius*.

This Author is very accurate in his Writing, and attain'd to considerable proficiency in the Study of the Liberal Sciences, and in all sorts of Humane Learning.

HONORIUS SOLITARIUS

A Scholastick Divine of the Church of Autun.

Honorius
Solitarius,
a Schola-
stic Di-
vine of
Autun.

HONORIUS, a Priest and Scholastick Divine of the Church of *Autun* surnam'd the Solitary, flourish'd under the Emperor *Henry V.* *A. D.* 1120. We have little account of his Life, but many of his Works are still extant.

The most considerable, is his Treatise of the Lights of the Church, or of the Ecclesiastical Writers, first published by *Suffridus*, and afterwards by *Aubertus Miraeus* in their Collections of Authors, who wrote those that treated of Ecclesiastical Affairs. *Honorius* has divided this Work into four Books, the Three first of which are only an Abridgment of the Treatises on the Ecclesiastical Writers by St. *Ferom*, *Gennadius* and *Isidorus*. He gives an account, in the last, of some Authors since Venerable *Bede* to his time. This Treatise contains almost nothing else but the Names and Characters of the Authors, and the Titles of their Works: It is follow'd by another Treatise of the same Nature, containing the Names of the ancient Hereticks and their principal Doctrines Printed at *Basil* in 1544. To these two Treatises may be

be added a Chronological Table of the Popes, from St. Peter to Innocent II. which is extant among the other Works of this Author.

The Treatise call'd, *The Pearl of the Soul*; or, *Of the Divine Offices*, is divided into four Books. In the First, he treats of the Sacrifice of the Mass; Of its Ceremonies and Prayers; Of the Church; Of its Parts and Ornaments; Of the Ministers of the Altar and their Habits, &c. In the Second, he discourses of the Canonical Hours, and of the Ecclesiastical Offices for the Day and Night. In the Third, of the principal Festivals of the Year; And in the Fourth, of the Concord or Agreement of the Offices of the whole Year, with the particular Days and Times on which they are celebrated. These Books are full of a great number of Arguments and mystical Explications that have no other Grounds but the Author's Imagination. They were printed at Lipsick, A. D. 1514. and in the Collections of the Writers who have treated of Ecclesiastical Offices.

The Treatise of the Image of the World is divided into three Books: In the First of these, he treats of the World and of its Parts: In the Second, of Time and its Parts; and the Third is a Chronological Series of Emperors, Kings and other Sovereign Princes, from the Creation of the World to the Emperor Frederick Barberossa.

The Piece that bears the Title of *The Philosophy of the World*, divided into four Books, is a Treatise of the System of the World, and of its principal Parts: It is follow'd by another Tract of the same Nature, touching the Motion of the Sun and Planets.

The Treatise of Predestination and of Free-will, is written in form of a Dialogue, and has for its Subject the Explication of that common Question, How can Free-will be reconciled with the Certainty of Predestination? He defines Predestination to be an eternal preparation to Happiness, or Misery of those that have done Good or Evil: He affirms, That it imposes no necessity of doing either; because God does not predestinate to Happiness or Misery, but with respect to the Merits of the Person: He rejects the Opinion of those who assert, That Free-will consists in the Power of doing Good or Evil, and defines it to be a Capacity of performing Righteousness voluntarily and without constraint: He maintains, That Man by his Nature, is endued with a Power to act according to the Rule of Righteousness, although he stands in need of Grace to do it, and is capable of resisting that Grace: He says, That God made all reasonable Creatures for his Glory, but that he left them free to do either Good or Evil by their own Will, and that he would have all Men to be sav'd, but that 'tis their free Will, which is the cause of their Damnation. Afterwards he explains, why God made Creatures, when he foreknew that they would sin against him, and that they would be damned: Why the Word was incarnate: Upon what account, Mankind having deserved nothing but Punishment, after the committing of Sin, God leaves some in the Mass of Perdition, who are damned by their free Will, and saves others by his special Grace, which they by no means deserv'd: And how Salvation ought rather to be attributed to Grace than to free Will, although free Will co-operates with Grace. He observes, That Children, that incur Damnation, are justly condemn'd to that Punishment; and that those who attain to Salvation, are sav'd by Grace, which they never merited: And as for adult Persons, that they are sav'd by Grace and free Will, and that those who are damned, are doom'd to that Sentence by Justice, and by their free Will: That Predestination neither saves nor damns any Person by force; although all the Elect are infallibly sav'd, and the Reprobates infallibly damned: But so far as 'tis not known, whether one be of the number of the Elect or of the Reprobates, that 'tis requisite to use all possible endeavours for the attaining to Salvation: And that the number of the Elect is certainly determined, because God from all Eternity, knew those who would die in that State. He adds, That Man since Adam's Transgression, may fall by his free Will, but that he cannot rise again but by Grace; and that God sometimes denies that Grace, to those who are too Presumptuous: That every Thing which happens in the World, ought to be referr'd to God; either because he does it, or because he permits it, or in regard that he does not prevent it; that he causes all things to tend to the promoting of his own Glory; that he shews Mercy on whomsoever he thinks fit, by affording them his Grace; that he hardens others at his Pleasure, by leaving them in their Wickedness and in the State of Reprobation. Lastly, after having made some Moral Reflections, our Author concludes this Work, with a Recapitulation of the Principles that he had already establish'd.

In the Catalogue of the Works of Honorius of Autun, no mention is made of certain Questions relating to the Books of Proverbs and Ecclesiastes, but they come very near his particular Style and Genius.

His Commentary on the Canticles is preceded by a Preface, concerning the different senses of Holy Scripture, the Division of the Sacred Books, and the general Questions which relate to that Book in particular. He explains the Text of it according to the four Senses expressed in his Preface, viz. the Historical, the Allegorical, the Tropological and the Anagogical.

This Treatise is follow'd by another call'd, *The Seal of the blessed Virgin Mary*; in which he applies to Jesus Christ and to the blessed Virgin, what is express'd in the Book of Canticles, concerning the Bridegroom and the Spouse.

All these Works were collected by *Andreas Schottus* and *Jan. Cave ius*, and printed in the Twelfth Tome of the *Bibliotheca Patrum* of the *Colen* Edition, and in the Twentieth of that of *Lyons*.

The following Works compos'd by the same Author are 168, viz. An Illustration divided into three Books, the first of which treats of *Jesus Christ*; the second of the Church, and the third of Eternal Life. It cannot be that which is attributed to *St. Anselm*, and which is extant amongst his Works, because the Subject of the three Books written by the latter, is altogether different: The Mirror of the Church consisting of Moral Discourses: A Treatise call'd, *The Scandal raised by the Incontinency of Priests*: An Historical Abridgment: A Treatise of the Eucharist: The Knowledge of Life; or a Treatise of God, and of Eternal Life: The Ladder of Heaven, or the Degrees of Vision: Some Extracts out of *St. Augustin*, in form of a Dialogue between God and the Soul: A Treatise of the Pope and the Emperor: A Commentary on the Books of Psalms and Canticles: Certain Homilies on those Gospels that were not explain'd by *St. Gregory*: The Key of natural Philosophy, concerning the Nature of Things: The spiritual Nutriment, about the Festivals of our Saviour and the Saints, and some Letters. Mention is made of these Works; and of those that are still extant, in the end of his Treatise of Ecclesiastical Writers, and in *Tribemius*.

In the end of the Works of *Honorius of Autun*, is annexed a certain Commentary on the Canticles, that is more Moral than Mystical, and which some attribute to him; but it is not his genuine Commentary. This Author is not of good esteem, upon account of his Style or Accuracy, but for his Industry, and the Pains he has taken in making Enquiries.

ERNULPHUS or ARNULPHUS

Bishop of Rochester.

Ernul-
phus or
Arnul-
phus Bi-
shop of
Rochester.

ERNULPHUS or ARNULPHUS, a Monk of *St. Lucian* at *Beauvais*, left his Monastery by reason of the Disorders that happen'd therein, and made Application to *Laurence* Arch-bishop of *Canterbury*, under whom he had study'd in the Abbey of *Bee*. He continu'd for a long time in the Quality of a simple Monk in his Monastery at *Canterbury*, was made Prior of it by *St. Anselm*, and afterwards Abbot of *Burck*. At last he was ordain'd Bishop of *Rochester* in 1115. and govern'd that Church during nine Years and some Days. He died, A. D. 1124. in the 84th Year of his Age.

Father *Dachery* publish'd two Letters written by this Prelate in the second Tome of his *Spicilgium*, which are two small Tracts. The first is directed to *Waquelin* Bishop of *Windsor*, as an Answer to a Question, which that Bishop propos'd to him in a Conference they had together at *Canterbury*; viz. Whether a Woman, who has committed Adultery with her Husband's Son, whom he had by another Wife, ought to be divorced from her Husband? He maintain'd the Affirmative, and the Bishop to whom he wrote, asserted the Negative. In this Treatise *Ernulphus* answers the Objections of that Prelate; shewing, that all the Passages of Holy Scripture, in which 'tis forbidden to part Man and Wife, ought only to be understood of a voluntary Separation, between Persons who are not guilty of Adultery, and afterwards confirms his Opinion, by making it appear, that the Bishops, to prevent Disorders, have often condemn'd Adulterers, to abstain for ever from the use of Marriage; that it is the usual Custom of the Church; that this Punishment is ordain'd in the Penitential Books; and that a Divorce is justly allow'd upon account of Spiritual Alliance, although it be not express'd in the Scripture as Adultery. He adds, that 'tis not unjust, that a Husband should be divorced from his Wife, although he be innocent of the Crime committed by her, and that there are many other Causes, for which a Husband is obliged to put away his Wife.

The second Letter of the same Author, is directed to a certain Person nam'd *Lambert*, who had propos'd five Questions, although he was unknown to him. The first is to know why the Eucharist is administer'd at present after a different and almost contrary manner, to that which was observ'd by *Jesus Christ*; because it was customary at that time, to distribute an Host steep'd in Wine to the Communicants; whereas *Jesus Christ* gave his Body and Blood separately? *Ernulphus* replies to that Question, That our Saviour, being come into the World, for the Salvation of Men, prescrib'd to them what was necessary to be done in order to obtain it, without expressing the manner in particular: That therefore, he did not tell them. Baptize in this or that manner; let the Baptized Person be plung'd three several times in the Water; do not permit the Catechumens to be consecrated at first with Holy Chrism, &c. but only said simply, Baptize them: That by this means, the Things which are absolutely necessary may be easily known, and those that may be sometimes omitted or alter'd: That upon that very account, some Customs, which were in use in the Primitive Church, were not long observ'd: That it is certain, for Example, That the Apostles receiv'd the Communion after Supper, although it be now receiv'd Fasting: That they celebrated it on a wooden Table, although at present it is offer'd on a Stone Altar; that the Bread they made

use

use of was ordinary Bread, and that that which is now us'd is finer and more loose: That therefore 'tis not to be admir'd, if this Bread be given steep; although there was no such Custom heretofore, that the Priest should mingle some part of the *Species* of Bread with the Wine: That this manner of Administration is observ'd, lest any ill Accidents should happen in the distribution of the Wine alone, and lest it should stick on the Hairs of the Beard or Whiskers, or should be spilt by the Minister.

The second Question is, Why a fourth part of the Host is put into the Chalice? He answers, That it is not customary to divide the Host into four Parts, but only into three; yet that third part, which is put into the Chalice, is as large as the fourth part of the Host; although care be taken in some Churches, to make it exactly of the bigness of the third part. He affirms that this Custom was introduc'd, because the Priest or Bishop who Officiates, ought to communicate with that part which is put into the Chalice, and to distribute the two others to the Deacon and Sub-deacon, who are Assistants. He produces another mystical Reason of the same Custom, viz. That the Body of *Jesus Christ* which is offer'd upon the Altar, is the Sacrament or the Figure of his Mystical Body, which is the Church, compos'd of three Orders; that is to say, Superiours, Virgins and married Persons: or else that it is done to be a Figure of the Mystery of the Trinity, or to denote the three States of *Jesus Christ*, viz. the Mortal, the Dead and the Raised.

The Third Question is, Why the Blood of *Jesus Christ* is receiv'd separately from his Body, and why it is receiv'd in his Body? He returns for Answer, That they who receive the two *Species* separately, do it in imitation of *Jesus Christ*; and although his Body be receiv'd entire, under each *Species*, nevertheless each *Species* is receiv'd separately, because our Saviour has distinguish'd those two Things; designing to express to us by his Body, his Flesh and Members, such as they appear'd, solid and entire, and by his Blood, that which was shed by him on the Cross.

The Fourth, is to know, Whether the Body of *Jesus Christ* be received with, or without a Soul? He answers at first, That these sorts of Questions are usually started by Persons who affect to seem learned, and who endeavour to lay Snares for the Faith of weak Christians, who humbly believe what the Holy Ghost teaches them: That 'tis most expedient not to enter upon the debate of such Questions: That although one cannot comprehend how the Bread and Wine are made the Body and Blood of *Jesus Christ*; nevertheless it cannot be doubted, since our Saviour said, *This is my Body, this is my Blood*: That it argues Foolishness to endeavour to penetrate into the incomprehensible Secrets of the Mysteries of Christianity, and into that in particular, which is a Mystery of Faith: That it is certain, that the Substance of the Bread and Wine is chang'd into the Body and Blood of *Jesus Christ*; although it still appear to the Senses to be Bread and Wine, and that it retains all the Qualities of them: Lastly, that as the Qualities of the Bread and Wine are to be found, although the Substance does not appear; so it may be said after the same manner, That the Qualities of the Body, are not to be found therein, although its Substance remains: And that therefore 'tis impertinent, to ask whether the Body of *Jesus Christ*, in the Eucharist, be dead or immortal, or whether it be endu'd with a Soul or nor.

The last Question is about the Sense of these Words of the Prophet *Isaiah*, Chap. 2. vers. 14. *Who knoweth if God will turn and repent, and leave a Blessing behind them?* He says that the turning of God consists in the remission of Sins, which he grants to those who are converted; and that when it is said, That he leaves a Blessing behind him, the meaning is, to those who follow him.

St. BRUNO and GUIGUE, Priors of the Carthusian Monastery at Grenoble.

ST. BRUNO, Founder of the Carthusian Order, was born in the City of *Colen*, and his St. Bruno. Parents, tho' of mean Condition, took care that he should apply himself to study; in which he soon made a Considerable Progress, and attained to much skill both in Divinity and Humane Learning: After having officiated for some time in Quality of Canon of *St. Cunibert* at *Colen*, he was invited to *Rheims*, made Canon and Scholastick Divine or Prebend of that Church, and nominared publick Professor of Divinity. He had some Contests with *Manasses* his Metropolitan, whose Irregularities he could not endure, and was one of his Accusers. Whereupon he was oblig'd to leave the City of *Rheims*, and took a resolution to retire entirely from Worldly Business. He had for his Assistants in carrying on that Design, *Lauduin*, two Canons of *St. Rufus*, both nam'd *Stephen*, one of *Burgos* and the other of *Die*, *Hugh* whom they call'd their Chaplain, because he was the only Priest among them, and two Lay-men nam'd *Andrew* and *Guarin*. These seven Persons, who were excited by an earnest desire to promote their own Salvation, seeking for a place convenient to lead a solitary Life, separated from all manner of Commerce with other Men, went to *Grenoble*, and made Application

tion to *Hugh* Bishop of that City, a Prelate of great Sanctity, who receiv'd them with all the Marks of Charity, that they could wish for, and appointed the solitude of *La Chartreuse* for their Habitation, where they settled, *A. D.* 1086. *St. Bruno*, who was the most able Divine among them, was chosen their first Prior; but he was sent for to *Italy*, in 1090. by Pope *Urban II.* and retir'd with his Permission to a solitude of *Calabria*, call'd *La Torre*, where he died October 6. 1101. *Lauduin* succeeded him in the Priory of *La Grande Chartreuse*, and one *Peter* supplied his Place; after whom *John* was promoted to that Dignity, whose successor was *Guigue de Castre* a Native of *Valence* in *Dauphine* the fifth Prior of that famous Monastery, who committed the Statutes of the Order to Writing, and govern'd it during 27 Years, that is to say, from *A. D.* 1110. to 1137.

The Works of *Bruno* Bishop of *Segnis*, are commonly attributed to this *St. Bruno*, and among those that bear his Name, printed at *Colen* in 1611. and publish'd by *Theodore de Camp* a *Carthusian* Monk of that City; there are only two Letters that really belong to *St. Bruno*, which were written concerning his solitude in *Calabria*; one of them being directed to *Radulphe le Verd*, Provost of the Church of *Rheims*, whom he exhorts to retire from the World, and the other to his Monks of *La Chartreuse*.

Guigue
Prior of
La Grande
Chartreuse.

GUIGUE in like manner compos'd divers Works, besides the Statutes of his Order, lately printed in the first Tome of the Annals of the *Carthusian* Monks, viz. the Life of *St. Hugh* Bishop of *Grenoble*, refer'd to by *Swius* in April 12. Certain Meditations, or rather Moral Notions, printed in the *Bibliotheca Patrum*: A Treatise of the Contemplative Life, or the Ladder of the Cloister; or of the four Exercises of the Monastick Cell, which are annexed to *St. Bernard's* Works: A Treatise of Truth and Peace, a Manuscript Copy of which is kept in the Library of the *Carthusians* at *Colen*; And divers Letters, four of which are still extant, and were set forth by *Father Mabillon*, in the second Tome of *St. Bernard's* Works.

The First is directed to *Haimeric* Chancellor of the Church of *Rome*; in which he inveighs against the Pride and Luxury of the Clergy-men of his time, especially those of the Church of *Rome*; and asserts, that recourse ought not to be had to Arms or to the Secular Power, to maintain the Interest of the Church, or to augment its Grandeur.

In the Second, written to *Hugh* Prior of the Knights *Templars*, he declares, That he does not exhort him to make War with the visible Enemies of the Church, but to oppose its invisible Enemies, and that he would advise him to subdue Vice, rather than to attack the Infidels.

In the Third, he comforts Pope *Innocent II.* and exhorts him, not to be surpriz'd at the Efforts made against him by the Schismatics; avouching at the same time, that there can be but one Pope, and that the whole World ought, in a manner, to be look'd upon as his Diocess.

In the last, he writes to the Monks of the *Carthusian* Convent at *Durbon* near *Marseilles*; That he had caus'd a Collection to be made of *St. Jerom's* Letters, and had corrected a great number of Faults which had crept into them; declaring also, That he retrench'd from that Collection those Letters, which the meanness of the Style, or the difference of the Conceptions, made it appear to be unworthy of that great Man. He likewise makes a Catalogue of the latter, and passes a very judicious Censure upon them; which shews that Solitude and the practice of Piety, do not hinder a Man from applying himself to Study, and that the Art of Critique is not incompatible, with Morality and Spiritual Exercises.

ST. NORBERT.

St. Norbert.

ST. NORBERT, a Native of *Santen*, a Village of the Country of *Cleves*; the Son of *Herbert* and *Hatwiga*, was educated in the Palace of *Frederick* Arch-bishop of *Colen*, and afterwards brought to the Court of the Emperor *Henry V.* He was admitted among the Clergy, and receiv'd the Orders of a Deacon and Priest on the same day. He was made a Canon in his native Country, and enjoy'd divers other Spiritual Livings: But being afterwards transported with an extraordinary Zeal, he addict'd himself to Preaching, with the Permission of Pope *Gelasius II.* and having quitted his Benefices, and distributed his whole Estate to the Poor, he embrac'd a more regular Life. He converted by his Preaching, many Hereticks and a great number of Sinners. Upon his arrival at *Laon*, being entreated by *Burholomew* Bishop of that City, not to leave his Diocess, he was prevail'd upon, by the request of that Prelate, and chose for the place of his abode, a dismal solitude call'd *Premontre*, where he retir'd *A. D.* 1120. and there founded the Order of Regular Canons which bears that Name, and which was confirm'd five Years after, by Pope *Honorius II.* in 1126. Some time after, *St. Norbert* was sent for to *Antwerp* to confute *Tanchelin* or *Tanchelm*, accus'd of Heresie, and was constrain'd the next Year to accept of the Arch-bishoprick of *Magdeburg*. He assisted in the Council held at *Rheims*, *A. D.* 1131. in favour of *Innocent II.* took a Journey to *Rome*, when that Pope was re-established by the Emperor *Lotharius*, and died in 1134.

There

There is only extant a small moral Discourse written by him in form of an Exhortation, and directed to the Monks of his Order.

STEPHEN HARDING Abbot of Cîteaux.

ROBERT, Abbot of *Molefine*, who first founded the Monastery of *Cîteaux*, A.D. 1098. with 21 Monks of his Abbey, whom he brought into that Solitude, had not long the Government of it; for the next Year, he was oblig'd by the Pope's special Order, to return to his own Monastery. *Alberic*, who succeeded him, and govern'd *Cîteaux*, during nine Years and a half, gave no other Rule to his Monks but his Example. Afterwards **STEPHEN HARDING** descended of a noble Family in *England*, one of the 21 Monks who came from *Molefine* with *Robert*, being chose Abbot of *Cîteaux*, apply'd himself to the compleating of that Order, and may justly be reputed the Founder of it: For he was the first that held general Chapters of the Convents of the *Cistercian* Monks and made a kind of Rule, which was common to all those Monasteries. He call'd it the *Charter of Charity*, and publish'd it in 1119. It was approv'd by Pope *Calixtus II.* It is divided into Thirty Chapters, which contain the particular Rules to be observ'd by those Monks, and is compriz'd in the *Monologia Ordinis Cisterciensis*, printed at *Antwerp* in 1635. and in the *Annals* of the same Order, printed at *Lyons* in 1642. There are also extant in the *Bibliotheca Cisterciensis*, a Treatise call'd, *The small beginning of the Cistercian Order*: A Sermon on the Death of *Alberic*: And a Discourse made to *St. Bernard*, when he receiv'd the Monastick Habit, which bear the name of that Abbot of *Cîteaux*.

BRUNO Bishop of Segni.

BRUNO of *Asti*, Canon of the Cathedral Church of that City, and afterwards of that *Bruno* Bishop of *Sienna*, went to *Rome* in the time of Pope *Gregory VII.* in whose presence he disputed against *Berengarius*, and by way of recompence, was made Bishop of *Segni*: He retir'd to *Segni* Mount *Cassin* under *Paschal II.* who was offended at his retreat, and drew him out of that Monastery, to send him in Quality of his Legate into *France* and *Sicily*. He govern'd the Abbey of Mount *Cassin* for some time, but afterwards return'd to his Bishoprick, and died there A.D. 1123.

The Works of this Author were publish'd by *Maurus Marchesius*, a Monk of Mount *Cassin*, who caus'd them to be printed in two Tomes at *Venice* in 1651.

The First contains his Commentaries on the Pentateuch, on the Books of *Job*, *Psalms* and *Canticles*, and on the Revelation of *St. John*; in which he adheres more to the Moral, than to the other Senses of the Text.

In the Second, are compris'd Forty five Sermons on the Gospels of the whole Year, the greatest part of which were printed under the Name of *Eusebius* of *Emisa* and *St. Eucherius*: A Treatise on the Song of *Zachariah*: Another of the Incarnation and Burial of *Jesus Christ*, in which he enquires how long our Saviour continued in the Sepulchre: A Tract to prove the use of Unleaven'd Bread against the *Greeks*: An Explication of certain Ceremonies of the Church: The Life of Pope *Leo IX.* A Treatise about the Corruption of the Age, proceeding (as he says) from *Simoniack* Practices; in which he discourses of the Invalidity of Ordinations made by *Simonists*, and of those of Persons guilty of that Crime: The Life of *St. Peter* of *Anagnia*: Two Letters, viz. One directed to the Bishop of *Porto*, and the Other to Pope *Paschal*: Six Books of Sentences or Moral Discourses on divers Subjects, which some have attributed to *St. Bruno* Founder of the *Carthusian* Order, and which *Marchesius* restor'd to *Bruno* of *Segni* upon the Credit of *Petrus Diaconus*, by reason of the conformity of the Style, and in regard that the Author of these Discourses makes it appear, that he observ'd *St. Benedict's* Rule, and that he wrote on the *Apocalypse*.

To these Works are annexed a Commentary on the Book of *Psalms*, by *ODO* a *Benedictin* Monk of *Asti*, dedicated to *Bruno* of *Segni*.

The Treatise of the Sacraments or Rights of the Church, by *Bruno* Bishop of *Segni*, were published by Father *Luke Dachery*, in the Twelfth Tome of the *Spicilegium*, as a new Piece, although it was printed in the *Venice* Edition.

MARBODUS Bishop of Rennes.

Marbodus
Bishop of
Rennes.

MARBODUS, flourish'd at *Angers* in the end of the preceding Century in quality of Canon, Arch-deacon and principal Matter of the Schools of that Church. Afterwards he was nominated for the Bishoprick of *Rennes* by Pope *Urban II.* was ordain'd in the Council of *Tours*, A.D. 1096. and govern'd that Church during twenty eight Years. When he perceiv'd himself to draw near his end, he left his Bishoprick, and retir'd to the Monastery of *St. Aubin* at *Angers*, where he assum'd the Habit of *St. Benedict*, and d'ed in the beginning of the Month of *September*, A.D. 1123. *Sigebert* assures us that he wrote a Commentary on the Book of *Canticles*, but it is no longer extant.

Marbodus compos'd divers Poetical Works Printed at *Rennes*, in 1524. in which Edition are to be found certain Hymns on *Mary Magdalen*: Three Prayers to God: One to the *Virgin Mary*: Several Epigrams and Letters in Verse: Divers moral Poems: A Piece on the casting away of *Jonas*: Another on the Martyrdom of the *Maccabees*: The Passions of divers Martyrs in Verse: The Life of *St. Maurillus* of *Angers* in Verse: Sixty Poetical Pieces on the precious Stones, and on other Subjects: Ten other Poetical Pieces on the following Subjects, viz. on the manner of Writing; on Time; on Eternity; against lewd Women; in commendation of virtuous Women; on Old Age; against those who imagine that the Stars have any influence over the Bodies of Men; against Voluptuousness; on true Friendship, and on the Advantages of Death and of the Resurrection.

These Poems are follow'd by six Letters, in the First of which directed to *Renaud* Bishop of *Angers*, *Marbodus* complains, That that Prelate after having persecuted and tradu'd him, publickly condemn'd him, for writing to the Pope, that the disturbances rais'd by the Bishop of *Angers* hinder'd him from going to *Rome*. He upbraids him with the Services he did him, in causing him to be chosen Bishop, and the assistance he gave him in expediting his Journey to *Rome*, to get his Election confirm'd; that in stead of a grateful acknowledgment of that Kindness, he was no sooner return'd from *Rome*, but he depriv'd him of those Favours and Privileges, which were granted to him by his Predecessors, without so much as allowing him six Months Respite, to make an honourable retreat; and, that after having made complaint of his being treated so unworthily, the Bishop of *Angers* cited him to *Rome*, knowing that he was not in a condition to go thither; obtain'd power to condemn him, and actually pronounc'd Sentence against him under colour, that he had receiv'd Induction into two Churches. After having thus smartly reprehended *Renaud*, he advises him to moderate his Anger; not to be too far transported with the heat of his Youth; to have a greater respect for his Elders; and to take care lest his irregular Conduct should verifie the report given out by some Persons, viz. that Prosperity and the high Station to which he aspir'd, had sufficiently discover'd the corruption of his Manners. *Mutatus* adds, that he does not give him this Admonition to the end that he might be more favourable to him, but lest he should abuse his Authority in treating others after the same manner.

The second Letter is directed to *Robert d' Arviselles*, whom he reproves, as *Geffrey* of *Vendome* had done, for keeping too familiar a correspondence with Women, and for suffering Men and Women to cohabit together. He represents to him the danger of that intimate Converse, and the Scandal that it might occasion. He likewise blames him for wearing a torn Garment, as not being suitable to the Profession of a Regular Canon, which he embrac'd at first, or to the Sacerdotal Dignity, to which he was afterwards advanced. He accuses him of affecting singularity in that particular, and advises him to resume the Habit of a Regular Canon, and to return to his former course of Life. But he is much more offended at him for taking upon him to reprove the Vices of absent Clergy-men in his Sermons, and for inveighing against certain Orders and Persons of great Eminency: He affirms, that that serves only to bring Superiors into contempt, to subvert the order of the Church, and even to induce many to believe, that his design in declaiming against others, was only to gain popular Applause. He declares at the same time, that altho' he had a better Opinion of him, yet it cannot be deny'd that his Preaching has the same effect, and that many of his Hearers abandon their Cures and refuse to receive the Sacraments from them, or to pay them Tithes; whereas they run after him incessantly, being excited by Curiosity and an inclination to Novelty rather than a true principle of Piety; since it does not appear, that there is any manner of reformation in their Lives and Conversations: Lastly, he rebukes him, for giving the Monastick Habit, to all those who being mov'd by his Sermons, were desirous to receive it, without making any trial of their integrity and constancy, as also in regard that he took no care, that they should be thoroughly converted, provided the number of his Followers were encreas'd: That after they had once given in their Names, he took no farther cognizance of their Affairs, but left them at liberty to act as they thought fit: That some of them met together, and ran about the Towns and Countries, cloathed with Habits of several Colours, wearing long Beards, and walking bare-footed: And that when they were ask'd who they were, they made Answer,

That

That they belong'd to their Master. Our Author is unwilling, to impute to him the Extravagances committed by those People, but observes it to be a matter of dangerous Consequence, that they should thus make use of his Authority for a cloke to their Folly, and call themselves his Disciples.

As for the Nuns which *Robert d' Arbriffelles* in like manner caus'd to be shut up in Cells; without any Probation, he says, that some of them broke thro' the Passages to make their Escape, and that others were brought to Bed in their Apartments, which would not have happen'd (continues he) if the prudence of the Governor, had made a trial of their Strength. He concludes with remonstrating to him, that he was censur'd for quitting the Canonical Life which he had embrac'd, and for leaving the Monastery, where he had made a Vow of Constancy, and where he was constituted Superiour of his Colleagues, to lead an extraordinary kind of Life, and to take upon him the Government of a Nunnery. Therefore *Marbodus* demands of him a satisfactory Answer, as to those particular Articles, otherwise he declares that he should have very good reason to doubt of his Salvation. 'Tis probable, that *Robert d' Arbriffelles* clear'd himself from these Imputations that were laid upon him, even to our Author's satisfaction; but there is no likelihood, that th's Letter was Forg'd, as Father *Mabillon* has asserted. In a certain Manuscript of the Abbey of *St. Victor*, it is attributed to *Hildebert* Arch-bishop of *Tours*, nevertheless the style comes nearer to *Marbodus's* manner of Expression than to, that of the former.

In the third Letter, he reproves a certain Hermit nam'd *Ingilquier*, and those of his Congregation for their indiscreet Zeal against unworthy Priests, with which they were transported too far; inasmuch that they not only refus'd to assist at their Oblations, but also forbid the Laicks to receive the Sacraments from their Hands. He shews by many Passages of *St. Augustin*, that the Sacraments may be duly administer'd by unworthy Priests, and that they ought not to be despis'd by reason of the unworthiness of those who administer them. The Hermit having return'd for Answer, that he did by no means recede from the Doctrine of the Church relating to the validity of the Sacraments administer'd by unworthy Priests, but that he was perswaded that Hereticks ought to be shun'd, and that Priests guilty of Fornication ought to be depos'd; *Marbodus* replies in his fourth Letter, that he is of his Opinion, but that he conceives that it does not belong to every one to try or Condemn them and that it ought only to be done according to the Rules of the Church. Therefore he advises those Hermits, to reprehend such Offenders with gentleness; to pray for them; and to accuse them (if they shall think fit) before competent Judges who have a right to bring them to their Trial; to the end that they may be depos'd if they be convicted, or confess their Crime.

The Fifth is a request that he makes to *Vitalis*, the Founder of a Nunnery to receive a certain poor Orphan, who altho' she was well instructed in matters of Religion, yet could have no hopes of being admitted into the old Monasteries, where, by an ill Custom, that was then too common, Money was prefer'd before Learning and Piety.

The last Letter is directed to a Nun nam'd *Agenorida*, to whom he gives a great deal of wholesome Advice, for her instruction in the Christian course of Life and religious Exercises.

These are all the Works that are contain'd in the old Edition of *Marbodus*, which is become very scarce. His Copies of Verses are not very elegant, nor of a very Poetical strain, but comprise many judicious and solid Notions. His Letters are accurately written, and full of good Maxims and Passages of the Holy Scripture and the Fathers, admirably well apply'd. The Monks of *St. Aubin* at *Angers*, wrote a Circular Letter, to give notice of his Death, according to the Custom of the Order of *St. Benedict*, in which they celebrate his Praise, and *Ulger* Bishop of *Angers* likewise wrote a Copy of Verses in his Commendation: These two Monuments are prefix'd to *Marbodus's* Works.

ARNULPHUS Bishop of Lisieux.

ARNOUL or **ARNULPHUS**, Bishop of *Lisieux*, Arch-deacon of *Seez*, was install'd in the Bishoprick of *Lisieux*, A. D. 1141. and in 1147. accompany'd *Lewes* surnam'd the Young King of *France* in his Expedition to the Holy Land. In 1160. he was sent into *England* by Pope *Alexander III.* in quality of his Legate, and afterwards employ'd in the Negotiations between King *Henry II.* and *Thomas Becket* Arch-bishop of *Canterbury*; but having too obstinately taken part with the latter, he incur'd the King's displeasure, and was oblig'd to retire in 1180. to the Monastery of *St. Victor* near *Paris*, where he died August 11. A. D. 1182.

This *Arnulphus* made a Collection of his own Letters at the request of *Gilles* Arch-bishop of *Rom*, to whom he Dedicates them by his first Letter. These are written in a fine Style, being full of ingenious Notions and moral Sentences, which render them both useful and delightful. There are many that contain only Compliments, or relate to certain private Concerns; but there are others about Ecclesiastical Affairs, comprehending divers Points of Discipline, particularly, those directed to Pope *Adrian IV.* in the First of which, this Bishop recommends to him the doing Justice to a certain Person, who had recourse to the See of *Rome*, to get satisfaction for the ill treatment he had receiv'd in his own Country, where he could not obtain any relief of his Diocesan. *Arnulphus* observes in that Letter, that People began

Arnulphus Bishop of Lisieux.

not to have the same Respect for the Holy See as formerly, and that those who appeal'd to it, were so far from getting their Grievances redress'd, that they were more injuriously treated than before, which beset him in whose favour he wrote, who had no sooner enter'd an Appeal, but he was put in Prison; neither could he procure his liberty, but by paying a Sum of Money to his Persecutor, and by submitting to the Bishop's Sentence. Therefore he exhorts the Pope to revenge the Indignity, by reason that if they were suffer'd thus to elude the Decisions of the Holy See, its Protection would become altogether unprofitable.

In another Letter directed to the same Pope, he entreats him to send back the Bishop of *Baieux*, whose presence was much wanted in his Diocess, where he had done a great deal of good.

He wrote again to that Pope, about the Contest that arose between the Abbot and the Monks of *Jumièges*. Those Monks had accus'd their Abbot of many Crimes, and more especially of Incontinency, and divers Witnesses had made Depositions against him, but they gave their Testimony about different matters of Fact, so that there was not any compleat positive Proof against him, because every Fact was prov'd only by one single Witness. Whereupon *Arnulphus* admitted him to clear himself by his own Oath, and by that of three Abbots and three Monks of known Probity. The Monks appeal'd from his Court to the See of *Rome*, and demanded Letters of Reference, which he calls *Apostolos* (this is the first time I met with this Term in that Signification.) He acquaints Pope *Adrian*, that he had granted their Request, and that in the mean while, he order'd both Parties to do nothing, that might tend to the prejudice of the Appeal.

He likewise wrote to the Abbot of *St. Evrou*, that he was oblig'd to discharge the Debts that were actually contracted by his Predecessors, and threatens to suspend him, unless he gives satisfaction to his Creditors before *Whitsontide*. He enjoins that Abbot by another Letter, under pain of Suspension, to re-admit a certain Monk, whom he had turn'd out of his Monastery, without hearing what he alledg'd in his own Defence.

In another Letter to *William* Bishop of *Mans*, he desires him to appoint another Place in stead of *Poitiers*, for the Trial of the Treasurer of *Rouen*; because he would be oblig'd to take a much longer Journey thither, than his Adversary, who was nearer that City.

Arnulphus being at variance with a certain Lord, who refus'd to acknowledg his Jurisdiction, it was order'd by the Legates of the See of *Rome*, That the said Lord should restore what he had taken from him; that he should cause satisfaction to be made by those of his Vassals, who were excommunicated; that he should make a due presentation of a Priest to govern that Church and People, under his Authority, as belonging to his Diocess. The Nobleman offer'd *Arnulphus* to present a Priest to him by the Hands of *Hugh* Arch-bishop of *Rouen*; but *Arnulphus* reply'd to that Arch-bishop, who made him the Proposal, That if matters were so order'd, it might be taken for granted, that the possession of that Place was not adjudg'd to him, but *†* *Peititoire*. only resign'd by way of sequestration, which would be prejudicial to his Right, when the Claim should come to be debated: Besides that 'twas not sufficient to present a Priest to him, but that 'twas requisite that every thing which was ordain'd, should be effectually put in Execution: Lastly, as for the rest, that if they were willing to come to such an Agreement, as would entirely put an end to the Difference, he would readily take such Measures, as should be judg'd most expedient; but that 'twas not reasonable, for him to supply his Adversary with Arms, who was preparing with all his might for the Encounter.

The Schism that happen'd in the Church of *Rome* after the Death of Pope *Adrian* IV. between *Alexander* III. and *Ottavian*, gave occasion to *Arnulphus* to write many Letters; the First of which is directed to *Alexander* III. to congratulate his Election. He assures him in that Letter, That God, who never abandons his Church, altho' he suffers it to be sometimes Persecuted; would give him the Victory over his Enemies, and put him in the peaceable possession of the Holy See, as he had done Pope *Innocent*, altho' he had a more formidable and a more potent Antagonist than *Ottavian*: He expresses the great Joy he had at his Promotion, and gives him to understand, that he had taken care to prepossess the King his Master (meaning *Henry* II. King of *England*) with respect to that Affair, and to make him sensible of the validity of his Election, and of the Deficiency of that of his Adversary; That upon his Testimony that Prince had declar'd for him, and had promis'd with a great deal of satisfaction, that he would not acknowledg any other Pope; That having afterwards receiv'd a Letter from the Emperor, who entreated him to defer the declaring in his favour, he had superseded the publishing of his Declaration; but that he still persisted in his former Resolution, and that whatever course the Emperor might take, he would not follow him, if he did not find it expedient.

Pope *Alexander* reply'd to *Arnulphus*, That he was very sensible of the Affection that he express'd towards him in his Letter; that he had caus'd it to be read publicly as a proof of the sincerity of his Intentions and of his Eloquence; that he was not ignorant by what means an end was put to the Schism which arose in the time of Pope *Innocent*; that he hop'd that thro' the divine Assistance, the Storm which at present disturb'd the tranquillity of the Church of *Rome*, would ere long be dispers'd; that he gave Thanks to God, that King *Henry* continu'd strenuously to maintain the Unity of the Church; that he entreated him to use his best Interests with his Majesty to hinder the frequent solicitations of the Emperor from obliging him to alter his Mind; and that to that purpose he thought fit to nominate him his *Nuncio* in the Court

Court of that Prince, with Authority over the Bishops of his Dominions. He acquaints him, That the Emperor *Frederic* never ceas'd, since his accession to the Imperial Crown, to persecute and oppress the Church of *Rome*; that in *Adrian's* Life-time he caus'd the Prelates, who were returning from *Rome*, to be taken Prisoners; that he misus'd the Legates of the Holy See; that he seiz'd on the Revenues belonging to the Church of *Rome*; and that he us'd his utmost efforts to expel *Adrian*, and to cause *Ostavian* to be made Pope in his stead: That what he was not able to put in execution, whilst that Pope was yet living, he endeavour'd to compass, after his death, by favouring the intrusion of that Man, who attempted to get possession of the Holy See, and whose usurpation was abetted only by three Prelates, to the prejudice of the Canonical Election of himself, which was carry'd on by the others in due Form: That to maintain it, he call'd an Assembly of the Prelates at *Pavia*, and that *Ostavian* resign'd the Marks of the Papal Dignity in his Presence: That the Emperor afterwards restor'd 'em to him, invest'd him with the Pontifical Habits and Ornaments, particularly with the Ring and Crosier-staff, and by force constrain'd the Bishops of that Council to own him as Pope. Lastly, he further informs *Arnulphus*, that he had actually excommunicated *Frederic* and his Adherents.

Arnulphus having receiv'd this Letter, wrote one to the Arch-bishops and Bishops of *England*, to make 'em sensible of the Justice of *Alexander's* Cause. He says, That if the Persons of the two Competitours be compar'd, it will appear, that *Alexander* is endu'd with all the accomplishments of Learning and Vertue, that can be wish'd for in a Prelate; whereas his Adversary has no other personal Merits to recommend him but his Quality; and if the two Elections be duely examin'd, one may be soon convinc'd, that that of *Alexander*, is regular, solemn and reasonable, and that that of the other, on the contrary, is rash and altogether unreasonable. "For can it be affirm'd (says he) that an Election manag'd by a single Bishop and two Cardinals, ought to be set up in opposition to the Authority of the whole Church? Or that a precarious Consecration made by a few private Persons, ought to be preferr'd to that which was perform'd with the requisite Solemnities, and with the general approbation of all the People? Can *Ostavian's* Proceedings be justify'd, who assum'd the Pontifical Habits, who by an unheard of rashness plac'd himself in *St. Peter's* Chair, and seiz'd on the Palace, whilst *Alexander* chosen with an unanimous Consent refus'd, thro' Humility and Modesty, to accept of that Dignity? Or can the violence that *Ostavian* afterwards offer'd, in besieging *Alexander* and his Electors with armed Men give him any manner of Right or Title? Or could he under that pretence averr, that he was in possession of the Holy See nine Days before *Alexander*? Indeed the latter was chosen by the Senate, and conducted to the Ward-robe, where the Pontifical Habits were kept: He was also ordain'd by the Bishop of *Ostia*, to whom the Right of consecrating the Popes legally belongs; he was acknowledged by the Legates, who resided in different Countries; and the whole Church would have continu'd in Peace; if his Adversary had not fled for refuge to the Emperor, whom he knew to be ready to afford him his Assistance. He adds, That that Prince was glad to meet with so fair an opportunity, which he sought for after the example of his Predecessours, who had long ago form'd a Design to bring the Church of *Rome* under subjection to their Dominion, and upon that account favour'd the Schismatics, and excited Divisions in that City: That *Ostavian* had absolutely made him the Master of his Fortune; that he laid the Marks of the Pontifical Dignity at his Feet; and that he afterwards receiv'd from him the Investiture of the Church of *Rome*, by the Ring and Staff, causing the Imperial secular Power to triumph over the Priesthood: That the Emperor call'd a Council to confirm that Choice, and compell'd the Bishops by force to sign a Writing, by which they own'd *Ostavian* as lawful Pope: That that Writing was full of manifest Untruths, and that the Bishops could not by their definitive Sentence render an Election valid, that was null in its Original. Besides that the *Gallican* Church which always had the good fortune to maintain Justice and Truth, and to afford a Sanctuary to the Popes when persecuted by the *German* Princes, after having examin'd the Elections of *Alexander* and *Ostavian* in a Council call'd by the King's Order, for that purpose, had determin'd in favour of the former; but that the King had prudently defer'd the Publication of that Resolution, by reason of the union between him and the King of *England*, to the end that they might act jointly together: That the latter had in like manner sufficiently declar'd on *Alexander's* behalf, in regard that he receiv'd his Letters, and more especially protested, that he would not own any other Pope, having also rejected those of *Ostavian*. In the mean while, he admonish'd them to take care that Injustice might not prevail over the Truth, through the sinister practices of some *English* Noble-men, who gave it out, that they were related to *Ostavian*, and exhorted them, when ever they met together, strenuously to maintain the Truth without fear of offending those Opponents.

In another Letter written to the Cardinals, he gives a particular account of divers remarkable Circumstances of the Elections of *Alexander* and *Ostavian*, viz. That the Bishop of *Frascati*, who was the first of the three Electors of the latter, being a voluptuous Man, took great delight in Feasting, and soon retir'd from the Conclave because Dinner-time drew near: That one of the two others took it ill, that he was deny'd the Office of Chancellor, and that the third was *Ostavian's* Kinsman: That as soon as those three had given their Votes

for him, he himself took the Cope, and threw it over his Shoulders with so great Precipitation, that that part which ought to lie on the Neck, fell to the Ground; that he got upon the Papal Throne in that Equipage; and that having caus'd the Doors of the Church to be set open, it was immediately fill'd with his Guards, who conducted him to the Palace: That the King of *France* call'd an Assembly of the Estates of the Realm, as well of the Clergy as of the Nobility, to determine which of the two Elections ought to be ratify'd: That some were of Opinion, that nothing should be done in a hurry about an Affair of that importance, and that it ought to be deferr'd for some time longer, because it was dangerous to excite a mis-understanding between the King and the Emperor upon that account: That they also added, that the Church of *Rome* was always burdensome to Princes; that 'twas requisite to shake off the Yoke, since so fair an Occasion offer'd it self to that purpose; that the Death of the two Competitors would put an end to the Contest; and that the Government of the Bishops might be sufficient, till God should more clearly make known his Will: Lastly, that the Respect due to the Emperor's Ambassadors, who were present, and to the King of *England*, whose Sentiments the King of *France* declar'd himself ready to follow, caus'd those Measures to be taken in the Assembly. *Arnulphus*, in the end of this Letter, advises the Cardinals not to exasperate the King of *England* by their Threats, but to pacifie him, since the Obedience of the Kingdoms of *England*, *France*, *Spain*, *Ireland* and *Norway* depended on his Declaration.

Although *Arnulphus* had done such notable Services to *Alexander III.* nevertheless that Pope, upon the Accusations brought against him by *Sylvester*, Treasurer of his Church, and by *John*, Nephew to the Bishop of *Seez*, did not forbear to nominate the Bishops of *Mans* and *Auranches* Commissioners, to take cognizance of that Cause. *Arnulphus* appear'd before them, and *William* Bishop of *Paris* and Cardinal, was present at the Tryal. The Treasurer own'd before the Judges, the Falshood of the Complaints that he had made against his Diocesan, and promis'd that he would not renew them for the future. *John* still maintain'd what he had averr'd, but the Sentence not being favourable to him, he appeal'd from that Court to the See of *Rome*, although the Pope gave Commission to the two Bishops to pass Judgment without any Appeal. However *Arnulphus*, who upon that account might have exempted himself from going to *Rome*, and might have refus'd to suffer his Cause to be tried again there; after having inform'd the Pope of the manner of the Proceedings, assur'd his Holiness, that he would repair to *Rome*, as soon as it was possible, and entreated him to detain *John* till he arriv'd, to shew how that Person and the Bishop of *Seez* his Uncle, have committed a Trespass against the Church and the Holy See.

He explains this in the following Letter directed to *Alexander*. One of his Relations was sometime Bishop of *Seez*, who substituted Regular Canons in that Church in the room of Secular. This Reformation was approv'd by the Popes *Honorius II.* *Eugenius III.* and *Adrian III.* and by *Henry II.* King of *England*, who made them a Donation. These Canons were to have all their Goods in Common, according to their Original Institution, and the Bishops his Successors were likewise oblig'd, before they were install'd, to maintain that Settlement. The Bishop then incumbent, design'd to ruine it, or at least to obtain a License of the Pope, to confer the Arch-deaconries on Lay-men, that he might have wherewithal to bestow on his Nephews and Relations. *Arnulphus* sent word to the Pope, That that Bishop palliated his Carnal Affections with the pretence of Piety; giving it out, That there was not any Person in that Diocese, capable of performing those Functions; as if the Simplicity of the Canons were not to be prefer'd to the worldly Wisdom of others; or in case there were none to be found at *Seez*, worthy of possessing those Benefices, some might not be taken out of the Church of *St. Victor* and *St. Rufus*. He adds, that having been Arch-deacon of *Seez*, and educated in that Church, he thought himself oblig'd to maintain its Rights and Privileges, and that for that reason, he judg'd it expedient to certifie his Holiness thereof by a Letter.

Notwithstanding this Information, the Pope granted to the Bishop of *Seez* a License to Secularize his Arch-deaconry; but *Arnulphus* wrote a very smart Letter to him on that Subject, in which he remonstrates, That he had no Authority thus to abolish an Institution made by his Predecessors, under colour that they could not impose Laws on their Successors: He maintains, That that Maxim is false, and that it tends to the ruin of all the Establishments of the Saints: That the Privileges of the Popes of *Rome*, are as it were Testaments, which are not made void, but rather confirm'd by the death of the Testators: That 'tis true indeed, that the Errors of Predecessors may be corrected by their Successors, and that the latter may make some alteration for the better in the Sanctions of the others, when 'tis requisite for the publick Advantage, and when it may be done without any detriment to Religion: That for that very reason, Secular Canons may be chang'd into Regular, because the Order of the latter is more perfect; but a more strict Institution cannot be chang'd into one less perfect; by which means Remissness in Discipline would be authoriz'd: And lastly, that there are some Persons so prodigal of Dispensations, that they retain nothing as an unalterable Law, and Sacrifice every thing to the Interests and inordinate Passions of private Men. He reproves the Pope for not shewing sufficient Constancy in maintaining the Rights of the Church; and gives him to understand, that he had scandaliz'd it by

revoking

revoking the Sentence of Excommunication, denounc'd by his Predecessors against Laicks who shall attempt to get themselves admitted into the Chapter of *Sceæ*; by adjudging to a Layman all the Revenues of the Arch-deaconry that the Regular Canons enjoy'd in Common, and part of which they distributed to the Poor; and by permitting a Man, adorn'd with gorgeous Apparel to take place amongst the Canons cloath'd in Sack-cloth. He adds, That 'tis further to be fear'd, lest the Arch-deaconry should be left vacant, by reason that it is already appointed for another young Nephew, when he sha. be of Age: That in the mean while, the Bishop has turn'd out the Prior of the Canons, and substituted a Person of no Repute in his Place, to the end that he might make himself Master of the Church-Revenues. Therefore he exhorts the Pope to revoke what was extorted from him by surprize, in order to re-establish the Rule in that Chapter, and to put an end to the Complaints and Murmurs occasion'd by that Innovation.

The four following Letters are directed to the same Pope, and contain an account of particular Affairs. In the last he acquaints him, That the King of England was dissatisfied with his Holiness, because he deny'd him those Favours he su'd for at Rome.

He congratulates in another, *Gilbert* Bishop of London, in regard that the Pope had ordain'd, that his Cause should be decided without an Appeal, and observes that Appeals to Rome often put false Accusers in a Capacity to oppress innocent Persons, and give them an opportunity to avoid the Punishment due to their Crimes,

In another Letter, he reproves a certain Abbot for leaving his Monastery to solicit Law-suits at Court, and enjoyns him to return thither.

In a Letter that he wrote to *Henry* Cardinal Bishop of *Pisa*, sending him the Works of *Ennodius*; he passes a very disadvantageous Judgment on that Author:

In his Letter to the Bishop of *Angoulême*, he determines that the Engagements that a certain Child was under, whom his Uncle had bound to a Clerk, upon Payment of a Sum of Money, ought not to be ratify'd, and that that Bishop cannot suffer the said Child to be detain'd by him.

In a Letter written to *Arnold* Abbot of *Bonneval*, he treats of the Usefulness of the Sacrifice of the Mass. "Nothing (says he) can be offer'd up more precious than JESUS CHRIST; nothing more efficacious than this Sacrifice; nothing more advantageous both to him who offers it, and to him for whom 'tis offer'd, if the unworthiness of the Persons doth not render it unprofitable: 'Tis requisite that he who offers it have pure Hands, and that he, for whom it is offer'd, should know the Value of it by Faith; that he should earnestly desire it; and that he should embrace it with a perfect Charity. Oh, how great is this Benefit, which is sufficient for the Person who receives it, and for him that administers it: For how extensive soever the Priest's Charity may be towards certain Persons, this Sacrifice remains altogether entire for every one in particular. It is communicated to many, so as its Efficacy is not diminish'd, with respect to every Individual; and altho' different Persons partake of it, yet it does not suffer any Division. *Quoscunque enim Sacerdos effusa charitatis latitudine complectatur, totum simul omnium, totum uniuscujusque est Singillatim, nec integritatem dividit communicatio plurium, nec soliditatem minuit participatio diversorum.*

He has also inserted amongst his Letters, a Discourse that he made in the Council of *Tours*, A. D. 1163. in the presence, and by the Order of Pope *Alexander III.* In the beginning of it he says, that there are three Qualities requisite in a Preacher, viz. Sanctity of Life, to procure respect for what he delivers; a perfect Knowledge, to be capable of teaching the necessary Truths; and Eloquence to cause them to be approv'd, to the end that his Sermons may be Holy, Learned and Sublime. In the Body of this Sermon, he treats of the Unity and Liberty of the Church, shewing that those two Qualities are necessary therein, and that the Ministers ought to use their utmost endeavours to maintain them, more especially at a time when both are attack'd; that is to say, the former by the Ambition of Schismatics, and the other by the Oppression of Tyrants: That nevertheless, 'tis impossible that either should compass their Design: For although the former separate themselves from the Communion of the Church, yet it is not divided by that means, but the Chaff is only separated from the Wheat; and although the latter seizes on the Temporal Revenues of the Church, nevertheless it does not cease to be free, and to exercise its Power with Spiritual Authority. However, that the Bishops ought to make use of all possible means to re-unite the former to the Communion of the Church, and to oblige the others to quit their unjust Claim to the Ecclesiastical Revenues. This is the Subject of a long and very pathetic Exhortation made by him to the Bishops of the Council; and in the sequel of the same Discourse, he wishes that the Emperor would humble himself under the Almighty Hand of God; that he would acknowledge that the Dominion of the Church is above his, and that he would submit to the Sec of Rome, which conferr'd the Empire on his Predecessors. He observes that Bishops may possess large Revenues, provided they do not take themselves to be the Proprietors, but only the Dispensers of them, and are perswaded that the Patrimony of JESUS CHRIST is the Inheritance of the Poor, which ought to be distributed to them, and that they who put it to another use are to be look'd upon as Robbers.

This Discourse is follow'd by another, pronounc'd in a Synod held for the Ordination of a Bishop. He begins with the Commendation of the Church, and afterwards rejects the Person of *Girard*, who was propos'd, alledging, That although there was a form of Election in his favour, nevertheless he ought not to be ordain'd, by reason that it is not to be endur'd that the Liberty of Elections, which was introduc'd for the Benefit of the Churches, should be made prejudicial to them, and therefore that the Election of *Girard* was null as having been carry'd on only by some few Persons devoted to his Interest.

He acquaints that Pope in another Letter, That he had pass'd Sentence in favour of *Hugh* Abbot of *Senlis*, in a Cause that was depending between that Abbot and *Garnier* a Priest, concerning the Church of *Marine*, for the Tryal of which he was nominat'd a Commissioner with *Henry* Bishop of *Senlis*. He likewise gave him notice in the following Letter, that the King of *England* had favourably receiv'd his Letters and Nuncio's, and that he had re-instat'd the Arch-bishop of *Canterbury*; but he complains that the Nuncio's did not promote the making of Peace, and entreats the Pope to do it.

In another Letter, he informs the same Pope, That he had put an end to the Contest between the Abbot of *La Couture* and *Hermier* the Priest, about the Church of *Breule*.

In one of the Letters directed to the Pope's Legates, *Albert* and *Theodin*, he determines, That it is not expedient to bestow Altars, that is to say, Benefices on the Sons of Priests, lest it should occasion disorders.

Afterwards he writes to Pope *Alexander* against those Monks, who refuse to obey their Bishop, and claim a right to retain Cures and Tithes.

He complains in particular of the Abbot of *St. Evrou*, who presum'd to celebrate Divine Service; notwithstanding the Sentence of Suspension he had pronounc'd against him.

The Poems of this Author are not very considerable as to the Subjects, but they are exact in reference to the Rules of Poetry, and the Verses are very fine. The first is on the Nativity of Jesus Christ, the second is an *Encomium* of the Bishop of *Windsor*; and the rest on the alteration of the Seasons, and on some other profane Subjects. There are also two Epitaphs of Queen *Mathilda*, one of *Algarus* Bishop of *Coutances*, and another of *Hugh* Arch-bishop of *Roan*.

Father *Dachery* has publish'd in the second Tome of his *Spicilegium*, an excellent Discourse dedicated to *Geffrey* Bishop of *Chartres*, and compos'd by *Arnulphus*, when as yet Arch-deacon of *Seoix*, against *Peter de Leon* the Antipope, and *Gerard* Bishop of *Angoulesme* his Legat. It is written with a great deal of earnestness and energy, so that the Author gives us a very lively description of the Irregularities and Vices of that Antipope and of his Legate; maintains the Election and Proceedings of *Innocent II.* and makes it appear that the latter is the true Pope.

Father *Dachery* has likewise set forth in the end of the Thirteenth Tome of the *Spicilegium*, a Sermon upon the Annunciation of the Virgin *Mary*, and five Letters by the same Author.

The other Works of *Arnulphus*, Bishop of *Lisieux*, were printed at *Paris*, from a Manuscript of *Adrian Turnebus's* Library, *A. D.* 1585. and afterwards in the *Bibliotheca Patrum*.

PETER de CELLES Bishop of Chartres.

Peter de
Celles Bi-
shop of
Chartres.

PETER, surnam'd *de Celles*, from the Name of his first Abbey, commonly call'd *Monstier-la-Celle*, in the Suburbs of the City of *Troyes*, was descended of an honourable Family of *Champagne*. He apply'd himself to Study at *Paris*, and was apparently a Novice in the Monastery of *St. Martin des Champs*. He was chosen Abbot of *Celles*, *A. D.* 1150. translated from thence to the Abbey of *St. Remy* at *Rheims* in 1162. and at last made Bishop of *Chartres* in 1182. in the place of *John* of *Salisbury*. After having govern'd that Church during five Years, he died *Feb. 17. 1187.*

The following Works of this Author, were collected and publish'd by Father *Ambrosius Januarius*, of the Congregation of *St. Maur*, and printed by *Lewis Billaine* in 1671. But the first of his Works is a Course of Sermons on all the Festivals of the Year, which were never as yet printed. However, notwithstanding the Reputation they might have in his time, Father *Januarius* observes, that they are weak, and that *Peter de Celles* is not very solicitous to prove a Truth thoroughly, but passes lightly over from one Subject to another; although his Writings are full of pious Conceptions, Flowers of Scripture and very useful Instructions. He might also take notice, that they are full of Puns, affected *Antitheses*, sorry Allusions, mean Descriptions and Notions, which have not all the Gravity that is requisite in Discourses of that Nature. In his Eighth Sermon on the Lord's Supper, we find the Term of *Transubstantiation*, which is also in *Stephen* Bishop of *Autun*, who liv'd in the same Century: And indeed, those two Authors are the first that made use of it. The three Books of Bread, dedicated to *John* of *Salisbury*, contain a great number of mystical Reflections

tions on all the sorts of Bread mention'd in the Holy Scripture. The Mystical and Moral Exposition of the Tabernacle is a Work almost of the same Nature. The Treatise of Conscience, dedicated to *Aliber* the Monk, relates altogether to Piety, and that of the Discipline of the Cloister, comprehends many Moral Instructions in the Exercises of the Monastic Life, which he follow'd above Thirty Years. This Piece was set forth by Father *Dachery*, in the third Tome of his *Spicilegium*.

The last Work in this Edition, is a Collection of the Letters of *Peter de Celles*, which were already publish'd with Notes by Father *Sirmondus*, A. D. 1613. They are divided into nine Books, and relate either to pious Subjects or to certain particular Affairs, or are merely Complimental. Indeed, they are written with greater Accuracy than his other Works, being of a more natural and less affected Style; nevertheless they are full of verbal Quibbles and Puns. In this Collection are three Letters on the Festival of the Conception of the Virgin *Mary*, in which *Peter de Celles* strenuously maintains *St. Bernard's* Sentiments on that Subject. *NICOLAS*, a Monk of *St. Alban*, was of a contrary Opinion, and averr'd, That *Nicolas* the blessed Virgin was never obnoxious to Sin. This is the Subject of the Twenty third Letter of the Sixth Book; but the Monk vindicates his Opinion in the Ninth Letter of the last Book, and confutes that of *St. Bernard*, yet not without expressing a great deal of Respect for the Person of that Saint. However, he does not treat *Peter de Celles* with the same Moderation, who being nettled, returns him a somewhat sharp Answer in the Tenth Letter of the same Book. *Peter* was then Bishop of *Chartres*.

JOHN of SALISBURY Bishop of Chartres.

JOHN of *Salisbury* the intimate Friend of *Thomas Becket* Arch-bishop of *Canterbury*, and his Companion during his Exile, was at last made Bishop of *Chartres*, A. D. 1179. and died three Years after. He was one of the most ingenious, most polite and most learned Men of that Age, as is evident from his Book call'd *Policraticon*; or, *A Discovery of the Fopperies of the Lords of the Court*. *Justus Lipsius* assures us, that many considerable pieces of Purple and Fragments of a better Age, are to be found in that Work: *Peter of Blois* in like manner declares that he was even charm'd with it, having discover'd therein a well regulated sort of Learning and abundance of Things, the Variety of which renders them extremely delightful. And indeed, 'tis an excellent Work, treating of the Employments, Occupations, Functions, Vertues and Vices of the Men of the World, but more especially of Princes, Potentates and great Lords; in which is contain'd a vast Treasure of Moral Notions, Sentences, fine Passages of Authors, Examples, Apologues, Extracts of History, common Places, &c. 'Tis divided into Eight Books, and compos'd in a plain and concise Style.

But this Style is more proper for the numerous Letters which the same Author wrote to the Popes *Adrian* and *Alexander*; to the Kings of *England* and divers other Princes; to *Thomas Becket* Arch-bishop of *Canterbury*; to several English Bishops; and to many other Persons; either about general Occurrences and Transactions, as the Schism of *Osavian* the Antipope, and the Election of *Alexander III.* the contest between the Pope and the Emperor *Frederick*; and that between the King of *England* and the Arch-bishop of *Canterbury*; or relating to particular Affairs of the Churches of *England*; or to certain Points of Doctrine and Discipline: As the 172d Letter concerning the Number of Writers of the Canonical Books of the Old and New Testament; the 67th about the nullity of a second Marriage which a certain Woman had contracted after she was divorc'd from her former Husband who was a Priest; the 68th about the cohabitation of Women with Clerks; and the 69th about the Sums of Money that were exacted of the Vicars of Churches. In these Letters he appears to be much addicted to the Interest of *Thomas* of *Canterbury*, whose conduct nevertheless he sometimes censures, and seems likewise to be much devoted to the Pope's Service, although he does not always approve every thing that is done at *Rome*, and condemns the Vices of the Cardinals on certain Occasions. He openly approves the deposing of the Emperor *Frederick*, and the Proceedings of Pope *Alexander* against him. His Letters are full of Allusions to the Sacred History, and of Examples taken out of Holy Scripture; in which he also intermixes many Passages of Profane Authors. The number of these Letters amounts to 301: and they were printed at *Paris*, A. D. 1611. with the Life of *Thomas Becket* Arch-bishop of *Canterbury*, by the same Author; to whom are likewise attributed certain Commentaries on the Epistles of *St. Paul*, printed at *Amsterdam* in 1646.

PETER of BLOIS Arch-Deacon of Bath.

Peter of
Blois Arch-
deacon of
Bath.

PETER, born'd of *Blois*, from the Place of his Nativity, deriving his extraction from *Bretagne*, study'd the Liberal Sciences at *Paris*; the Civil and Canon Law at *Bononia*, and after having attain'd to a profound skill in all sorts of Humane Learning, apply'd himself entirely to the Study of Divinity, under the Tuition of *John* of *Salisbury* Bishop of *Chartres*. It is also probable that *Peter* of *Blois* was Canon of that City; however, having pass'd into *Sicily*, A. D. 1167. with *Stephen* the Son of the Count of *Perche*, and the Coulin of the Queen of *Sicily*, he was chosen Tutor and afterwards Secretary to *William* II. King of *Sicily*, but he was soon oblig'd to leave that Country, when *Stephen* Count of *Perche*, who was made Chancellor of the Kingdom and Arch-bishop of *Palermo*, was banish'd from thence. Upon his return to *France*, he was invited over into *England* by King *Henry* II. and after having spent some time at Court, he retir'd to the Palace of *Richard* Arch-bishop of *Canterbury*, and became his Chancellor. He was sent by that Arch-bishop to King *Henry* II. and to the Popes *Alexander* III. and *Urban* III. to negotiate Affairs relating to the Church of *Canterbury*, and after the Death of King *Henry*, he continued for some time in the Court of Queen *Eleonora*. In the end of his Life, he was depriv'd of the Arch-Deaconry of *Bath*, which was conferr'd on him at his arrival in *England*, but some time after, he obtain'd that of *London*; in the discharging of which Duty, he took a great deal of pains, and enjoy'd only a small Revenue. He died in *England* A. D. 1200.

Peter de *Blois* himself made a Collection of his Letters, by the Order of *Henry* II. King of *England*, as he intimates in his first Letter directed to that Prince, in which he observes, That they are not all alike; that sometimes the great number of urgent Affairs oblig'd him to write with less accuracy; that sometimes the Subject did not allow him to enlarge; and that sometimes the meanness of the Capacity of those Persons to whom he wrote, constrain'd him to make use of a more plain Style. He excuses himself for citing profane Authors, as also, for speaking freely, and even for presuming to reprove his Prince. He protests, that to the best of his remembrance, he never wrote any thing with a Design to Flatter, but that Integrity and an unfeigned Zeal for maintaining the Truth, always excited him to set Pen to Paper.

The Second is a Letter of Consolation directed to the same King on the Death of his Son *Henry* III. in which he induces him to hope for the Salvation of that young Prince, who died in a course of Repentance.

In the Third, he severely reprehends a certain great Lord, who had reproach'd his Chaplain with the meanness of his Birth, and gives him to understand, that none ought to be puff'd up, either upon account of Nobility or Riches.

In the Fourth, he congratulates the Prior of *Cisteraux* upon the Tranquillity he enjoy'd in his Solitude, protesting that he even envy'd his Condition, and entreats the same Prior to remember him in his Prayers and Oblations.

In the Fifth, he reproves *Richard* the Successor of *Thomas Becket* in the Arch-bishoprick of *Canterbury*, for applying himself with greater earnestness to the maintenance of the Temporal Interests of his Church, than to the Spiritual Government of his Diocese; remonstrating, that his Diocesans and Prince are very much scandaliz'd at those Proceedings.

In the Sixth, to wipe off the reproaches that a certain School-Master who undertook to teach the Liberal Sciences, had put upon the Clerks, who live in the Palaces of Bishops; he asserts, That his Profession was more contrary to the Ecclesiastical Function, than the conduct of those Clergy-men.

In the Seventh, he rebukes a Professor, who was addicted to Drunkenness.

In the Eighth, he vindicates the comparison he made of the different States of the Church, to the various Phases or Apparitions of the Moon, and mainrains, that Terms and Maxims of Philosophy and of the Civil Law may be us'd in treating of matters of Religion, when it can be done conveniently.

In the Ninth, he reproves one of his Pupils, who after having compleated his Philological Studies, determin'd to rest for two Years, before he apply'd himself to that of Divinity; and shews, that that negligence would be extremely prejudicial to him.

In the Tenth, written to one of the Chaplains of the King of *Sicily*, against the Design which that Prince had, to cause to be install'd in the Bishoprick of *Agrigento*, a certain young Lord, who was by no means capable of performing the Functions of the Episcopal Dignity, he admonishes the said Chaplain, that his Office obliges him to continue to make Remonstrances to the King, to hinder him from disposing of the Bishoprick after such a manner.

In the Eleventh, he exhorts a Clergy-man, who had solemnly engag'd to embrace the Monastick Life, to perform his Vow.

The Twelfth is a consolatory Letter directed to one of his Nephews, afflicted with the Death of his Uncle, the burning of his House, and a Wound he receiv'd in his Foot.

In the Thirteenth, he reprehends a Young Monk, who endeavour'd to get a Priory, under pretence, that he should thereby have an opportunity of converting more Souls, and makes it appear, That a Monk ought not to covet Secular Employments, nor to aspire to Dignities, nor to affect to instruct others.

In the Fourteenth, directed to the Chaplains of the King of England, he communicates to them certain Reflections that a Fit of Sickness caus'd him to make on the miserable condition of those Clergy-men, who are oblig'd to reside in the Courts of Princes; of which he gives a very lively Description, and exhorts them to follow his Example in quitting that course of Life.

The Fifteenth is an Instruction to Rainaud newly chosen Bishop of Chartres, concerning the Episcopal Qualities and Functions. He says, That the first thing that is sometimes done, is to make enquiry into the Revenues belonging to the Bishoprick, and not into the present condition of it: He censures the Luxury and Magnificence of some Bishops of his time, the pains that they took to heap up Riches and to gratifie Princes, and the Secular Course of Life that they lead.

In the Sixteenth, he exhorts a certain Bishop immers'd in the management of many Affairs to make choice of a more quiet manner of Living, in order to promote his own Salvation.

In the Seventeenth, he shews, That a Clerk who drives a Trade, is no less culpable than one that follows Usury, and that all manner of inordinate endeavours to get and heap up Riches are unworthy of a Clergy-man.

In the Eighteenth, he gives us a lively description of the Irregularities of a certain Bishop, who was addicted to that Vice.

In the Nineteenth, he resolves two Questions, which were propos'd to him by one of his Friends who studied the Law at Paris, viz. 1. Whether a Woman, who turn'd Nun, upon a supposition that her Husband was dead, be oblig'd to leave the Convent, if he return? And 2. In case she be oblig'd to follow her Husband, whether she ought to assume the Veil again after his Death? He answers, That the Vow of Chastity made by her, being in the Husband's Power, is not obligatory; and that she ought to return with her Husband, and may marry again after his Decease. In that Letter, there is a remark very advantageous to the Schools of Paris, of which he saies, that as there was formerly a Proverbial saying, that those who had any Question to propose ought to repair to Avila; so in like manner at present it pass'd into a Proverb, that those who were desirous to have any Question decided need only go to Paris, where the greatest Difficulties are fairly resolv'd.

In the Twentieth he complains, That the Domestick Servants of Rainaud Bishop of Chartres remov'd him from the Palace of that Prelate, whom he blames for his too great Liberality.

In the Twenty first, he reprehends the haughtiness and arrogancy of a Canon, who was formerly one of his particular Friends.

In the Twenty second, directed to John of Salisbury, he commends his Constancy, and that of Thomas Arch-bishop of Canterbury, and advises them to persevere, and not to suffer themselves to be mov'd by any manner of Adversity or Persecutions.

In the Twenty third, written to Othavian the Pope's Legate, he declaims against the Abuse that was then predominant, to fill up the vacant Bishopricks with unworthy and uncappable Persons, who obtain'd them by the means of sinister practices or purchas'd them with Money.

In the Twenty fourth, he entreats the Friends of Thomas Arch-bishop of Canterbury to prevail upon that Prelate, to forgive the Arch-Deacon of Salisbury, who was desirous to be reconcil'd with him.

In the Twenty fifth, he exhorts an Official to quit that Employment, which he looks upon as very dangerous. "I am apt to believe (says he) that the Officials were so call'd, not from the name of their Office, but from the Verb *Officio*, which signifies to be hurtful, or to do Mischief: For the whole Function of an Official is to shear and flea at the pleasure of the Bishop the poor Sheep that are under his Jurisdiction: They are the Bishop's Horse-leeches, that cast up the Blood they have suck'd out, and which as it were so many Sponges, that being squeez'd restore the Water wherein they were soak'd, pour into their Masters Bosom the Treasure that they have extorted; insomuch that of all those execrable Purchases they have only left the stain of Sin: For that which is thus hoarded up by oppressing the Poor, serves to gratify the unruly Appetite of the Bishops, and draws Punishments on the Officials; who may be well compar'd to those private Doors, thro' which the Priests of Bel were wont secretly to convey the Sacrifices that were laid on the Altar of that False God; since the Bishops make use of their Hands to pillage the Estates of other Men, casting upon them all the marks of Infamy and the whole guilt of those Crimes, of which they make the sole advantage,-----The Office of the Officials at present, is to confound Right, to create Law-suits, to disannul Agreements, to prolong Trials, to suppress the Truth, to maintain Falshood, to seek for nothing but filthy Lucre, to sell Justice,

" Justice, to commit all manner of unjust Actions, and to devise Cheats and Artifices to deceive the People. These are the Men, who over-load their Landlords with a numerous Retinue of Attendants and costly Equipages; who hunt after dainty Dishes; being very prodigal of the Estates of other Persons, and as covetous of their own: They are very critical in searching out the etymology and signification of Words, and make Glosses upon all manner of Syllables, on purpose to lay Snares for others, in order to drain their Purfes: They take upon them to interpret the Laws according to their own capricious Humour, admitting some, and rejecting others at their Pleasure; they corrupt that which is sound, over-rule just Allegations, foment Divisions, conceal Crimes, make void lawful Marriages, penetrate into the Secrets of Families, defame innocent Persons, absolve the Guilty, and in a Word, leave no Stone unturn'd to get Money. This is the Character that *Peter of Blois* gives us of the Officials of his time, very different (as 'tis to be hop'd) from that of those Gentle-men, who now discharge those Functions in our Churches.

In the Twenty sixth, he advises a Friend of his to enter upon a Course of Divinity at *Paris*, after having left the study of the Civil-Law, to which he apply'd himself at *Bononia*; because a Clergy-man ought not to be entirely immers'd therein. He censures, by the way, the sinister Practices of the Advocates of his Time, who made it their whole business to get Money and to enrich themselves.

In the Twenty seventh, he acquaints the Canons of *Beauvoir* with the Death of *Thomas Becket* Arch-bishop of *Canterbury*, and tells them that there was reason to be so far from bewailing his Death, that they ought to rejoice at his Happinefs. He likewise makes mention of the Diffensions that happen'd in his Church, about the Election of a Successor.

The Twenty eighth, is written in the Name of *Rotrou* Arch-bishop of *Rouen*, to *William* Arch-bishop of *Sens* and the Pope's Legate, whom he exhorts to use his utmost endeavours to divert those Calamities, which were ready to break forth in the Territories belonging to the Church of *Roan* by reason of the War that was carry'd on by the two Kings.

In the Twenty ninth directed to the Abbot and Monks of *St. Alban*, he complains that one of their Priors had refus'd to entertain him at his Table, and shews how much Hospitality is recommendable, more especially in Monks.

In the Thirtieth, he communicates to his Friend *Rainaud* chosen Bishop of *Bath*, the Dream that he had upon his promotion to the Episcopal Dignity.

The Thirty first is written to the Abbot of *Fontaines*, concerning a Distemper with which *Peter of Blois* was afflicted.

The Thirty second is a recommendatory Letter directed to the Prior of *Canterbury*.

The Thirty third is written in the Name of *Rotrou* Arch-bishop of *Roan* to *Henry III.* the Son of *Henry II.* King of *England*, who was preparing to make War with his Father, to entreat him to take into his Protection, *Andely* and the other Territories of the Church of *Roan*.

In the Thirty fourth, he excuses himself to the Bishop of *Perigueux*, who had offer'd him his House; for not accepting of his Proposal, because he was detain'd by the Promises of his old Patron.

The Thirty fifth and Thirty sixth, are Exhortations to a certain Nun.

The Thirty seventh, is a Letter of Excuse to the Prior of *Fumieges* for neglecting to send back a Book that he had borrow'd of him.

The Thirty eighth, is an Apology directed to *Albert* Cardinal of the Church of *Rome*, for the Conduct of the Arch-bishop of *Canterbury*, who was accused of being ignorant of the Laws, covetous and too much inclin'd to raise his Family.

The Thirty ninth, is a Letter written by way of a secret Trust to one of his Friends, in which he sends him word, That the Court of *Rome*, according to the usual Custom had charged him with many Debts, and that if he could once find means to discharge them, he would take care not to fall into that Abyss for the future.

In the Fortieth, he condemns the Deportment of a certain Bishop who spoke ill of his Prince.

In the Forty first, he entreats *Henry II.* King of *England* to give him notice of the Place where he was, to the end that he might wait on him, and acquaints him that his Majesties Envoys are return'd from *Rome*, clear'd of their Silver and loaded with Lead, without being honour'd with any considerable Presents, and that the Ambassadors of the King of *Spain* were come to meet him to constitute him Mediator of the Peace between them.

The Forty second, is written to *Robert* Provost of *Aire* in *Flanders* elected Bishop of *Cambray*, to whom he gives a smart Reprimand for contenting himself to enjoy the Revenues of his Bishoprick, without taking care to perform the Episcopal Functions, and for leading a Secular and Scandalous course of Life.

The Forty third, is a very apposite Consolation compos'd by him upon occasion of the Sickness of a certain Person, in which he sufficiently makes it appear that he had study'd the Art of Physick.

In the Forty fourth, he advises *Arnulphus* Bishop of *Lisieux* not to leave his Bishoprick, by reason of any opposition that might be made by his Prince, his Chapter or the People of his Diocese; but he would persuade him to resign it, in case he aspir'd to that Dignity by under-hand dealings.

In the Forty fifth, he vindicates *Rainald* Bishop of *Bath*, from the imputation of having persecuted or occasion'd the Death of *St. Thomas* of *Canterbury*, and observes, that if he made somewhat too severe a Reflection upon him, at the time when that Arch-bishop excommunicated the Bishop of *Salisbury*, it ought to be forgiven him, as well as what he might have done against him thro' Ignorance, and so much the rather, in regard that he had expiated that Fault by a very rigorous Penance.

In the Forty sixth, directed to *Richard* Bishop of *Syracuse*, after having excus'd himself for returning to *Sicily*, he enlarges on the Commendation of *Thomas Becket* Arch-bishop of *Canterbury*.

The Forty seventh is written in the Name of *Richard* Arch-bishop of *Canterbury*, who exhorts *Henry* the Son of *Henry II.* King of *England* to desist from making War with his Father, and threatens to excommunicate him, unless he submit to his Remonstrances.

In the Forty eighth, he congratulates *William* Cardinal Bishop of *Pavia*, upon account that at last an end was put to the Quarrel between Pope *Alexander* and the Emperor *Frederick*, by his mediation, and declaims against *Ostavian* and his Electors.

In the Forty ninth, he complains, That some of the Canons of *Chartres*, whom he took for his Friends, had brought an Information against him in a Trial depending between him and *Robert* of *Salisbury*, for a Prebend of *Chartres*, and that not being able to fully his Reputation, they had slanderously traduc'd the Memory of his Father.

In the Fiftieth, he entreats the Bishop of *Bayeux* to absolve a certain Person, who had committed Man-slaughter in his own defence, and who being afflicted with a very sensible Grief for that unfortunate Accident, had done Penance in due Form.

In the Fifty first, he admonishes *Jocelin* Bishop of *Salisbury* to pay his Debts, and not to bestow too great Favours upon his Nephews.

In the Fifty second, he acquaints the Arch-bishop of *Canterbury*, who had sent him to the King of *England*, That he met with a furious Storm, during his passage into *Normandy*, and assures him, that he was ready to undertake every thing, and to endure all manner of hardship in his Service.

The Fifty third, is a Circular Letter to all the Bishops of *England*, written in the Name of *Richard* Arch-bishop of *Canterbury* and Primate of the Kingdom, in which he enjoyns them, not to suffer Persons, whose Ordination is not valid, to exercise the Episcopal Functions in their Diocesses, and to denounce a Sentence of Excommunication against those who forge the Pope's Bulls or counterfeit the Seals of the Bishops.

In the Fifty fourth, he advises the Arch-deacon of *Poitiers*, not to compel *Adelicia* his Niece, to become a Nun; because the Monastick State, ought not to be embrac'd with less freedom than that of Marriage.

In the Fifty fifth, he congratulates *Adelicia*, upon the desire she express'd to take the Veil, and in regard that she had actually made a Vow to that purpose, and exhorts her to put so laudable a Design in execution with all convenient speed.

In the Fifty sixth, he endeavours to divert *Walter* Bishop of *Rocheſter* from the strong Inclination he had to Hunting.

In the Fifty seventh Letter, directed to one of his Friends a Monk of the Abbey of *Aulnay* in *Normandy*, who expected to be deliver'd from Temptations immediately after his admittance into a Religious Order; he treats of the continual Conflict between the Flesh and the Spirit, and sends him a *Prose* or Sermon on that Subject.

In the Fifty eighth, he complains to *Renauld* Bishop of *Bath*, by reason that the latter had suspended his Vice-Arch-deacon, without dispatching any Canonical Monitions before-hand, and to the prejudice of a Privilege that was granted him in the Council of *Lateran*, that he should not be excommunicated nor any Person that belong'd to him by any Bishop, and declares that he had so much the greater reason to take it ill, in regard that that which gave occasion to those rigorous Proceedings, was only a small sum of Money that was due to the Bishop, and that he had already given Orders for the payment of it.

In the Fifty ninth, he exhorts that Bishop to be reconciled with a certain Person nam'd *Henry*, and to turn one *Simon* out of his Company, who was a dangerous Flatterer and a Sy-cophant.

In the Sixtieth, he approves the Complaints made by one of his Friends, who was much offended that the Bishops should enrich their Nephews with the Church-Revenues, instead of maintaining the Poor. He observes that that was no new Disorder, and that Poverty ought to be prefer'd before Riches.

In the Sixty first, he dissuades an Arch-Deacon from the exercise of Hunting.

In the Sixty second, he writes in the Name of *Geffrey* Bishop of *Lincoln* to one *Le Blond*, whom he reproves for his Disobedience in leaving that Bishop to follow divers Employments, and forbids him to oppose the Interest of the Arch-bishop of *Canterbury*.

The Sixty third, is a Letter of Thanks to *Peter* Bishop of *Arras*.

The Sixty fourth, is written in the Name of *Gautier* Arch-bishop of *Roan* and of the Bishops of *Normandy*, to Pope *Celestin* III. to entreat his Holiness to use his utmost endeavour to procure the deliverance of *Richard* King of *England*, who was taken Prisoner at his return from the Holy Land by the Duke of *Austria*.

The Sixty fifth, is written against the Superstitions of those, who pretend to fore-tell future Events by Dreams, or by other means of the like nature.

In the Sixty sixth, he congratulates *Gautier* Arch-bishop of *Palermo* upon his promotion to that Dignity: He gives that Prelat a Character of *Henry* II. King of *England*, and clears him from the Murder of *Thomas Becket* Arch-bishop of *Canterbury*.

In the Sixty seventh, he proves by many Reasons to King *Henry* II. that he ought to cause his Son to apply himself to Study.

The Sixty eighth, is written in the Name of *Richard* Arch-bishop of *Canterbury* to Pope *Alexander* III. against the Abbot of *Malmesbury*, who endeavour'd to withdraw himself from the Jurisdiction of his Bishop. He declaims in that Letter, against the Privileges that are granted at *Rome* to the Abbots for Money, which gives them occasion to insult over their Primates and Diocefans, to lose the Respect they ought to have for them, and by degrees to shake off the Yoke of Obedience, which was formerly the only means to reclaim them, and to restrain their Ambition. "The Abbots (says he) cannot endure to have a Superior set over them, to reform the Abuses committed by them; They would willingly have an absolute power to do every thing with impunity, and neglect the Monastical Discipline to gratify their unruly Passions. Upon which account it is, that almost all the Revenues of the Monasteries are left at Rack and Manger, and are liable to be pillag'd by every Invader: For on the one side, the Abbots mind nothing else but following their Pleasures, and are intent only on making good Cheer; and on the other side, the Monks being as it were destitute of a Head, spend their Life in Idleness and continual Quarrels. The mischief (adds he) requires a speedy remedy; for if it be not timely apply'd, 'tis to be fear'd lest as the Abbots shake off the Yoke of the Bishops, so the latter should throw off that of the Arch-bishops, and the Deans and Arch-Deacons should likewise find means to exempt themselves from the Jurisdiction of their Diocefans. Alas! what form of Justice is this! or rather, what manner of deformity of the Law! to hinder Pupils from hearkening to their Tutors; Children from obeying their Parents; Soldiers from serving their Prince; and Servants from submitting to their Masters! What is it to free Abbots from the Jurisdiction of their Bishop, unless it be to authorize Disobedience and Rebellion, and to arm Children against their Father? 'Tis their Office, who sit as supreme Judges, to determine this Case, and to take care lest unjust Actions should take their rise from the Courts of Judicature, where application is made for the redressing of Grievances.

In the Sixty ninth Letter, directed to *Radulphus* Bishop of *Angers*, he laments the Failings of the Inhabitants of that City, who had abandon'd King *Henry* II. in the War that he maintain'd against his Son.

In the Seventieth, he advises *John* Bishop of *Chartres*, rather to bestow Benefices on his Nephews, who were upright and poor Men, than on Foreigners, who are not so worthy of them.

The Two following Letters contain nothing remarkable.

The Seventy third, written in the Name of *Richard* Arch-bishop of *Canterbury* to all the Bishops of *England*, is against a Custom that prevail'd in that Kingdom, only to punish with Excommunication, those who assassinated Bishops and other Clergy-men, whereas capital Punishments were inflicted on other Murderers.

The following Letters to the Eighty second comprehend nothing very remarkable relating to Church-Discipline.

In the Eighty second, directed under the Name of *Richard* Arch-bishop of *Canterbury* to the *Cistercian* Monks, after having commended that Order, he takes notice of one Fault committed by them, which is their refusing to pay Tithes to Clerks and Monks: He gives them to understand, that it is an Act of Injustice; that altho' they might enjoy that Immunity, whilst they were Poor, yet they had no right to it at present, since they were become Rich; and that what Privileges soever they might obtain from *Rome*, they could not in Conscience make use of them to usurp the Estates of others: Lastly, he threatens to excommunicate them if they continue to retain those Tithes.

In the Eighty third, written in the Name of *Walter* Arch-Deacon of *Oxford* to *Bartholomew* Bishop of *Exeter*, he advises him to declare the Marriage null, that was contracted between *Robert* and *Ismenia* his Kins-woman; according to the express Order he had receiv'd from the Pope.

The Eighty fourth is directed to Pope *Alexander* III. under the Name of *Richard* Arch-bishop of *Canterbury* to vindicate the Conduct of the Bishops, who reside in the King's Court, in order to maintain the Interest and Rights of the Church. "For (says he) if there were no Bishops in the Council, nor in favour with the Prince; the Wicked would soon find means to harraßs the Church, and the Presumption of Laicks would oppress the Clergy after

"after an intolerable manner: But at present, if any thing be attempted to the prejudice of the Church, the Bishops are ready to oppose it; and if the King should be exasperated against innocent Persons, his Anger is appeas'd by their Entreaties. By this means, the rigour of Justice is moderated; the Cries of the Poor reach the Prince's Ear; the Dignity of the Church is maintain'd; the Indigence of distressed People is reliev'd; the Devotion of Lay-men is encreas'd; Religion is protected; the Sentences in Courts of Judicature are directed; the Laws are submi'ted to; the Decrees of *Rome* are receiv'd; and the Revenues of the Churches are augmented: He adds, That the Arch-bishops and Bishops of *Sicily* were wont in like manner to reside in the Court of their Prince, and that there was a Design on foot in *England* to abrogate that Custom, but that divers prudent and judicious Persons had determin'd that it was absolutely necessary for them to continue there, and that if they were hinder'd from having access to the Prince; at the same time the Monasteries would be depriv'd of their Tranquility, the Afflicted of Consolation, and the Church of its Liberty. Therefore our Author concludes, That although the Bishops were very desirous to leave the Court, by reason of the Inconveniencies they sufer in that Station, nevertheless they are detain'd, as it were by force, upon account of the Publick Advantage.

The Eighty fifth Letter, contains a sharp Reprimand made to *Robert* Bishop of *Salisbury*, for taking too great delight in Feasting, and for laying out so vast Expences in furnishing his Table, that he let the Buildings of his Church fall to ruin.

In the Eighty sixth, he diverts a *Carthusian* Monk nam'd *Alexander*, from the Design he had to quit his Order, under pretence that Mass was not said every day in the Monastery; and shews, That *St. Benedict* never was a Priest, and that he spent a great deal of time without hearing Mass, even not knowing one *Easter-day*, that it was that great Festival: That *St. Paul* and *St. Antony*, the first Hermits, pass'd many days without hearing Mass, and that we do not read that some great Saints offer'd up the Holy Sacrifice daily: That such a frequent Administration of the Sacraments might render them contemptible, and that the selfishness of it, encreases the Respect due to them: That indeed we sin incessantly, and that a continual Remedy is requisite for the expiation of our Guilt; but that nevertheless this Host, of an infinite Value, ought not to be offer'd up, but with a Spirit of Humility and a contrite Heart. To that purpose, he quotes many Passages of the Fathers, and at last affirms, That the secret Motive which induc'd that Monk to think of quitting his Order, was to lead a less austere, and a more free Course of Life.

In the Eighty seventh Letter, he comforts *William* Bishop of *Ely*, who was discharg'd from the management of the Affairs of State in *England*, by the treachery of certain Noblemen, who had mis-represented him to King *Richard*; which gave an occasion to *Peter* of *Blois* to declaim against those Counsellors who give bad Advice to Princes. The Eighty ninth is written on the same Subject to a Bishop, who had contributed to the said *William's* disgrace at Court.

In the Eighty eighth, he entreats an Abbot to receive a certain Monk, who was desirous to return to his Monastery.

In the Ninetieth, he gives an account to his Brother *William* Abbot of *Mani*, of the reasons of his departure from *Sicily*, and takes notice at the same time of the News that was spread abroad, That that Abbot had obtain'd a Licence of the Pope, to wear the Mitre, Ring and Sandals. He maintains, That the use of those Ornaments in any other Person but a Bishop, is an arrogant Vanity, and a presumptuous Ostentation; That they ought only to be us'd on some extraordinary Occasions; such as the Dedication of Churches, the Consecration of Virgins, and the Ordination of Clerks, and that therefore they can be of no use to an Abbot, who has no right to perform those Functions; That they are actually more chargeable to him than profitable, and that they do him a greater dishonour than credit; That that Abuse has no Grounds neither in the Gospel, nor in *St. Benedict's* Rule; That it foments the Refractoriness of the Abbots and the Contentments they have with the Bishops, and that no Man ought to flatter himself, that the Privilege of *Rome* can be a sufficient excuse for such Acts of Disobedience before God. Therefore he conjures him by the Salvation of their common Father, and by the Breasts of their Mother, to lay aside those Pontifical Ornaments, or if it cannot be done without Scandal, to choose rather to quit his Dignity. *William* being mov'd with this Remonstrance, resign'd his Abbey into the Pope's Hands, as it appears by the 93d Letter, in which *Peter* of *Blois* congratulates him; That he prefer'd the Humility of a simple Monk to the Dignity of an Abbot, and a place of abode in *France* to one in *Sicily*.

In the Ninety first, he taxes *Radulphus* Bishop of *Lisieux* with Coverousness, and the practice of Usury, more especially in regard that he did not open his Granaries in a time of scarcity and dearth of Provisions.

The following Letters contain nothing very remarkable.

In the Ninety seventh, directed to the Abbot of *Evesham*, he shews that the diversity of Monastick Orders is advantageous to the Church, but that none ought to pass lightly from one Order to another. He observes in the end, that singing of Psalms for a considerable time,

is very useful, if it could be continu'd with Devotion, and that although it be accompany'd with wearisomness, yet it does not cease to be a good Employment. As for Handy-work, he neither blames, nor commends it in a Monk, *Labores autem manuales in Monacho nec arguere, nec laudare presumo.*

The Ninety eighth and the Ninety ninth, are written in the Name of *Richard* Arch-bishop of *Canterbury*; viz. the former to his Suftragans about the necessity of relieving the Holy Land, and the second to Pope *Urban III.* to congratulate his promotion to the Pontifical Dignity, and to thank his Holiness for the Pall, which he had sent to him.

In the Hundredth Letter, he vindicates an Arch-bishop who was accus'd of being too meek and moderate.

The Hundred and first, directed to *Robert* Arch-deacon of *Nantes*, is a Judgement that he passes on the Disposition of two of his Nephews, whom he had put under his Tuition.

The Hundred and second, contains a long Complaint made by the Abbot of *Redding* who was desirous to renounce his Dignity, with *Peter* of *Blois's* Answer, in which he advises him not to do it.

The following Letters contain nothing of any great moment as to Ecclesiastical Discipline.

In the Hundred and twelfth, sent to the Bishop of *Orleans*, he maintains the Immunities of the Church, and asserts that the King of *France* ought to exact no other Supplies of the Clergy, than their Prayers to carry on the War, that he was preparing to manage against the *Saracens* in the Holy Land.

In the Hundred and thirteenth, he exhorts *Geffrey* Arch-bishop of *York*, to oppose the new Hereticks who appear'd in his Diocess, and to publish so strict an Ordinance against them, that the others might be terrify'd with the Severity of their Punishment.

In the Hundred and fourteenth, he congratulates *John* of *Salisbury* upon his Instalment in the Bishoprick of *Chartres*, and commends the Relation that he wrote of the Life of *Thomas Becket* Arch-bishop of *Canterbury*.

In the Hundred and fifteenth, after having shewn in what degrees of Consanguinity *Robert* and *Adolecia* were related one to another, he produces the several Impediments of their Marriage, and comprehends them in six Verses.

The Hundred and sixteenth, is written to *Hugh* Abbot of *St. Denis*, to whom he sends one of his Books to be examin'd, and comforts him for the Indignity that was put upon him by the King of *France*.

In the Hundred and seventeenth, he reprehends *Geffrey* Abbot of *Marmoutier*, by reason that he had caus'd an Action to be commenc'd against the Prior of *St. Come*, for certain Lands which he claim'd, as belonging to his Jurisdiction.

There is nothing remarkable in the following Letters to the 123d, in which he refuses to accept of the Sacerdotal Dignity, not through contempt, but an extraordinary respect for that Function.

In the Hundred twenty fourth, he comforts *Gautier* Arch-bishop of *Roan*, banish'd from his Church, and justifies his retreat.

In the Hundred twenty fifth, he admonishes the same Prelate, to avoid slothfulness during his Exile, and to apply himself to the reading of the Holy Scriptures.

In the Hundred twenty sixth, directed to the Abbot of *Glocester*, he gives an *Encomium* of *Odo* Chanter of *Bourges* chosen Bishop of *Paris*; to whom he writes the Hundred twenty seventh, to renew their old Friendship and the Correspondence that formerly pass'd between them.

In the Hundred twenty eighth, *Peter* of *Blois* complains to *William* Arch-bishop of *Sens*, that he had not as yet perform'd the Promise that he made to entertain him in his House, and to conferr a Benefice upon him.

In the Hundred twenty ninth, he writes against the Arch-deacon of *Orleans*, who had introduc'd Simoniacal Practices into his Church.

In the Hundred and thirtieth, directed to *John* Bishop of *Chartres*, he clears himself from the Charge brought against him, that he made use of the Recommendation of the King of *England*, of divers Lords, and of the Pope, to procure a Prebend in the Church of *Chartres*.

In the Hundred thirty first, he reproves one of his Nephews, the Prior of a Monastery, by reason that neglecting the study of the Liberal Sciences and abandoning his Solitude, he frequented publick Places, and endeavour'd to curry favour with Noble-men.

The Hundred thirty second and the Hundred thirty fourth, directed to Persons newly made Abbots, contain very useful Instructions for the conduct of Superiours.

In the Hundred thirty third, written to the Dean and Chapter of *Salisbury*, he maintains that he is not oblig'd to reside in his Prebend in that City, in regard of the smalness of the Revenue, which was not sufficient for defraying the Charge of a Journey thither.

The Hundred thirty fifth, is a Dispensation for Non-residence granted by the Arch-bishop of *Canterbury* to a Canon of *Salisbury*.

The Hundred thirty sixth, is a Letter from *Henry II. King of England* to *Alexander III.* in which he complains of the Rebellion of his Children, and implores the assistance of that Pope.

In the Hundred thirty seventh, he congratulates a Novice Monk, and gives him wholesome Advice.

In the Hundred thirty eighth, he expresses to *Gautier Arch-bishop of Roan*, the Joy that he had upon his return from his Exile.

In the Hundred thirty ninth, he entreats the Abbot and Monks of *Cisteaux* to put up their Prayers to God, that he would vouchsafe to grant him his Grace, to enable him worthily to perform the Functions of the Priesthood, to which Dignity he was lately raised, and explains the reasons why he deferr'd the receiving of that Order till that time.

In the Hundred and fortieth, he exhorts *Petrus Diaconus* to quit the study of the Law, and to apply himself altogether to that of the Holy Scriptures and of Divinity. In this Letter, he makes use of the Term of *Transubstantiation* in treating of the Eucharist. " Thus you see (says he) in one single Sacrament a deep Abyss impenetrable to Humane Reason; I mean, in the Bread and Wine *transubstantiated* by Virtue of the Heavenly Words, into the Body and Blood of JESUS CHRIST, the Accidents that were therein, remaining without a Subject; and although the Body of JESUS CHRIST be Flesh and not Spirit, nevertheless it Nourishes the Soul rather than the Body. The same Body is to be found in several Places and on divers Altars, against the nature of Bodies, without ceasing to be in Heaven: For although by its Nature it can only be in one Place after a circumscriptible Manner, yet it is in many Places by its omnipotent Virtue and Energy, and after a spiritual Manner.

In the Hundred forty first, he complains to *Gautier Arch-bishop of Roan*, that a certain private Person had detain'd the Revenues of a Prebend that belong'd to him, and entreats that Prelate to cause Restitution to be made.

In the Hundred forty second, he comforts the Prior and Monks of *Evesham*, who were in great Trouble, and exhorts them to bear it with Patience.

The four following Letters relate to the Confinement of *Richard I. King of England*, and were written to procure his Liberty.

In the Hundred forty seventh, he reproves *Robert Bishop of Bangor*, who determin'd to retain a certain Benefice, which he had conferr'd on another Clerk.

In the Hundred forty eighth, he exhorts *Savaric Bishop of Bath* to return to his Diocese, and not to leave his Church with a design to travel.

In the Hundred forty ninth, he complains, that they were about to deprive him of his Arch-deaconry in the end of his Life.

In the Hundred and fiftieth, he mollifies what he had said in the fourteenth Letter, against those Clergy-men, who reside in the Courts of Princes.

In the Hundred fifty first, he entreats Pope *Innocent III.* to augment the Revenues of the Arch-deaconry of *London*, which was lately conferr'd upon him. He gives his Holiness to understand, that there were about Forty thousand Men within the Jurisdiction of his Arch-deaconry, and above One hundred and twenty Churches; nevertheless that he was not able to collect any of the Duties that are customably paid to the Arch-deacons.

In the Hundred fifty second, he entreats that Pope, to change a Chapter of which he was Dean, into a Monastery of the *Cistercian Order*.

The Hundred fifty third, is written in the Name of *Rotrou Arch-bishop of Roan*, and of *Arnulphus Bishop of Lisieux*, to *Henry II. King of England*; in which they give him an account of the Negotiations in the Court of the King of *France*, where they were sent by that Prince.

The Hundred fifty fourth, is likewise written in the Name of the same Arch-bishop, who entreats *Eleonora*, Queen of *England*, and her Sons, to be reconcil'd with King *Henry II.*

In the Hundred fifty fifth Letter, that Arch-bishop excuses himself to the Prior and Monks of *La Charite*, for not retiring to their Convent, by reason that he could not leave his Flock during the War.

The following Letters to the Hundred eighty third and last, contain nothing very remarkable as to Ecclesiastical Affairs, and many of them are Consolatory.

There is no Author, who has fill'd his Letters with a greater number of Quotations, out of the Holy Scriptures and Ecclesiastical and Profane Writings, than *Peter of Blois*; insomuch, that they are scarce any thing else but a Contexture of such Passages. That which is properly his own Matter, is full of *Antitheses* and Puns: However, he discouries with much freedom, sharply reproves Vices, and maintains Church Discipline and the Ecclesiastical Constitutions.

His Sermons are written almost after the same manner as his Letters, in a concise and sententious Style, to the number of Sixty five; neither does he explain therein the Points of Morality in their utmost extent, but he fills them with divers Maxims and Notions, which are accompanied with no other Ornaments, but *Antitheses* and nice Comparisons of Words:

But he handles Matters more at large in his Tracts, which are Seventeen in Number.

The First is a Moral Discourse on the Transfiguration of JESUS CHRIST.

The Second, is another Discourse of the same Nature on St. Paul's Conversion.

The Third, is a compendious Chronicle on the beginning and the end of the Book of Job.

The Fourth, is a very pathetic Exhortation to induce the Christian Princes to send succours to the Holy Land.

The Fifth, is an Instruction written in the Name of Pope Alexander III. to the Sultan of Iconium.

The Sixth, is a Treatise of Sacramental Confession and Penance.

The Seventh, is a Tract concerning the Functions and Qualities of a Confessor, and the manner how he ought to demean himself in the Administration of the Sacrament of Penance.

The Eighth piece, call'd the Episcopal Canon, contains Instructions for Bishops.

The Ninth, is an Invective against one who paid a Centure on his Works, and charg'd him with being a Flatterer of Princes, and a false Accuser of Clergy-men and Monks: He clears himself from both Imputations, by producing a Catalogue of his Writings; in which he asserts, there is nothing to be found that can convict him of what was laid to his charge, and several particulars to the contrary. He enlarges in Commendation of the Monastick Life, and explains some Passages of his Works, that were objected against him; and amongst others, what he had laid down concerning Free Will, which he was accus'd of having confounded with Grace: He maintains, That the former is supported by, and depends on the latter, after such a manner, that the Mercy of God is not prejudicial to Merit, nor Grace to Free Will.

The Tenth, is a Treatise against the Jews, in which he has accurately collected all the Prophecies that relate to JESUS CHRIST.

The Eleventh, is a large Treatise of Christian Friendship, of the Love of God, and Charity to our Neighbour; in which he insists on the Causes, Duties, Parts and Effects of those Verrues.

The Twelfth, is of the Usefulness of Afflictions, of which he shews the several Advantages.

The Thirteenth, call'd, *What are they, quales sunt?* is a Satyr against unworthy Pastors. He justifies at first, what he is about to write against them, and declares that 'tis not his design to attack the Worthy Pastors, but only the Unworthy, who have no Faith; who have not enter'd the Sheep-fold through the Gate; who do not deserve the Names of Pastor, Pope, Bishop or Prelate; because they have not any of the Qualities signified by those Terms; who enrich their Relations with the Church-Revenues; who confer Canonries and other Spiritual Livings upon them; or who being of mean Extraction, and of an unknown Family, are endu'd with no generous Principles, but with a great deal of fordid Baseness without Humility, whose Dignity soon corrupts their Manners. He shews, that these sorts of Bishops ought not to be flatter'd, but that their Faults ought to be expos'd, to the end that those Persons who present themselves to be admitted into Holy Orders, may be duly examin'd, and that a considerable time may be taken, to be well assur'd of their demeanour, and of their Course of Life.

The Fourteenth, is a Fragment of a Letter, that he wrote about Silence.

The Fifteenth, is a Fragment of his Book of the Changes of Fortune.

The Sixteenth, is a Tract concerning the Sacred Books and Writers of the Old and New Testament.

The Seventeenth, is a Poetical Piece on the Eucharist.

The first Edition of Peter of Blois's Works, was printed at Mentz; the second at Paris, A. D. 1519; the third at Mentz in 1600. by Buseus, who annex'd an Addition of some Tracts in 1605. This Edition was copied out in the *Bibliotheca Patrum*, printed at Colen; but in all these Editions, the Sermons of Peter Comestor, were inserted instead of those of Peter of Blois: At last M. de Goussainville, publish'd a new Edition of all Peter of Blois's Works, in which are to be found the Genuine Sermons of that Author, printed at Paris in 1667. This was follow'd in the last *Bibliotheca Patrum*, set forth at Lyons.

STEPHEN Bishop of Tournay.

Stephen
Bishop of
Tournay.

STEPHEN, Abbot of St. Genevieve, and afterwards Bishop of Tournay, was born at Orleans, A. D. 1135. and completed his Studies in the Schools of the Cathedral Churches of that City and of Chartres: He apply'd himself more especially to that of the Canon-Law, and became a Regular Canon in 1165. in the Monastery of St. Evre, where St. Victor's Rule was establish'd in 1158. by Roger, who was the first Abbot since the Reformation.

Stephen

Stephen succeeded him in that Office, but the Abbey of *Genevieve* being vacant in 1177. by the Death of the Abbot *Aubert*, he was chosen in his Place. He was promoted to the Bishoprick of *Tournay* in 1192. and govern'd it to the Year, 1203. which was that of his Death.

This Author wrote a Commentary on *Gratian's* Decretal, with divers Sermons and Letters. All his Works are extant in Manuscript; but *Father du Moulinet* did not judge, that the Commentary on the Decretal, and the Sermons were worthy to be brought to light, and therefore he only publish'd the Preface to that Commentary, the first Sermon and the Texts of Scripture, on which the Thirty others were compos'd, with his Letters, which he divided into three Parts; the First of which contain the Letters which he wrote being as yet Abbot of *St. Everte*, from *A. D.* 1163. to 1177.

The First, is a very pathetic Complaint, which he recited in the Synod of the Bishops of the Province held at *Sens*, concerning the Murder committed on the Person of *John* Dean of *Orleans*, by a certain Lord, out of whose Hands, he endeavour'd to wrest some Revenues belonging to the Chapter of *Orleans*, which he had usurp'd.

He was enjoyn'd by the same Assembly, to write to the King, to demand Justice for that execrable Fact. He did it after such a manner, as was capable of exciting him to take vengeance for so heinous a Crime. However, the King did not approve that Letter, and conceiv'd much Displeasure against *Stephen* upon that account; which gave occasion to his Enemies to persecute him, and to threaten to pillage his Estate, and to cause him to be put to Death, unless he desisted from the prosecution of that Suit. Whereupon he had recourse to *William* Bishop of *Chartres*, the Son of *Thibaud* or *Theobald* Count of *Champagne*, who appeas'd the King's Anger, and restor'd *Stephen* to his Favour, as the latter had entreated him to do in his second Letter.

The Third is a Letter written by *Ponce* Bishop of *Clermont*, in which he desires *Maurice* Bishop of *Paris*, and *Stephen* Abbot of *St. Everte* to give a resolution of a Case of Conscience touching the validity of the Baptism of Infants that are dipt in the Water, these Words being recited, *viz. In the Name of the Father, of the Son, and of the Holy Ghost*, without expressing the Action by these Terms, *I baptize thee*. A certain Father had Baptiz'd his Child after that Manner, and it was customary to do so, in case of Necessity.

Maurice returns an Answer in the fourth Letter that that Baptism is null, and determines the matter with a great deal of assurance, in a few Words. *Stephen* replies on the contrary, in the fifth Letter, that that Baptism is valid, provided the three Persons of the Trinity be invoc'd, and that 'tis not absolutely necessary to add these Words, *I Baptize thee*; because it is not said in the Gospel, *Go and Baptize the Nations saying, I Baptize you in the Name of the Father, &c.* but only, *Baptize them in the Name of the Father, &c.* He confirms his Opinion by divers Passages of the Fathers, which only require the Invocation of the Holy Trinity, for the validity of Baptism. He affirms, that these Terms *I Baptize thee*, are added by the Church, that they only have regard to the solemnity of the Action, and do not belong to the substance of the Sacrament: *de solemnitate Ministerii, non de substantia Sacramenti*. He adds, that if a different Opinion were admitted, an infinite number of Children must unavoidably be Damned, who were Baptiz'd by Laicks in case of Necessity; by reason that the greatest part of those ignorant People, were wont to Baptize only saying, *En nome Patres & Fils, & Esprits Santos*. However he declares, that those Priests ought to be censur'd and put to Penance, who thro' negligence or ignorance omit any thing that relates to the solemnity of the administration of Baptism. But he maintains, that a Child which was once Baptiz'd in the Name of the Trinity, ought not to be Baptiz'd again, altho' the Father did not express the Action by these Words, *I Baptize thee*. Lastly, he says that he who Baptizes a Child, contracts a spiritual Affinity with the Mother, which renders him incapable of Marrying her; or of co-habiting with her as his Wife, if they were Marry'd before.

The other Letters contain'd in this first Part, are either recommendatory in favour of divers Persons, or relate to particular Affairs; as the rebuilding of the Church of *St. Everte* which was burnt by the *Normans*, to which purpose, he desires supplies of the Chapter of *St. Martin* at *Tours*, and of his Friends: The restauration of a Prior who had wasted the Revenues of his Monastery: The Contest between the Church of *St. Samson*, and the Chapter of *St. Croix*, &c.

In the second Part, are comprehended the Letters written by *Stephen* of *Tournay* whilst he govern'd the Abbey of *St. Genevieve*, from *A. D.* 1177. to 1192. The greatest part of these Letters are complimental or recommendatory, and contain nothing very remarkable. There are several written in favour of the Arch-bishop of *Tours*, about the Contest that he had with the Bishop of *Dol*, as the Fortieth, the Hundred and seventh, the Hundred and eighth, the Hundred and tenth and the Hundred and fortieth: Others against the Regular Canons of *St. John des Vignes*, who were desirous to enjoy their private Estates, and who being provided of good Livings, endeavour'd to withdraw themselves from their Obedience to the Abbot, to depend only on the Jurisdiction of the Bishop. He maintains, That they ought always to be subject to the Abbot, and to submit to his Will, according to the Custom, which

which (as he says) was always put in practice ; otherwise all manner of Regular Discipline would be entirely abolish'd, and there would be as many Abbots as Curates : See the Sixty first, the Ninety fifth and the Hundred sixty second Letters.

In the Seventy first, he proves, That those who have made a Vow to pass from the Order of *Grandmont* to that of *Cîteaux*, ought to perform that Vow, and in general, that Translations from a remiss Order to a more austere are lawful and expedient. In the Hundred forty third, he relates a Sentence pass'd by the King, in favour of certain Clerks of the Order of *Grandmont* against the Prior and some Lay-brothers of the same Order, and writes to the Pope in his own Name, in that of the Abbots of *St. Germain des Prez* and of *St. Victor* ; and even in that of his Clergy ; to confirm that Sentence. In the Hundred forty first, he advises the Dean of the Church of *Rheims* to hinder the Canons of that Cathedral from abrogating what was left of their ancient Rule, viz. to eat always in common in the same Refectory, and to live together in the same Cloister.

The Hundred forty sixth the Hundred forty seventh, the Hundred forty eighth, the Hundred forty ninth and the Hundred fifty third are written to the King of *Denmark*, and to some Bishops of that Kingdom and of *Sweden* to induce them to procure Lead in *England* to cover the Church of *St. Genevieve*, which was burnt and pillaged by the *Normans*. He makes by the way, a very ingenious *Antithesis*, between the Lead that is purchased at *Rome* for Bulls, and that which is bought in *England* ; saying, *That one serves to impoverish the Churches, and the other to cover them : Anglico Plumbo t. guntur Ecclesie, nudantur Romano*. He entreats the Pope to grant two Dispensations viz. one in the eighty second Letter for the Chancellor of *France*, who was denied admittance into Holy Orders, because he was not born in lawful Wedlock, and the other in the Hundred and thirteenth upon the same occasion, in favour of a certain Person who had exercis'd the Office of an *Attorney General* : He observes in the former that the Canon of not admitting base born Persons among the Clergy, was not generally receiv'd in all the Churches : He likewise makes a request to the Pope, to confirm the Immunity of the Abbey of *St. Evreux* at *Orleans* in the Fifty eighth and Fifty ninth Letters, and in the Hundred fifty fifth, to maintain the Revenues belonging to the Prebends of the Cathedral of *Paris*, appropriated to the Church of *St. Victor*.

The Hundred fifty ninth, is concerning the difficulty of leading a solitary course of Life, and of the means of attaining to it. *Eovard* of *Avonnes* Bishop of *Tournay* dying, *A. D.* 1191. the Clergy at first chose *Peter* Chanter of the Church of *Paris*, to supply his Place, and *Stephen* wrote the Hundred seventy fifth and last Letter of the second Part, in his behalf, but that Election being adjudged to be null, he himself was install'd in the Bishoprick of *Tournay*, and caus'd his Nephew to be chosen Abbot of *St. Genevieve* in his stead.

The first Letters of the third Part, relate to his promotion to that Dignity. In the Two hundred and second, he determines, That the Marriage of a Novice who has left his Convent for that purpose is valid. In the Two hundred and eighth, he gives a particular account of his Life and Conversation, to justify himself against *Berrier* Arch-Deacon of *Cambray*, who accus'd him of not leading a Life conformable to that of a Bishop. " I very seldom go (says he) out of the City : I assist as often as is possible, at the celebration of all the Divine Offices ; I Preach the Word of God to my Diocefans, after the best manner that I can ; I declaim against the modern Heresies : I freely administer the Sacraments, which I have freely receiv'd. I detest Simoniackal Practices : I do not receive Bribes or unlawful Presents : I give wholsom Advice to all those, who make Confession to me ; and impose on them profitable Penances : I comfort the Afflicted as far as it lies in my Power : I spend my spare Hours in reading and meditating on the Holy Scripture : I exercise Hospitality in entertaining my Guests cheerfully, and keeping a good Table, never eating my Bread alone ; yet I do not riotously waste the Patrimony of JESUS CHRIST in maintaining Stage-players and Farce-actors. Such is my outward demeanour, and as for the inward disposition of my Mind, it is known to none but God.

The Two hundred twenty fourth, Two hundred twenty fifth and the Two hundred twenty sixth Letters have reference to the Abbot of *St. Martin* at *Tournay*, whom he suspended for leading a disorderly Life, and re-establish'd him at the request of the Bishop of *Arras*, on condition that he should observe the Rules, that were prescribed to him, and which are specify'd in the Two hundred twenty fourth Letter. The Two hundred thirty first and the following are written against the Sentence of Suspension, which *Mellior* the Pope's Legate was about to denounce against the Country of *Flanders* : In the Two hundred forty third, and the next, he puts up Complaints against the Inhabitants of *Tournay*, who refus'd to submit to his Authority. In the Two hundred forty eighth and Two Hundred forty ninth, he complains, that the Arch-bishop of *Arras* conferr'd Orders on the Monks of *St. Amand* without his leave. The Two hundred fifty first is a Declaration directed to the Pope, on this Subject, viz. That the Study of the Fathers was then generally neglected to follow that of Scholastick Divinity, and of the Decretals. The Students (says he) having a relish for nothing but Novelties, and the Tutors endeavouring to enhance their own Reputation, rather than to promote the Instruction of others, compile every Day new Sums or Systems of Divinity, and new Theological Works, on purpose to amuse and deceive their Audi-

tors ;

“tors; as if the Writings of the Fathers were not sufficient, who have explain'd the Holy
 “Scriptures, by the same Spirit with which the Prophets and Apostles were inspir'd when they
 “wrote them. But these modern Doctors bring in new, unknown and strange sorts of Mei-
 “ses, when the King's Wedding Feasts are quite made ready, when the Oxen and Fowl
 “are kill'd, and when it only remains that the Guests should sit down at Table to eat: Pub-
 “lick Disputations are set on foot against the Decisions of the Church, touching the incom-
 “prehensible Godhead: Flesh and Blood take upon them irreverently to dispute about the In-
 “carnation of the Word: The Holy Indivisible Trin-ty, is as it were divided and torn in
 “pieces (with reverence be it spoken) in the Publick Places; insomuch, that there are almost
 “as many Errors as Doctors, as many Scandals as Auditories, and as many Blasphemies as
 “Places. If there be occasion to pass from Theological Disputes to the Trial of Causes
 “that are usually decided by the Canon Law, as soon as the Judges delegate are appointed,
 “or when the Ordinaries have taken cognizance of the Matter; a prodigious Labyrinth of
 “Decretal Letters is immediately produc'd, under the Name of *Alexander* of happy Memory,
 “from whence 'tis impossible for any Man to extricate himself; neither is any regard had to
 “the ancient Canons, but on the contrary, they are rejected and contemned. During which
 “confusion, it so falls out, that the wholesome Ordinances of the ancient Councils are not
 “follow'd in the Modern, and matters are not debated according to their natural Order,
 “with respect to the true merit of the Cause, by reason that the Decretal Letters have the
 “Pre-eminence, which perhaps are forged under the Name of divers Popes of *Rome* by Mo-
 “dern Canonists. These are collected into an entire Volume, which is read in the Schools,
 “and publickly sold to the great profit of the Writers, who by that means take less pains,
 “and get more Money, by copying out those suspected Works. The third Objection that
 “may be made against the present manner of Studying, is, that the Liberal Arts and Sciences
 “have lost their ancient Liberty, and are brought under so great Subjection, that the Pro-
 “fessors Chairs are fill'd with young Persons, and the quality of Tutors is attributed to
 “such as do not deserve to be look'd upon as Pupils, who without adhering to the Rules of
 “Art, employ themselves in setting Words in order and devising Sophisms, with which they
 “surprize ignorant and unthinking People; after the same manner as silly Flies are soon
 “catch'd in a Cobweb. Philosophy may well cry out, that her Garments are snatch'd away
 “and that her Body is torn in Pieces; so that there is no Elder left to comfort her; neither
 “is she any longer capable of administering comfort to any Elder. These Abuses most Holy
 “Father, require your powerful Hand to reform them, and that you should establish by your
 “sovereign Authority an Uniformity of Teaching, Learning and Disputing, lest the most
 “noble Science of Divinity should become contemptible; lest it should be said that JESUS
 “CHRIST is here, or there; or lest Holy Things should be thrown to Dogs, and Pearls
 “cast before Swine.

In the Two hundred fifty fifth Letter, he inveighs against another Abuse, that is to say,
 Appeals made to the Holy See by Inferiors to avoid the correction of their Superiors, and
 requires that Prelates and Abbots should be invested with an absolute Power to correct their
 Inferiors, and to change the Officers that depend on their Jurisdiction, without any manner
 of obstruction made by the means of Appeals to the Court of *Rome*. In the Two hundred
 sixty second Letter, he enlarges on the Commendation of Queen *Ingelburga*, the Wife of *Philip*
 King of *France*, and advises her in the following, not to suffer her Marriage to be dissolv'd.
 The other Letters do not contain any thing very remarkable. The whole number of them
 amounts to Two hundred eighty and seven in the last Edition set forth by Father *du Moulinet*,
 and Printed at *Paris*, A. D. 1689. altho' there were only Two hundred and forty in that
 of *Maffon* in 1611. The Style of these Letters is concise and close, but the Terms are not
 always pure, nor well Chosen; nevertheless they afford much satisfaction to the Reader, by
 reason that the Conceptions are regular and natural.

The Authors who wrote against the Albigeois and Vaudois.

GRETSEK brought to light, A. D. 1614. three Authors who wrote against the *Albigeois*
 and *Vaudois* in the end of the Twelfth Century: These three Writers are *Ebrard* of *Bethune*
 in the Province of *Artois*, *Bernard* Abbot of *Fontcaud* and *Ermengard* or *Ermengaud*.

*Ebrard of
Bethune.*

EBRARD OF BETHUNE, confutes in his Work, 1. The Error of the *Manichees*, con-
 cerning the Law of *Moses*, and the Prophets; by shewing, That the Law ought not to be
 rejected; that the Patriarchs and the Prophets were Saved; and that it is the true God,
 who gave the Law, and created the World. Afterwards he passes to other Errors common
 to all the Hereticks of that time, about the Sacraments, and the Customs of the Church;
 and establishes against them the following Doctrines, *viz.* That Children ought to be bap-
 tiz'd; that it is lawful to marry; that the Sacrifice of the Eucharist, contains the Body of
 JESUS CHRIST; that none but Priests have the Power or Right of offering, and that
 they ought to do it in the Churches: That the Unction of the Sick is profitable; that Pil-
 grimages

A New Ecclesiastical History

grimaces upon account of Devotion, are commendable; that it is lawful to take a true Oath; that Malefactors may be punished and even put to Death; that we shall rise again in the the future State with the same Body that we now have; that Faith ought to be preferr'd to good Works; that Crosses ought to be honour'd; that Women shall be Saved, and rise again with the distinction of their Sex; that Salvation may be obtain'd by different means, and in different States; and that it is lawful to eat Flesh: Lastly, he shews that those Hereticks are culpable, in regard that they conceal themselves, and that altho' they boast of renouncing the Possessions of this World, yet they endeavour to enrich themselves by other means; that they mistake the meaning of Holy Scripture; and that all the Characters of Hereticks agree with them. He adds, That some of them call themselves *Valois*, and others *Xabatates*; that they are wont to tear off their Shoes, and that they continually expose themselves during the whole Day to the heat of the Sun, till Supper-time, when they appear in the publick Places. He concludes this Treatise with a Catalogue of all the Hereticks taken out of *Isidorus*, and with the Resolution of divers Questions propos'd by him.

Bernard
Abbot of
Fontcaud.

The second Author, who is BERNARD Abbot of *Fontcaud*, dedicated his Book to Pope *Lucius III.* and confutes the *Vaudois*, whom *Bernard* Arch-bishop of *Narbonne* had twice condemned after having heard their several Pleas. He makes particular mention of the Obedience due to Popes and Prelates; He declaims against the permission that those People allow Lay-men and even Women to Preach; against their Assertion that the Alms, Fastings, Sacrifices and Prayers of the Living do not avail any thing with respect to the Dead; against those who deny Purgatory, and maintain that Humane Souls are neither in Heaven nor Hell till the Day of Judgment; and against their Asseverations, that the People ought not to meet in the Churches to pray. Thus this Author positively opposes none but the *Vaudois*.

Ermen-
gard.

The Third nam'd ERMENGARD, at first impugns the Errors of the *Manichees* about the old Law, Marriage, the Incarnation, Passion, Death and Resurrection of JESUS CHRIST, and afterwards passes to other Errors concerning the Sacraments and Church-Discipline. He proves, that it is requisite to have Churches and Altars; That the singing of the praises of God is useful and reasonable: That the Sacrament of the Body and Blood of JESUS CHRIST ought to be celebrated in the Church, and that the Words of its Institution, ought to be understood in a proper and not in a figurative Sense: That Baptism is necessary for Salvation, and that it ought even to be administer'd to young Children: That Repentance is likewise necessary for those who have fallen into Sin, and that it is composed of three Parts, *viz.* Contrition, Confession and Satisfaction, and that it is requisite to make Confession to a Priest. He refutes in particular the Custom that was in use among those Hereticks in the imposition of Hands, which they call Consolation, and which they administer'd in the following manner:

The Superior amongst those People, after having wash'd his Hands, took the Book of the Gospels, and exhorted those, who came to receive the Consolation, to put their whole trust and hope of their Salvation therein, and afterwards laying the Book of the Gospels on their Head, repeated Seven times, the Lord's Prayer and the beginning of St. *John's* Gospel from *In principio* to these Words, *Gratia & Veritas per Jesum Christum facta est* i. e. *Grace and Truth came by Jesus Christ*. Thus ended the Ceremony of their Consolation; but if it should happen that no Superior is present, then one of the Comforted performs the same Ceremony, and even Women do it to sick Persons in the absence of Men: They believe that this Consolation remits Sins, even mortal ones, and that without it 'tis impossible to be Saved: Lastly, they maintain, that those who have actually committed a mortal Sin, are incapable of administering it effectually. Afterwards *Ermen-gard* proves against them, that 'tis lawful to eat Flesh, and to take an Oath, and establishes the Doctrines of the Resurrection of the Dead, the Invocation of Saints, and Prayers for deceased Persons.

These three Authors scarce make use of any other Proofs but Passages of the Holy Scripture to confute the Errors they oppose, and to establish the Truths they maintain; nay they produce a great number of them, amongst which there are some which do not clearly prove, what they assert.

C H A P.

CHAP. XII.

Of the Ecclesiastical Authors of less note, who flourish'd in the Western Countries in the Twelfth Century.

AFTER having treated in the preceding Chapter of the most noted Ecclesiastical Writers, whose Works are more numerous, or more considerable, we shall now give some account in this, of a great number of others less known, who have compos'd divers small Tracts, reserving the particular enumeration of the Historians and Greek Authors, for the following Chapters.

ANSELM, Dean of the Church of *Laon*, flourish'd in the beginning of the Century, and Anselm made publick Divinity-Lectures at *Chalons*, in which he gave Explications of the Holy *Dean* of Scripture. He is also supposed to be in part the Author of the Ordinary Gloss. Some at *Laon* tribute to him the Commentaries on the Book of Canticles, on St. Matthew's Gospel, on St. Paul's Epistles, and on the Revelation of St. John, which were printed under the Name of St. Anselm Arch-bishop of *Canterbury*, but they really belong to *Hervaeus* a Monk of *Bourg* near *Dol*, whose Name they bear in the Manuscripts.

GISLEBERT or **GILBERT**, surnam'd **CRISPIN**, St. Anselm's Pupil, after having fol- *Gislebert* low'd his Study in the Abbey of *Beo*, took a Journey to *Rome*; and upon his return, had a or Gilbert Conference with a certain Jew of *Mentz*. Afterwards he was made Abbot of *Westminster*, *Crispin*, A. D. 1106. He wrote a Relation of that Conference, and dedicated it to St. Anselm, amongst whose Works it is inserted in the last Edition by Father *Gerberton*. Dr. *Cave* assures us, That there are still extant in the Libraries of *England*, divers Manuscript Homilies written by *Gilbert Crispin* on the Book of *Canticles*, and several Discourses on St. *Ferom's* Prefaces to the Bible, with a particular Treatise against the Sins of Thought, Word and Deed. The Relation of the Conference made by this Author, is different from that which is annexed to St. *Augustin's* Works, under the Title of, *The Contest between the Synagogue and the Church*, and is much more accurate. He died A. D. 1114. as some Writers averr, or according to others in 1115.

PETRUS ALPHONSUS, a Spanish Jew, who formerly bore the name of *Moses*, was Petrus converted A. D. 1106. was baptiz'd at *Huesca*, and had *Alphonfus* King of *Portugal* for *Alphon-* his God-father. He compos'd a Treatise by way of Dialogue between a Jew and a Chris- *fus, a Spa-* tian, concerning the Truth of the Christian Religion, divided into Twelve Chapters; in *nish Jew* the first of which he shews, That the Jews explain the Writings of the Prophets too car- *converted.* nally, and that they mistake their meaning: In the second, he makes it appear, that the Cause of the Captivity of the Jews, is the putting of the Messiah to death; that it was foretold by the Prophets, and that it will not cease till the end of the World. In the third, he confutes the Opinion of the Jews, who believe, that their dead shall be rais'd again one day to dwell on the Earth, and that they shall multiply therein. In the fourth, he proves that the Jews do no longer observe the principal Articles of the Law of *Moses*, and that what they do observe, is not acceptable to God. In the fifth Chapter, which is written against the *Mahometan* Superstitions; he shews, that *Mahomet* was a false Prophet, who wrought no Miracles, and was destitute of Learning, Religion and Probity. In the sixth, he proves the Doctrine of the Trinity, by Passages of the old Testament. In the seventh, he demonstrates by the Writings of the Prophets, That the Messiah was to be born of a Virgin, and conceiv'd by the Operation of the Holy Ghost. In the eighth, That the Word of God was made Man, and that CHRIST is God and Man. In the ninth, That JESUS CHRIST came at the time foretold by the Prophets, and that the Prophecies concerning the Messiah are accomplish'd in him. In the Tenth, That he died voluntarily to redeem Mankind, according to the prediction of the Prophets. In the eleventh, That he arose again from the dead, and ascended into Heaven. And in the twelfth, That the Law of the Christians is not contrary to that of the Jews. This Treatise is one of the best that we have of that kind, and the Author handles these Matters very methodically, with a great deal of clearness and solidity of Argument.

THIBAUD or **THEOBALD**, Clerk of the Church of *Etampes*, and afterwards Professor *Theobald* of Divinity in the Schools of *Caen* and *Oxford*, flourish'd in the beginning of the Century. Clerk of the and wrote several Letters, which were publish'd by Father *Dachery* in the Third Tomé of *Church of* his *Spicilegium*. *Etampes.*

The First is written to the Bishop of *Lincoln*, about certain Persons who were doubtful of the Mercy of God: He shews, That a Sinner may have recourse to Repentance at all times; That he may obtain the Remission of his Sins, and that a good Disposition is sufficient for an entire Conversion.

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In the Second, directed to *Faricius* Abbot of *Abbington*; he proves, That Children who die without receiving Baptism are damned.

The Third, is a Complimental Letter to *Margaret* Queen of *England*.

The Fourth, is a Consolatory Letter to one of his Friends, who was unjustly slandered.

The Last Letter is written against *Roscelin*; in which he shews, That the Sons of Priests are incapable of being admitted into Holy Orders.

RADULPHUS Armam'd **ARDENS**, a Native of *Poitiers* and Chaplain to *William III.* Duke of *Aquitaine*, flourish'd in the beginning of this Century. He compos'd a great number of Sermons on the Sundays and Festivals of the Year, printed at *Paris*, A. D. 1568. & 1583. at *Antwerp* in 1576. and at *Colen* in 1604.

ODO, Abbot of *St. Martin* at *Tournay*, was ordain'd Bishop of *Cambray*, A. D. 1105. and expell'd for refusing to receive the Investiture from the Emperor *Henry IV.* He retir'd to *Doway* and died there in 1113. He wrote a Commentary upon the Canon of the Mass, in which he explains the Text literally, with a kind of Paraphrase: Three very Scholastick Books concerning Original Sin: A Treatise in form of a Dialogue against a Jew, touching the necessity of the Incarnation of the Son of God, and of the Grace of **JESUS CHRIST**: Another of the Sin against the Holy Ghost: A Tract to explain the Harmony of the Evangelists, and a Sermon on the Parable of the unjust Steward. There is a great deal of Philosophy in these Treatises.

GILBERT, Bishop of *Limerick* in *Ireland*, and the Pope's Legate in that Country, held a Council there A. D. 1110. to regulate the Limits of the Bishopricks of that Kingdom, and assisted in 1115. at the Ordination of *Bernard* Bishop of *St. David's*, which was perform'd at *Westminster*. But being no longer able to discharge the Functions of his Legateship, he resign'd it to the Pope in 1139. and died a little while after. He wrote a small Tract about the State of the Church, and two Letters, viz. one to the Bishops and Priests of *Ireland*, and the other to *St. Anselm* Arch-bishop of *Canterbury*, which are inserted in the Collection of the Letters of *Ireland*, publish'd by Arch-bishop *Usher*.

FRANCO, the second Abbot of the Monastery of *Afflighem* near *Bruxels*, compos'd in the beginning of the Century, Twelve Books concerning the Grace and Mercy of God, which contain an History of the principal Benefices that God has bestow'd on Men from the Creation of the World, to the day of everlasting Happiness: A Letter in which he shews, That a Monk, who has quitted his Habit and Profession cannot be saved: Another Letter directed to certain Nuns, to serve them instead of a Consolation and Exhortation. The Poetical Piece about the Glory of the future State, apparently is not different from certain Copies of Verses on that Subject, which are to be found at the end of his Twelfth Book of the Grace of God; but his Sermons on the Virgin *Mary*, mention'd by *Trithemius*, are no longer extant. This Author was made Abbot, A. D. 1111. and died under Pope *Innocent II.* He began these Works being as yet a simple Monk and completed them, when advanc'd to the Dignity of an Abbot.

WILLIAM de **CHAMPEAUX**, so call'd from the Name of the Village of *Champeaux* near *Melun* in the Province of *Brie*, after having apply'd himself to study at *Laon* under *Anselm* Dean of the Cathedral Church of that City, was ordain'd Arch-deacon of *Paris*, and appointed to read Lectures of Logick in the Schools of that Church. Some time after, he retir'd with some of his Pupils to a Monastery, in which was *St. Victor's* Chappel near *Paris*, and there founded the Abbey of Regular Canons. He continu'd to teach in that Convent, and (as it is generally believ'd) was the first publick Professor of Scholastick Divinity. He was made Bishop of *Chalons*, A. D. 1113. and died in the end of the Month of *January*, 1121. 'Tis very probable, that being a Person of so great Learning, he wrote some Works, yet we have none of them in our Possession: For the Dialogue between a Christian and a Jew, which was publish'd under his Name in the *Bibliotheca Patrum* of the last Edition at *Lyons*, belongs to *Gilbert* of *Westminster*. However, 'tis reported that he wrote a Book of Sentences before *Peter Lombard*, of which a Manuscript Copy is still kept in the Library of *Notre Dame* at *Paris*.

STEPHEN, ordain'd Bishop of *Autun* in the Year 1113. left that Bishoprick in 1129. to turn Monk in the Abbey of *Cluny*, and spent the rest of his Life there. He is the Author of a Treatise concerning the Prayers and Ceremonies of the Mass, and about the Functions of the Ministers of the Altar, set forth by *John de Montalon*, Canon and Chanter of *Autun*, and infered in the *Bibliotheca Patrum*.

GAUTIER or **GAUTERIUS**, Bishop of *Maguelone* in *Languedoc* and the Pope's Legate, govern'd that Bishoprick from A. D. 1103. to 1129. He publish'd in the beginning of the Century a Treatise call'd *Flowers on the Psalms*, compos'd by *Letbert* or *Lietbert* Abbot of *St. Rufus*, and dedicated it to *Robert* Provost of *Liste*, his Kinsman, and to the Chapter of that Church, by an Epistle which Father *Mabillon* has set forth in the first Tome of his *Analec'ta*.

DROGO or **DREUX**, Prior of *St. Nicasius* at *Rheims*, was constituted the first Abbot Drogo of *St. John* at *Laon*, by *Bartholomew* Bishop of that City, *A. D.* 1128. and afterwards invited Cardinal to *Rome* in 1136. by *Pope Innocent II.* who made him a Cardinal and Bishop of *Ostia*. He wrote the following Tracts, *viz.* a Sermon on the Passion of *JESUS CHRIST*: A Treatise of the Creation and Redemption of the first Man: Another of the seven Gifts of the Holy Ghost, and a third on the Divine Offices. This Author died in 1138.

PETER the Library keeper of *Mount Cassin*, was put into that Monastery, *A. D.* 1115. Peter being then aged only eleven Years, by his Father nam'd *Giles*, who was descended of a noble Family at *Rome*. After having compleated his Studies under the Abbot *Girard*, of *Mount Cassin* from whom he receiv'd the Monastick Habit, he was made Deacon of the Church of *Ostia*, and Library keeper of *Mount Cassin*. He was turn'd out of that Monastery in 1128. through the envy of his Collegues; and afterwards employ'd in several Negotiations by the Emperor *Lotharius*, who gave him good Entertainment in his Court, and constituted him his Chaplain and Secretary of State: He compos'd a Treatise of the Illustrious Personages of *Mount Cassin*, printed at *Rome* in 1655. and inserted in the last *Bibliotheca Patrum*. He is likewise the Author of the Fourth Book of the Chronicle of *Mount Cassin*, and of another Tract about the *Roman* Letters, dedicated to the Emperor *Conrad*, which was printed at *Venice* in 1525. In the last Chapter of his Treatise of Illustrious Personages, he gives us a Catalogue of his Works; in which are reckon'd up, the Lives of divers Saints; several Sermons; the History of the famous Men of *Mount Cassin*; an Exposition of *St. Benedict's* Rule; certain *Scholæ* or Notes on the Old Testament; and Hymns; divers Books relating to History or Humane Learning, and some Letters.

His Book of the Illustrious Personages of *Mount Cassin*, was continu'd by **RICHARD** Abbot of that Monastery, who died in the following Century. These two Writers (after *St. Jerom's* Example) usually produce a Catalogue of the Works of those Authors who are mention'd by them.

ANSELM, Bishop of *Havelberg*, in the Marquisate of *Brandenburg*, flourish'd under the Emperor *Lotharius II.* who sent him in quality of his Ambassador to the Court of the *Greek* Emperor at *Constantinople*. He had divers Conferences there, about Matters of Religion, which were afterwards collected by him, and committed to writing in three Books, dedicated to *Pope Eugenius III.* This Work was publish'd by *Father Luke Dachery* in the Thirteenth Tome of his *Spicilegium*. In the first Book, he shews, That Faith was always the same, even from the Creation of the World, although Customs and the particular manner of Living were different. He applies to the seven States of the Church, what is express'd in the *Apocalypse*, concerning the opening of the seven Seals, and the Horses that went out as they were open'd. The first is that of the Primitive Church, famous for its Miracles, and the purity of the Faith and Manners of the Believers: The second is that of the Church, persecuted by the *Jews* and *Gentiles*: The third is that of the Church, infected by Heresies: The fourth is that of the Church, full of false Brethren and Hypocrites; to whom he opposes the Orders of Monks and Regular Canons: The fifth is the State of the Souls of the Righteous, who are at rest, waiting for the Resurrection: The sixth is the Persecution raised by Antichrist; and the last is the State of everlasting Happiness. In the second Book, compos'd by way of Dialogue, between himself and an Arch-bishop of *Nicomedia*; he confutes the Opinion of the *Greeks*, touching the Procession of the Holy Ghost, and discusses divers Questions relating to the Mystery of the Trinity. The third is likewise written in form of a Conference with the same Arch-bishop, about the other Controversies that were on foot, between the *Greeks* and the *Latins*; more especially as to what concerns the use of Unleaven'd Bread, in the sacred Mysteries, Primacy, and the Authority of the Church of *Rome*, which he vigorously maintains. In like manner, he inveighs against the Custom of the *Greeks*, who were wont to put no Water in the Chalice, till after the Consecration, and censures another Custom that prevail'd among them, *viz.* to make use of Unction, upon the reception of those *Latins*, who were admitted into their Communion. Lastly, a General Council is propos'd on both sides to procure the Re-union of the two Churches. This Treatise is learned and very accurately written.

HERVÆUS, a *Benedictin* Monk of *Dol*, flourish'd in the Year of our Lord 1130. He wrote a Commentary on *St. Paul's* Epistles, which is annex'd to *St. Anselm's* Works of the *Colen* Edition. *Father Labbe* assures us, that there is also extant a large Manuscript Commentary on the Prophecy of *Isaiab* by this Author, in the Library of the College of *Clermont*. An account of his Life is continu'd in a Circulatory Letter written by the Monks of that Monastery after his death. They also produce a Catalogue of his Works; which are, an Exposition of the Book call'd, *The Hierarchy of the Angels*, attributed to *St. Dionysius the Areopagite*: Certain Commentaries on the Book of *Isaiab*, on the Lamentations of *Jeremiah*, on the end of the Prophecy of *Ezekiel*, on the Books of *Deuteronomy*, *Ecclesiastes*, *Judges*, *Ruth* and *Tobit*; in which he applies himself to illustrate the literal Sense, for the benefit of Persons of a mean Capacity: A large Commentary on *St. Paul's* Epistles: Another on the Twelve lesser Prophets, and on the Book of *Genesis*: Divers Sermons on the Gospels, and on some of the Canticles: A Treatise of the Lessons, that are read in the Churches, in which he shews the different readings of those Lessons from the Sacred Text: A Book of the Miracles

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Miracles of the Virgin Mary; and an Explication of the Treatise of the Lord's Supper, attributed to St. Cyprian.

Hugh de
Foliet a
Monk of
Corby.

HUGH de FOLIET, a Monk of Corby, flourish'd A. D. 1130. and compos'd divers Treatises, which are ascrib'd to Hugh of St. Victor, viz. The four Books of the Cloister of the Soul: That of the Physick of the Soul: The two first Books of Birds, dedicated to Rainier: Two Books of the Carnal and Spiritual Wedding: A Treatise of the stunning of Marriage: And a Piece call'd, *The Sinner's Mirrour*, printed among the supposititious Works of St. Augustin.

Stephen
Bishop of
Paris.

STEPHEN, Bishop of Paris, had a Contest in the Year 1132. with an Arch-deacon of his Diocess, who had unadvisedly suspended the People of his Arch-deaconry from Divine Service, and with Stephen de Guirande his Adversary. These Quarrels are the Subject of divers Letters written by this Prelate, by Henry Arch-bishop of Sens, by Geoffrey Bishop of Chartres, by the Clergy of Paris, and by some others, which are inserted in the Third Tome of Father Dachery's *Spicilegium*, page 153. & sequ.

Hugh
Arch-bishop
of Roan.

HUGH pass'd over from Amiens, the place of his Nativity, into England, and was made Abbot of Redding in that Kingdom. Afterwards he was chosen Arch-bishop of Roan, and consecrated A. D. 1130. He was one of the greatest, most pious, and most learned Prelates of his time, and govern'd the Church of Roan with a great deal of Reputation, to the Year 1164. which was that of his death. He wrote three Books to serve as an Instruction for the Clergy of his Diocess, against the Hereticks of his time. In the first, after having explain'd in a few Words, what ought to be believ'd concerning the Trinity and the Incarnation; he treats of the Sacraments of Baptism, Confirmation, and the Lord's Supper, and confutes the Errors of those Hereticks, who deny the necessity of Baptism, more especially of that of Infants, and the usefulness and necessity of the Eucharist. In the second, he treats of Holy Orders, and of Ecclesiastical Functions. In the last, he discourses of the Dignity of the Clergy; Of the Manners of Clerks; Of the Celibacy which they are oblig'd to observe; Of the Vow of Chastity; Of Unity, and of other Marks of the Catholick Church. There are also two Letters written by this Arch-bishop, viz. one dedicated to Thierry or Theodoric Bishop of Amiens, concerning the Absolution that was granted to Penitents, who took care of the building of the Church, provided they made Confession of their Sins, did Penance, and were reconcil'd with their Enemies: The second is a complimentary Letter to the Count of Toulouse. These Pieces were publish'd by Father Luke Dachery, at the end of the Works of Guibert of Nogent.

Hugh Me-
tellus a
Regular
Canon.

HUGO METELLUS, a Regular Canon of the Abbey of St. Leon in the Diocess of Toul, and the Pupil of St. Anselm at Laon, flourish'd in the beginning of this Century, and wrote divers Letters which are to be found in Manuscript, in the Library of the Jesuits College at Clermont. Father Mabillon caus'd one of them to be printed in the Third Tome of his *Analeccta*, which was directed to a certain Monk nam'd Gerard or Gerland; and in which he proves the real Presence of the Body of JESUS CHRIST in the Eucharist, and answers the Passages of St. Augustin, on which that Monk grounded his Doubts, as to that Article.

Thomas
Abbot of
Maurigny
Bernard
Monk of
Cluny.

THOMAS, Abbot of Maurigny, wrote a Letter to St. Bernard, which is contain'd in the Miscellaneous Works by M. Baluzius, Tom. 4. p. 459.

Under the Tuition of Peter, Abbot of Cluny, there was a certain English Monk of that Convent, nam'd BERNARD, who dedicated to him three Books on the Contempt of the World, in riming Verse. This Work was printed at several times in Germany, particularly at Bremen in 1597. and at Luneburg in 1640.

Ulger
Bishop of
Angers.

ULGER, Bishop of Angers, sent a Letter to Pope Innocent II. on behalf of the Abbey of St. Mary at Roe, which was at variance with that of Vendome, about the Right they claim'd to a certain Church. This Prelate not only obtain'd his Request of the Pope, but also a peculiar Privilege in favour of the Abbey of Roe, and another for his own Church at Angers. This Letter and a Copy of those two Privileges were set forth by M. Baluzius in the second Tome of his Miscellaneous Works. Ulger likewise made an *Encomium* in Verse on Marbodius Bishop of Rennes, which is prefix'd to the Works of that Author.

Rodul-
phus Abbot
of St.
Trudo.

RODULPHUS, a Native of Munster, after having follow'd his Studies for some time at Liege, travell'd into Germany, during which Journey, he took a Resolution to embrace the Monastick Life, and enter'd divers Monasteries: But finding none that were well regulated, he retir'd at last to that of St. Trudo or St. Tron in the Diocess of Liege, which was less irregular than the others, and the Instruction of the young Monks was committed to his Care. Thierry, who was then Abbot, chose him for Prior; and they both us'd their utmost endeavours jointly to bring about an entire Reformation of that Monastery. Upon the death of Thierry, Rodolphus was elected Abbot in his place, A. D. 1108. but his Monastery was pillag'd and burnt a little while after. However, he restor'd it to its former State, yet was expell'd from thence, and took two Journeys to Rome. He in like manner reform'd the Monastery of St. Pantaleon at Colen, made Sibert one of the Monks of his Abbey, Prior of it, and died after the Year 1136.

Rodolphus

Rodolphus Compos'd a Chronicle of the Abbey of *St. Trudo*, from its first Foundation to the Year 1136. which was publish'd by Father *Dachery*, in the Seventh Tome of the *Spicilegium*. It is very large, and divided into Thirteen Books, the Five last of which contain a Relation of the Affairs that were Transacted in his time in that Abbey.

He is likewise the Author of the Life of *St. Lietbert*, Bishop of *Cambray*, which is annexed at the end of the Seventh Tome of the *Spicilegium*. Besides, these Pieces, he compos'd several other Works, more especially a Treatise against Simonists, divided into Seven Books, which Father *Mabillon* found in Manuscript in the Library of *Gembloux*, with a Letter written by *Sibert*, Prior of *St. Pantaleon*, to *Rodolphus*, and the Answer that was made to it by the latter.

We shall here subjoin the Arguments of the Books of Simony, as they are related by Father *Mabillon*. *Rodolphus* shews in the First Book, that Simony is the first and greatest Heresie. In the Second, he complains of an Abuse that was then predominant, viz. that there was nothing that belong'd to the House of God, that was not expos'd to Sale. In the Third, he gives an account, after what manner Spiritual Livings are dispos'd of in the Country: In the Fourth, he describes the manner of Trading for Prebends, and other more considerable Benefices. In the Fifth, he says, that perhaps it might be objected against him, that he endeavour'd to conceal the Simoniackal Practices that were committed by the Monks, and relates the Censures that were pass'd frequently upon them. In the Last, he returns an Answer to the Objections, and clears them from that Imputation.

Father *Mabillon* has publish'd a certain Letter written by *SIBERT*, of whom we have *Sibert*, already made mention, and *Rodolphus's* Answer. *Sibert* is desirous to be inform'd by that *Prior of St. Pantaleon*, what Answer ought to be made to a certain rich and covetous Person, who design'd to put his Son into the Monastery of *St. Pantaleon*, without giving him his Portion; on that is to say, whether the Monks ought to exact any thing of the Party, or to receive him *Gratis*. *Rodolphus* does two things in his Reply: On the one side, he condemns the Avarice of that rich Man, and accuses him of a kind of Sacrilege, in regard that having determined to dedicate his Son to God, he denies him that share of his Estate, which belongs to him by right of Inheritance: He observes also, that the Monasteries are not establish'd for the benefit of Opulent Families, but to receive and maintain the Poor, who are devoted to the Service of God. On the other side, *Rodolphus* does not allow the Monks to exact any thing for the Reception of Children, and says, That they would do well to admonish their Parents, that 'tis their Duty to offer part of the Hereditary Portion of their Children, but that they ought not to be Constrain'd to do it by force: That as the Monastery may either admit or reject a Monk according to Discretion; so the Parents ought to be left at liberty, either to bestow Children in such a manner, or to retain them, and that nothing can be exacted for the Admission of a Monk, without incurring the Guilt of Simony. For (says he) every Thing that is exacted, or is demanded, or even every Thing that is done in hopes of getting a Recompence, as for what relates to Ecclesiastical Affairs, is Simony, and altho' it does not appear so to the Eyes of Men, nevertheless 'tis look'd upon as such by God. At the end of this Letter, a Discourse is subjoin'd, in which he advises those who take upon them the Monastick Vows, to divide their Estate into three Parts; to the end, that one may be given to the Poor, another to the Monastery where they retire, and the third to be left to their Family. He likewise exhorts Parents who would make their Sons Monks, to allow them some part of their Hereditary Portion to be brought along with them into the Monastery, where they are admitted.

Rodolphus wrote in an indifferent good Style, was well vers'd in the Canon Law and Ecclesiastical Constitutions, and had perus'd the Writings of the *Latin* Fathers.

WASELINUS, surnam'd *MOMALIUS*, Prior of the Monastery of *St. Laurence*, in the *Waselinus* Suburbs of *Liege*, who died *A. D.* 1147. wrote a Letter directed to *Gaufelin*, Abbot of *St. Momalium*, *Florin*, in the same Diocess, in which he Debates this Question, viz. Whether a Man and *Prior of St. Laurence* his Wife, who have coupl'd together Carnally in the Night preceding a Festival, may receive the Communion the next Day? He makes it appear by many Arguments and Authorities cited to that purpose, that Continency is enjoyn'd those Persons who are desirous to partake of the Holy Sacraments; nevertheless, he is of Opinion that those, who having fallen in the Night into that inconvenience thro' frailty, may be admitted to the Communion, provided they beg Pardon of God the next day, make Confession of their Offence; and do Penance for it. Lastly, he leaves it to the Discretion of the Priest, either to permit them to Communicate, or to deny them that Privilege. This Letter was Publish'd by Father *Mabillon*, in the first Tome of his *Analecta*.

AMEDEUS, Abbot of *Haute-Combe*, a Monastery of the *Cistercian* Order, and sometime *Amedeus*, Bishop of *Lausanna*, viz. from *A. D.* 1144. to 1149. is reputed to be the Author of Eight *Bishop of* Sermons, in Commendation of the Virgin *Mary*, which were Printed at first at *Basil*, *Lausanna* in 1537. afterwards Publish'd by *Richard Gibson*, Jesuit, Printed at *Antwerp*, in 1600. and inserted in the Collection of Sermons written by *St. Leo*, and other Fathers, as also in the *Bibliotheca Patrum*.

POTHO, a Monk of *Prom*, flourish'd under the Emperor *Conrad*, and wrote Five very Mystical Books, on the State of the House of God, that is to say, of the Church-Militant and Triumphant, in which he produces a great number of very abstruse Notions, as well as in another Treatise call'd, *The Palace of Wisdom*.

PHILIP, Bishop of *Taranto*, the Favourite of *Leo* the Antipope, was depos'd upon that account in the Council of *Lateran*, held *A. D.* 1139. and retir'd to the Monastery of *Clairvaux*, where he receiv'd the Habit of a Monk from *St. Bernard*. He was made Prior of that Convent in 1150. and Six Years after, Abbot of the Alms-Monastery of the *Cistercian* Order, in the Diocese of *Chartres*. Some time before the end of his Life, he return'd to *Clairvaux*, and died there. *Charles de Wisch*, has annexed at the end of his Collection of the Authors of the *Cistercian* Order, Twenty five Letters, which (as he says) belong to this *Philip*.

SERLO, a Monk of *Cerisy*, chosen Abbot of *Savigny*, *A. D.* 1146. Compos'd divers Sermons which were Published by Father *Tissier*, in the Sixth Tome of the *Bibliotheca Cisterciensis*. He retir'd to *Cisteaux*, not long before his Death, which happen'd in 1158. There is also to be seen in *M. Colbert's* Library, a certain Manuscript, which contains a Treatise by *Serlo*, on the Lord's Prayer.

GAUTIER, or **GAUTERIUS**, of *MAURITANIA*, Bishop of *Laon*, flourish'd in the Year 1150. and wrote several Letters published by Father *Dachery*, in the Second Tome of his *Spicilegium*.

The First is directed to a certain Monk nam'd *William*, who doubted whether Children Baptized by Hereticks, receiv'd the Spiritual Grace appropriated to that Sacrament: He proves the Affirmative, because it is **JESUS CHRIST**, who effectually Administers Baptism.

In the Second, he explains the Mystery of the Incarnation.

In the Third, he confutes the Opinion of a certain Doctor nam'd *Thierry*, who maintain'd, That God was Omnipresent by his Power, but not by his Essence.

In the Fourth, he opposes the Opinion of another Doctor call'd *Albericus*, who asserted, That **JESUS CHRIST** was not afraid to Die, and was not sensible of any Grief or Trouble before his Passion. *Gauterius* explains, in what Sense Death might be formidable to our Saviour, and of what sort of Fear and Sorrow he was capable.

In the Fifth, he reproves *Peter Abaelard*, for going about to give a Definitive Explanation of the Mystery of the Trinity, and to Demonstrate it by Reason, and opposes in particular, some of the Propositions that he asserted, or which were maintain'd by his Followers.

The Last is a Letter directed to *Hugh* of *St. Vister*, and published by Father *Matou*, in his Notes on *Robert Pullus*.

WOLBERO, Abbot of *St. Pantaleon* at *Colen*, Compos'd in the Year 1150. a Commentary on the Book of Canticles, divided into Four Books, and Printed at *Colen* in 1650. This *Pantaleon* Author died in 1167.

LUKE, Abbot of *St. Cornelius*, of the Order of *Premontre* near *Liege*, in like manner wrote a Commentary on the Song of *Solomon*, which was Extracted out of that of *Apenius*, *bot* of *St.* and Dedicated to *Milo*, Bishop of *Terouane*. This Abbot died in 1157. and his Book was Printed at *Friburg* in 1538. as also in the *Bibliotheca Patrum*.

BARTHOLOMEW DE FOIGNY, Bishop of *Laon*, was suspended, *A. D.* 1142. by *Ives*, Cardinal and Pope *Innocent II's* Legate, for Authorizing the unlawful Divorce of *Radulphus*, Count of *Vermandois* from his Wife. Afterwards he made an entire Resignation of his Bishoprick, and enter'd into a Monastery of the *Cistercian* Order. He wrote a Letter to *Samson*, Arch-bishop of *Rheims*, to clear himself from an Accusation that was brought against him, for waiving the Revenues of the Bishoprick of *Laon*; by shewing, that what he had bestow'd on the Cathedral and on the other Churches of his Diocese, that stood in need of some Supplies, was but a very small Matter, and that his Successor, would be to blame if he depriv'd them of it. This Letter is to be found in the last Collection of the Councils, *Tom. 10. p. 1184.*

RADULPHUS NIGER, a Monk of *St. Germer*, in the Diocese of *Beauvais*, flourish'd *A. D.* 1157. and Compos'd Twenty Books of Commentaries on that of *Leviticus*, Printed in the Seventeenth Tome of the last *Bibliotheca Patrum*. Another Commentary on the Book of Canticles is likewise attributed to him, which was inserted among *St. Gregory's* Works; and 'tis also reported, that he wrote a Commentary on *St. Paul's* Epistles, an History of *France*, and a Chronicle; but we have no knowledge of these Works.

S. ÆLRED, or **S. ETHELRED**, of the *Cistercian* Order, Abbot of *Reverby*, in the Province of *York* in *England*, flourish'd in the middle of the Twelfth Century, and died *A. D.* 1166. He addict'd himself to a Spiritual Life, and affected to imitate *St. Bernard* in his manner of writing. The following Works written by him are still Extant, viz. Thirty Sermons on the Thirteenth Chapter of *Isaiah*, concerning the Calamities of *Babylon*, and of the *Philistins*, and *Moabites*: A Treatise call'd, *The Mirrour of Charity*, divided into Three Books, with the Abridgment of that Treatise: Three Books of the Spiritual Friendship, and

and a Discourse on these Words of St. Luke, JESUS CHRIST being aged Twelve Years: A Fragment of his History of England, and Twenty five Sermons Printed in the *Bibliotheca Cisterciensis*. His Mirrour of Charity is a very fine Piece, full of solid Maxims on the Love of God, and on other Christian Virtues. In the Treatise of Friendship, which is Compos'd in form of a Dialogue, he shews, That there can be no true Amity, but amongst Christian and Virtuous Persons. *Suavius* has publish'd divers Lives of English Saints under the name of this Author, but he wrote them himself in his Style. We have also among the Historians of England the Life of St. Edward, written by St. Æthelred, and some other Historical Tracts relating to the Affairs of that Kingdom. His other Works were set forth by Gilbo the Jesuit, and printed at Doway, A. D. 1631. as also in the *Bibliotheca Cisterciensis*, and in the last *Bibliotheca Patrum*. The Rule for Nuns falsely attributed to St. Augustin, is inserted under the Name of St. Æthelred, in the Collection of Rules published by Holstenius; and Gilbert of Hoiland, has made an *Encomium* on the same Saint, in the Continuation of St. Augustin's Commentary on the Book of Psalms.

S. HILDEGARDA, born at Spanheim in Germany, A. D. 1098. was the Daughter of St. Hildebert and Mathilda; she received the Veil at the Age of Eight Years, and in process of time was chosen Abbess of St. Rupert's Mount near Bingen on the Rhine. The Fame of her Revelations and Miracles, procur'd her so great Reputation, that when Pope Eugenius III. came to Trier in 1148. Henry Arch-bishop of Mentz, and St. Bernard took an opportunity to acquaint him with the wonderful Operations that God perform'd by his Servant Hildegarda; insomuch that the Pope being much surpriz'd at the Relation, sent Albert Bishop of Verdun with some other Persons worthy of Credit, privately to make an Enquiry into the Truth of what was reported concerning that Nun. These Persons having interrogated her, she gave them a plain Account of her Condition, and deliver'd to them several Books, which she avouch'd to have written by Divine Inspiration. The Pope caus'd them to be read publicly in the presence of all the Prelates, and perus'd a considerable part of them himself: Whereupon all the Assistants were surpriz'd, and entreated his Holiness not to suffer so great a Light to be extinguish'd. Then the Pope wrote a Letter to Hildegarda, to Congratulate her upon account of those transcendent Graces which God had bestow'd on her, and to exhort her to preserve them; granting her at the same time a permission to reside in the Place that she had chosen, to lead a Regular course of Life with the other Nuns, according to St. Benedict's Rule. The Popes who succeeded Eugenius, viz. Anastasius IV. Adrian IV. and Alexander III. honour'd her in like manner with their Letters and Admonitions, as well as the Arch-bishops of Mentz, Colen, Trier, Saltsburg, and many other Prelates of Germany, not to mention the Emperors Conrad and Frederick: She returned an Answer to their Letters, without deviating from her Character, that is to say, in a Mystical and Prophetical Style. The Collection of all these Letters is still Extant, with divers Visions directed to particular Persons; Answers to several Questions about the Holy Scriptures, and certain Explications of St. Benedict's Rule, and of St. Athanasius's Creed. These Works were printed at Colen, A. D. 1566. and in the *Bibliotheca Patrum*. There are also Three Books of Revelations which bear the name of this Saint, printed with those of St. Thierry, Brigit at Paris, in 1533. and at Colen, in 1628. St. Hildegarda died in 1180. and her Life was written in 1200. by Thierry or Theodoric, an Abbot of the same Order of St. Benedict.

S. ELIZABETH, Abbess of Schenaw, in the Diocese of Trier, near the Monastery of St. Florin, which her Brother Ecbert govern'd in Quality of Abbot, was likewise famous for her Revelations. She flourish'd A. D. 1155. and died in 1165. aged 36 Years. There are Three Books of Visions or Revelations, written by this Saint, and a Volume of Letters printed at Colen, in 1628. Her Brother ECBERT Compos'd, besides the Thirteen Discourses, against the *Cathari*, of which we have already made mention, the Life of his Sister, which is prefix'd to her Revelations: 'Tis also reported that he was the Author of some other Florin Letters.

ODO, a Regular Canon of St. Augustin, wrote A. D. 1160. Seven Letters about the Duties and Functions of Regular Canons, which are inserted in the Second Tome of the *Specilegium*, by Father Luke Dachery.

JOHN of CORNWALL, had Peter Lombard for his Tutor, but afterwards fell at variance with him upon several occasions. He studied for a long time at Rome, and obtained a great share of the Favours of Pope Alexander III. We have not any of his Works printed, but Dr. Cave mentions two Manuscript Treatises of this Author, viz. one Dedicated to Pope Alexander, under the Title of A Discussion of Humane Philosophy, and of Heresies; and the other call'd A Summary of the Manner how the Sacrament of the Altar is made by the Vertue of the Cross, and of the Seven Canons or Orders of the Mass.

In the time of Pope Alexander III. FOLMAR, Provost of Trieffenstein, near Wurtzburg in Franconia, was accus'd of maintaining the Errors of Nestorius and Eupandus, concerning the Person and Adoption of JESUS CHRIST, and of spreading them abroad in Bavaria. Two Monks of that Country, viz. GEROCHUS, Provost of the Abbey of Reichersperg,

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Gerochus, *Reichenberg*, and another who was Dean of the same Monastery, wrote against him; the *Provost* of former in a Treatise of Antichrist, and the other in a Book written on purpose. Their Works are still Extant in the Libraries of Germany, according to the report of *Stewart*, who assures us, that they are worthy to be brought to light; altho' those Authors seem to have fallen into an Error directly oppositè to that of the *Eutychians*, or *Ubiquitarians*, in maintaining, That the Divine Perfections pass'd into the Humane Nature of JESUS CHRIST, and that the latter is become equal to the Godhead. *Stewart* has produc'd in his Collection the Epistle Dedicatory of the Dean of *Reichenberg's* Treatise, directed to *Henry*, Dean of the Church of *Wurtzburg*, and it is also inserted in the Twenty third Tome of the last Edition of the *Bibliotheca Patrum*.

GILBERT FOLIOT, an English Man by Nation, and Abbot of *Liecester*, was translated *A. D.* 1161. from the Bishoprick of *Hereford*, which he obtain'd in 1149. to that of *London*, and was one of the principal Adversaries of *Thomas Becket*, Arch-bishop of *Canterbury*. He wrote a Commentary on the Book of Canticles, which was publish'd by *Junius*, and printed in *Quarto* at *London*, in 1638. There are also Seven of his Letters in the Collection of those of *Thomas Becket*. He died in 1187.

PHILIP of HARVENGE, Abbot of *Bonne Esperance*, of the Order of *Premontre* in *Hainaut*, surnam'd the Alm-giver, by reason of his extraordinary liberality to the Poor, flourish'd *A. D.* 1150. and died in 1180. His Works were published by *Nicolas Chamart*, Abbot of *Bonne Esperance*, and printed at *Douay*, in 1621. according to the following Catalogue, viz. Twenty one Letters: A Commentary on the Canticles: Moral Observations on the same Book. Several Discourses on King *Nebuchadnezzar's* Dream, on *Adam's* Fall, and on the Damnation of King *Solomon*: Six Treatises of the Dignity, Learning, Uprightness, Continency, Obedience, and Silence of Clergy men. A Relation of the Lives of *St. Augustin*, Bishop of *Hippo*, and of *St. Amand*, Abbot of *Tongres*: The Passion of *St. Cyricius*, and *St. Julitta*, with that of *St. Salvius*: The Lives of *St. Foillan*, *St. Giffen*, *St. Landelin*, *St. Ida*, and *St. Valtruda*: The Passion of *St. Agnes* in Elegiack Verse, with divers other Poetical Pieces, and some Epitaphs.

ADAMUS SCOTUS, a Regular Canon of *St. Augustin*, of the Order of *Premontre*, flourish'd *A. D.* 1160. and died in 1180. He Compos'd a Commentary on *St. Augustin's* Rule: A Treatise of the Triple Tabernacle of *Moses*: Another of the three kinds of Contemplation, and Forty seven Sermons. Those Works were printed at *Antwerp* in 1695. and *Father Ouden* says, That he saw Fifty three other Sermons, and a Soliloquy of the Soul, by the same Author, in the Library of the *Celestine* Fathers of *Mante*.

JOANNES BURGUNDUS, a Magistrate and Citizen of *Pisa*, was sent to *Constantinople*, to negotiate certain Affairs for that Republick at the Court of the Emperor *Manuel Comnenus*, where he met with some Copies of *St. Chrysostom's* Homilies, on *St. John* and *St. Matthew*, and translated them into *Latin*. He likewise translated *St. John Damascenus's* Treatise of the Orthodox Faith, and *Nemesius's* Eight Books of Philosophy. The latter of those Works was printed at *Strasburg*, in 1512. This Author flourish'd in 1150. and died in 1184. His Translations are not very polite, but extremely faithful.

PETER of RIGA, Chanter and Canon of the Church of *Rheims*, flourish'd *A. D.* 1170. He Compos'd Seven Books under the Title of *Aurora*, which contain the Two Books of Kings, and the Four Gospels in Verse, according to the Literal and Allegorical Sense. This Piece is still to be found in the Libraries; and *Father Oudin* assures us, That he had them all ready to be printed. However the Publick may well excuse him from taking that pains, without suffering much detriment; in regard that such sort of Works are of no great usefulness.

HENRY, Arch-bishop of *Rheims*, dispatch'd two Letters, *A. D.* 1170. in favour of *Dreux*, Chancellor of the Church of *Noyon*, whom Pope *Alexander III.* determin'd to condemn, viz. one to the Cardinals, and the other to the Pope himself: They are both written with a great deal of Freedom, and he complains, that notwithstanding the signal Services he had done to the Holy See, so little regard was had to Persons, for whom he had a particular Esteem. However the Pope, return'd a very Civil Answer, without granting his Request, shewing, That if he did not do what was expected, it ought not to be infer'd from thence, that he was not desirous by all means to give him Satisfaction; but that the present Conjunction of Affairs, would not admit of such a Compliance. Both the Letters written by this Arch-bishop, were publish'd by *M. Baluzius*, in the Second Tome of his Miscellaneous Works.

ROBERTUS PAULULUS, a Priest of *Amiens*, Compos'd *A. D.* 1178. Three Books of the Offices of the Church, which were printed seperately, and under the Name of *Hugh* of *St. Victor*, among the Works of that Author. The Treatise call'd the Canon of the Mystical Purification, which is also inserted among the Works of *Hugh* of *St. Victor*, ought in like manner to be restor'd to the same *Robert* of *Amiens*.

MAURICE, surnam'd DE SULLY, from a small Town of that Name, situated on the River *Loire*, (which was the place of his Nativity) was Born of mean Parentage, nevertheless upon account of his singular Merits and extraordinary Learning, he was promoted to the Bishoprick of *Paris*, *A. D.* 1164. after the Death of *Peter Lombard*. *Henricus Gandavensis* assures

affures us, that he compos'd Sermons for all the *Sundays* and Festivals of the Year, and certain Instructions for the Priests of his Diocese; the Manuscript Copies of which are kept in the French King's Library, and in that of St. Victor. He died A. D. 1196. and was bury'd in the Abbey of St. Victor.

GERVASE, a Priest of *Chichester*, one of the Favourers of *Thomas Becket* Arch-bishop of *Canterbury*, was in good repute for his Learning, and wrote a Commentary on the Prophet *Malachy*, which (as we are informed by M. James) was kept in the *Lomley* Library.

ODO, of the County of *Kent*, Prior of the Monastery of *Canterbury*, and afterwards Abbot of *Bel*, was likewise the Friend and Protector of *Thomas Becket*. He wrote divers Works, but we have none left, except a certain Letter directed to his Brother a Novice in the Abbey of *Igné*, in which he exhorts him speedily to assume the Monastick Habit. This Letter was published by Father *Mabillon* in the first Tome of his *Analecra*.

LABORANTIUS, Cardinal with the Title of St. *Mary*, who flourish'd in the Year 1180. Laborantius compos'd a Collection of Canons: A Treatise of Justice and Equity divided into four Parts, and dedicated to the Governor of *Sicily*: Another to *Hugh* Arch-bishop of *Palermo*: A Letter directed to the same *Hugh* against the *Sabellians*: And another Letter to *Vivian* Cardinal of St. *Stephen* concerning Appeals. All these Pieces are contain'd in a certain Manuscript of St. Peter's Church at *Rome*, cited by *Baronius* and *Possevinus*.

ALULPHUS, a Monk of St. *Martin* at *Tewney*, compil'd a Collection of Sentences and Maxims, taken out of the Works of St. *Gregory*, and call'd it *The Gregorial*. It is extant in Manuscript in several Libraries, and Father *Mabillon* has produced the Preface to it in the First Tome of his *Analecra*.

BALDWIN, a Native of *Exeter*, in the County of *Devon*; of a School-Master, became an Arch-Deacon, afterwards turn'd Monk, and was made Abbot of *Ferden*: From that Abbey he was translated to the Bishoprick of *Winchester*, A. D. 1181. and at last advanc'd to the dignity of Arch-bishop of *Canterbury* in 1185. He accompany'd King *Richard I.* in his Expedition to the Holy Land, and died there in 1191. or 1192. 'Tis reported that Pope *Urban* sent him a Letter, the Superscription of which was to this effect: To Baldwin a most zealous Monk, a fervent Abbot, a lukewarm Bishop, and an effeminate Arch-bishop. The following Works written by this Prelate are contain'd in the fifth Tome of the *Bibliotheca Cisterciensis* set forth by Father *Tissier*, viz. sixteen Treatises of Piety on different Subjects, particularly, on the Love of God, the twofold Resurrection, the efficacy of the Word of God, the Angelical Salutation, &c. A Treatise of the recommendation of Faith: And another of the Sacrament of the Altar dedicated to *Bartholomew* Bishop of *Exeter*.

ISAAC, Abbot of *L'Etoile*, of the *Cistercian* Order in the Diocese of *Poitiers*, flourish'd in the end of the Century: He compos'd divers Sermons publish'd in the sixth Tome of the *Bibliotheca Cisterciensis*, with a Treatise of the Spirit and the Soul, attributed to St. *Augustin*: He is also reputed to be the Author of a certain Letter on the Canon of the Mass, which is contain'd in the first Tome of the *Spicilegium*.

The Abbey of *Clairvaux*, has produc'd in the end of this Century three Abbots who may be reckon'd amongst the Ecclesiastical Writers, viz. HENRY the seventh Abbot, who wrote *Peter and a Treatise* call'd, *De peregrinante Civitate Dei*, and some Letters. PETER the eighth Abbot, Garnier who was the Author of some Letters, and GARNIER his Successor, who compos'd divers Sermons. If any Persons are desirous to consult those Works, they may have recourse to the third Tome of the *Bibliotheca Cisterciensis*.

GILBERT OF SEMPRINGHAM, an English Man, and Founder of the Order of the Canons call'd *Gilbertines* in England, flourish'd in the end of this Century. He compos'd two Books of Constitutions for his Order, which are to be found in the *Monasticon* gham Anglicanum.

In the Library of St. *Germain des Prez* is to be seen, a Manuscript Collection of divers Sermons, which bear the Name of CHRISTIAN: Some are of Opinion, That this Author was Abbot of St. *Peter Au Val*, in the Diocese of *Chartres*: Others attribute this Piece to *Christian* Arch-bishop of *Mentz*, who died, A. D. 1183. and who wrote (as it is generally believ'd) an History of the Emperor *Frederick's* Expedition to the Holy Land: But others with greater probability ascribe it, to one of the two *Christians*, Monks of *Clairvaux*, and the Pupils of St. *Bernard*, who were made Abbots and Bishops in *Ireland*, and of whom mention is made in Chap. 8. of the second Book of St. *Bernard's* Life. Let the case be how it will, this Author has apparently taken many Notions out of the Works of that Saint.

GAUTIER, surnam'd DE CHATILLON, a Native of *Lisle* in *Flanders*, was the Author of the *Alexandreis*, or Poem on the Actions of *Alexander*, printed at *Strasburg*, A. D. 1531. and at *Lyons* in 1553. He also compos'd three Books in form of Dialogues against the Jews, which Father *Oudin* says he has seen in Manuscript in the Library of the Monastery of *Premontre* at *Braine*.

GARNIER, a Canon and Superior of the Abbey of St. *Victor* at *Paris*, compil'd in the end of the Century, a Treatise call'd *The Gregorian*, containing certain Allegorical Explanations

tions on the Bible, taken out of the Writings of St. Gregory Pope. This Work was printed at *Paris*, A. D. 1608.

Thomas
Monk of
Cisteaux.

THOMAS, a Monk of *Cisteaux*, is the Author of a Commentary on the Canticles divided into twelve Books, and dedicated to *Pentius* Bishop of *Cormont*; altho' some Periors have attributed it to other Authors of the same Name, and *Paul de Ratis* a Cordelier took the boldness to cause it to be printed at *Rome*, A. D. 1655. under the Name of *John Duns* firmam'd *Scotus*; but he was soon oppos'd by the Solicitor General of the *Cistercian* Order, who obtain'd a Decree of the Master of the Sacred Palace, by which it was declar'd, that that Commentary was unadvisedly printed under the Name of *Scotus*, and a Prohibition was made at the same time, to sell or publish it for the future under that Name, but only under that of *Thomas of Cisteaux*. *Charles de Wifsch*, who caus'd this Work to be printed in the *Bibliotheca Premonstratensis* attributed it to divers *Thomas's*, and afterwards *John le Page* the Collector of the Library of *Premontrac*, ascrib'd it to one *Thomas* Canon of that Order in the Monastery of *Quefnoy*; but the true Author of it is *Thomas* Monk of *Cisteaux*, as it appears from the ancient Manuscripts which are extant in the Libraries of the same Order. It likewise bears his Name in the first Editions set forth by *Badius* at *Paris*, A. D. 1521. and at *Lyons* in 1571. This Author flourish'd in the end of the Century.

Petrus
Com. flor
Dean of
St. Peter
at Troyes.

PETER, surnam'd COMESTOR, or the Elder, a Native of *Troyes* in *Champagne*, Priest and Dean of the Church of *St. Peter* in that City, acquir'd so great Reputation, that he was invited to *Paris*, and made Chancellor of the University. He retir'd near the end of his Life to the Monastery of *St. Victor*, and died there A. D. 1198. His principal Work, is a Scholastical History divided into sixteen Books, which comprehends an Abridgment of all manner of Sacred History, from the beginning of *Genesis* to the end of the Acts of the Apostles; but he intermixes therein divers Passages of profane History, and some fabulous Narrations. This Work was first printed at *Rutlingen*, A. D. 1473. and afterwards at *Strasburg* in 1483. as also at *Basil* in 1486. and at *Lyons* in 1543. The Sermons, which *Buseau* caus'd to be printed under the Name of *Peter of Blois*, belong to this Author, as well as some others which are extant in the Libraries.

Robert
of Flames-
bury.

ROBERT OF FLAMESBURY, a Regular Canon of *St. Augustin*, and Penitentiary in the Abbey of *St. Victor*, was in good repute for his Learning. He compos'd a large Penitential, which is kept in Manuscript in the Library of *St. Victor*, and in that of the College *Des Cholets*.

Bartholomew
Bishop of
Oxford.
Odo of
Chirton.

The *English* were always very accurate in their penitential Books, and two Authors were more especially famous for writing on that Subject in the end of the Twelfth Century. The first is BARTHOLOMEW Bishop of *Oxford*, a Manuscript Copy of whose Work is to be seen in the Library of *St. Victor*; and the other is ODO OF CHIRTON, whose Piece call'd *The Summary of Repentance*, is extant in divers Libraries of *England*, with several Homilies by the same Author.

Elie of
Coxie
Abbot of
Dunes.

ELIE OF COXIE, so call'd from the Name of a Village in the Territory of *Furnes* in *Flanders*, the place of his Nativity, was at first a Monk of *Cisteaux* and afterwards Abbot of *Dunes*. He has left us two large Discourses made by him in the Chapter of *Cisteaux*, which are contain'd in the *Bibliotheca Ordinis Cisterciensis*. He died A. D. 1203.

John a
Carthusian
Monk of
des Portes.

JOHN, a *Carthusian* Frier of the Monastery of *Des Portes*, flourish'd in the end of this Century, and compos'd five Letters on pious Subjects, viz. the First about shunning of the World; The Second and Third of Prayer, the Fourth of the care that ought to be taken to observe the Inclinations of the Heart; and the Fifth of Perseverance in the State that one has once embrac'd, dedicated to *Bernard* his Nephew, a *Carthusian* Monk, who was tempted to quit that Order.

Stephen
de Chaul-
met a
Carthusian
Monk.
Zachary
Bishop of
Chrysopo-
lis.

There is also a Letter written by another Monk of the same *Carthusian* Convent, nam'd STEPHEN DE CHAULMET, about continuing in the Order into which one has been admitted, which was dedicated to the Novices of the Monastery of *St. Sulpicius* of the *Cistercian* Order. These two Authors wrote in the end of the Century.

ZACHARY, a Regular Canon (as some say) of the Order of *Premontrac* in the Monastery of *St. Martin* at *Laon*, or according to others, Bishop of *Chrysopolis*, wrote a Commentary on *Ammonius's Evangelical Concord*, which was printed at *Colen*, A. D. 1535. and in the Nineteenth Tome of the *Bibliotheca Patrum*. We have no certain Account of the Life and Character of this Author, or of the time when he flourish'd.

C H A P. XIII.

Of the Writers of Ecclesiastical History of the Twelfth Century.

THE Twelfth Century has produc'd so great a Number of Historians, and Historical Works, as well Ecclesiastical as Prophane, that 'tis in a manner impossible to give a particular Account of every one of them; nevertheless we have endeavour'd to make a Catalogue of them, and at least to represent the Authors, and their Works in general: In order to do which more conveniently, and more methodically, we have distributed them under several Articles and Divisions.

The Writers of General History.

FLORENTIUS BRAVO, an *English* Monk of *Winchester*, wrote a Chronicle from the Creation of the World to the Year of our Lord 1118. taken in part from that of *Marianus Scotus*, printed at *London*, A. D. 1595. and at *Frankfurt* in 1601. as also a Genealogical Account of the Kings of *England*, which is likewise annex'd to the *London* Edition. He died A. D. 1119.

Florentius Bravo, Monk of Winchester.

ECKARD, Abbot of *Oranien*, in the Diocess of *Wurtzburg*, flourish'd A. D. 1130. and left a Chronicle to Posterity. *Trithemius* makes mention of a Work of this Author, call'd, *The Lantern of Monks*, there are also extant certain Letters and Sermons written by him.

Eckard, Abbot of Oranien.

HUGH, a Monk of *Fleury*, compos'd A. D. 1120. a Chronicle from the Creation of the World to the Year 846. which was printed at *Munster* in 1638. The same Author wrote two Books concerning the *Royal Authority* and the *Sacerdotal Dignity*, which were dedicated to *Henry I. King of England*, and publish'd by *M. Baluzius*, in the Fourth Tome of his Miscellaneous Works.

Hugh, Monk of Fleury.

ORDERICUS VITALIS, born in *England* at *Attingesham* on the River *Severn*, A. D. 1075. was sent at the Age of eleven Years to *Normandy*, and plac'd in the Abby of *St. Evrou*, where he assum'd the Habit of a Monk, and compleated his Studies. He likewise enter'd into Holy Orders, and spent his whole Life in that Monastery; leaving XIII Books of Ecclesiastical History, from the Nativity of *Jesus Christ* to the Year 1142. which were publish'd by *M. du Chesne*, in the Volume of the *Historiographers of Normandy*.

Ordericus Vitalis, Monk of St. Evrou.

ANSELM, Abbot of *Gembours* in *Brabant*, continu'd *Sigebert's* Chronicle from the Year 1112. to 1137. This Continuation, with two others, the first of which is extended to the Year 1149. and the second to 1225. was set forth by *Albertus Miraus*, and printed at *Antwerp*, A. D. 1608.

Anselm, Abbot of Gembours.

The Birth of OTHO, Bishop of *Frisingen*, is no less illustrious than the Reputation he acquir'd by writing his History: For he was the Son of *Leopold* Marquess of *Austria*, and of *Agnes* the Daughter of the Emperor *Henry IV.* That Princess was twice marry'd, viz. at first to *Frederick* Duke of *Suecia* or *Schwaben*, to whom he brought forth two Sons, namely, *Conrad* the Emperor, and *Frederick* Duke of *Suevia*: But by her second Marriage with *Leopold*, she had *Leopold* Duke of *Bavaria*, *Henry* Duke of *Austria*, *Gertrude* Dutcheß of *Bohemia*, *Bertha* Dutcheß of *Poland*, *Ita* Marchioness of *Montferrat*, *Otho* and *Conrad*. These two last being design'd by their Father for the Ecclesiastical Functions, *Otho* obtain'd the Government of a College, which his Father had founded at *Neuburg*, and where he order'd himself to be bury'd: But *Otho* soon resign'd his Office to *Opoldus*, and being incited with an ardent desire of becoming Master of the Liberal Sciences, went to *Paris*, where he compleated his Studies: Some Years after he turn'd *Cistercian* Monk, in the Abbey of *Morimond*, with Fifteen of his Companions. In 1138. the Emperor *Conrad*, his Brother, conferr'd on him the Bishoprick of *Frisingen* in *Bavaria*, and honour'd him with the Dignities of Chancellor and Secretary of State. He accompanied that Prince in his Expedition to the Holy Land. A. D. 1147. and at last in 1156. leaving his Bishoprick, retir'd to the Abbey of *Morimond*, where he died in the Month of *September* in the same Year.

Otho, Bishop of Frisingen.

This Prelate compos'd a Chronological History from the Creation of the World to his time, divided into Seven Books, and annex'd an Eighth concerning the Persecution to be rais'd by Antichrist, and the Resurrection of the Dead. He wrote a very fine Style, with respect to the Age in which he liv'd, and much more politely than the other Historians of those Times. He was well versed in Scholastical Divinity, as also in *Aristotle's* Philosophy; and was one of the first, who (as *Radwic* has observ'd) introduced that Science into *Germany*. Upon which Account, 'tis not to be admir'd that he has been very favourable to *Gillebert de la Porrée*, in the Dissertation prefix'd before his History: It was first published by *John Cuspinian*, and printed at *Strasbourg*, A. D. 1515. afterwards at *Basil* in 1569. and among the German Historiographers at *Frankfurt* in 1585. and 1670. *Otho*, in like manner, wrote two Books containing the History of the Actions of *Frederick Barbarossa*, which are subjoin'd at the end of his Chronicle. Moreover *Walsangus Lactius* says, that he

saw an History of *Austria* compos'd by the same *Otho*, but there has been no talk of it since; neither has it as yet appear'd any where in Print.

Godfrey of
Viterbo.

GODFREY OF VITERBO, so call'd from the Name of his Native Country, who was a Priest, Almoner, and Secretary of State to the Emperors *Conrad III.* *Frederick I.* and *Henry VI.* wrote an Universal Chronicle, dedicated to Pope *Urban III.* and call'd *Pantheon*, by reason of the great Variety of Occurrences contain'd therein: It ends at the Year 1186. and is inserted among the Works of the German Historians collected by *Pistorius*, and printed at *Frankfurt* in 1584. It is reported that this Writer spent Forty Years in travelling; that he made a prodigious Collection of all sorts of Observations during his Voyages; and that he understood the *Hebrew*, *Chaldaick*, *Greek*, and *Latin* Tongues. *Lambecius* makes mention of another Work by the same Author, which is to be seen in Manuscript in the Emperor's Library, bearing this Title, *The Mirror of Kings, or Genealogies of all the Kings and Emperors from the universal Flood to the time of Henry VI.*

Robert of
Torigny,
Abbot of
Mount St.
Michael.

ROBERT OF TORIGNY, a Monk, afterwards Prior of *Bec* Abbey, and at last Abbot of *St. Michael's* Mount, compos'd a Supplement of *Sigibert's* Chronicle, and a Continuation to the Year 1184. as also a Treatise of the Monasteries and Abbies of *Normandy*; the History of that of *St. Michael's* Mount; a Commentary on *St. Paul's* Epistles taken from *St. Augustin*; and the History of the Reign of *Henry II.* King of *England*. Father *Luke Dachery* has caus'd to be printed at the end of *Guibert's* Works, the Supplement and Continuation of *Sigibert's* Chronicle, and the Treatise of the Abbies of *Normandy*, with a Letter written by the said *Robert*, and his Preface to the Commentary on *St. Paul's* Epistles.

Otho of
St. Blaisius.

OTHO OF S. BLAISIIUS, continu'd the Chronicle of *Otho of Frisinghen* to the Year 1190.

John Bromp-
ton, Abbot
of Jorval.

JOHN BROMPTON, an *English* Monk of the *Cistercian* Order, and Abbot of *Jorval* in the Diocese of *York*, is the reputed Author of a certain Chronicle from the Year 588. to 1198. but the learned Mr. *Selden* assures us, that it was not written by him; that he only caus'd it to be transcrib'd, and that he did not live in this Century.

Historians of England.

THE Kingdom of *England* has brought forth so many approved Authors, who have employ'd their Pens in writing the History of their Native Country, that they well deserve to be refer'd to a particular Article.

Henry,
Arch-dea-
con of Hun-
tington.

HENRY OF HUNTINGTON, the Son of a marry'd Priest named *Nicolas*, and the Pupil of *Albinus Andegavinus* Canon of *Lincoln*, was made Canon of the same Church, and afterwards Arch-deacon of *Huntington*, by *Alexander* Bishop of *Lincoln*, whom he accompanied in his Journey to *Rome*. He wrote the History of the *English* Monarchy from its first Foundation till the Death of King *Stephen*, which happen'd in 1154. It is dedicated to the said Bishop *Alexander*, and divided into Eight or Ten Books, being contain'd among the Works of the *English* Writers in Sir *Henry Savil's* Collection, printed at *London* A. D. 1596. and at *Frankfurt* in 1601. Father *Luke Dachery* has likewise published in the Eighth Tome of his *Spicilegium* a small Tract of this Author, concerning the Contempt of the World, dedicated to *Gauterius*. He there shews how the Things of this sublunary World ought to be contemned, relating many Examples of Misfortunes that happen'd to the Great Personages of his Age, and the miserable Death of divers profligate Wretches: He declares, in the Preface to this Tract, that he had before made a Dedication to the same Person of a Collection of Epigrams, and of a Poem about Love. There are also in the Libraries of *Oxford* and *Cambridge* several other Manuscript Works of this Author, particularly a Letter concerning the *British* Kings, dedicated to *Warinus*; a Treatise of the Counties of *Great Britain*; another of the Image of the World; and a Third of the *English* Saints.

Gulielmus
Neubri-
gensis.

WILLIAM LITTLE, known by the Name of *Gulielmus Neubrigensis*, was born at *Bridlington* near *York*, A. D. 1136. and educated in the Convent of the Regular Canons of *Neutbridge*, where he embraced the Monastick Life: He compos'd a large History of *England*, divided into Five Books, from the Year 1066. to 1197. This History is written with much Fidelity, and in a smooth and intelligible Style. It was printed at *Antwerp* A. D. 1567. at *Heidelberg* in 1587. and lastly at *Paris* with *John Picard's* Notes in 1610. It is believ'd that he died A. D. 1208.

Walter,
Arch-dea-
con of Ox-
ford.

WALTER, born in the Principality of *Wales*, Arch-deacon, and even (as some say) Bishop of *Oxford*, translated out of *English* into *Latin* the History of *England*, compos'd by *Geffrey of Monmouth*, and continued to his time.

John Pyke.

JOHN PYKE, wrote an History of the *English*, *Saxon*, and *Danish* Kings of *England*, and flourished with the former Historian under King *Henry I.*

Gervase,
Monk of
Canter-
bury.

GERVASE, a Monk of *Canterbury*, compos'd several Treatises relating to the History of *England*, which are contain'd in Mr. *Selden's* Collection of the *English* Historiographers; particularly a Relation of the burning and repairing of the Cathedral Church of *Canterbury*; an Account of the Conteſts between the Monks of *Canterbury*, and *Baldwin* their Archbishop; a Chronicle from the Year 1122. to 1199. and the Lives of the Archbishops of *Canterbury*.

Geffrey
Arthur,
Bishop of
St. Asaph.

GEFFREY ARTHUR, Arch-deacon of *St. Asaph*, was chosen Bishop of that Diocese A. D. 1151. He left his Bishoprick by reason of certain Commotions which happen'd in *Wales*, and retir'd to the Court of *Henry II.* King of *England*, who gave him the Abbey of *Abbingdon* in *Commen-dam*. Afterwards in a Council held at *London*, A. D. 1175. the Clergy of *St. Asaph* caus'd a Proposal to be made to *Geffrey* by the Archbishop of *Canterbury*, either to return to his Bishoprick, or to admit another Bishop to be substituted in his room: He refus'd to return, designing to keep his Abbey;

Abbey ; but both the Abbey and the Bishoprick were dispos'd of, and he was left destitute of any Ecclesiastical Preferment. He wrote, or rather translated out of *English* into *Latin*, an History of Great Britain from the beginning to his time ; which is full of Fables, dedicated to Robert Duke of Gloucester, and divided into Twelve Books. It was printed at Paris A. D. 1517. at Lyons by Porelier in 1537. and by Commelin in the same Year ; it is also inserted among the Works of the English Historians printed that Year at Heidelberg. It is reported that he, in like manner, translated out of *English* into *Latin*, the ancient Prophecies of Merlin, which were printed at Francfurt with Alanus's Observations, A. D. 1603.

The History of the Church of Durham was written by several Authors, the first of whom is TURGOT, a Monk of that Diocess, who compos'd one from its first Foundation to the Year 1096.

Turgot,
Monk of
Durham.

SIMEON OF DURHAM, copied out Turgot's History almost word for word, from the Year 635. to 1096. and continued it to 1154. He likewise wrote an History of the Kings of England and Denmark, from the Year 731. to 1130. A Letter to Hugh Dean of York, about the Archbishops of that City ; and a Relation of the Siege of Durham. These Three last Pieces were published by Father Labbé, in the first Tome of his Library of Manuscripts. The Historians of the Church of Durham, by Turgot and Simeon, were printed at London, with the Works of the other English Historiographers, A. D. 1652.

Simeon of
Durham.

WILLIAM OF SOMERSET, a Monk of Malmesbury, is justly preferr'd before all the other English Historians. His History of England, divided into Five Books, contains the most remarkable Transactions in this Kingdom, since the arrival of the Saxons to the 28th Year of King Henry I. that is to say, from the Year of our Lord 449. to 1127. He afterwards added Two Books, continuing the History to A. D. 1143. and annexed to the whole Work Four Books, containing the History of the Bishops of England, from Augustin the Monk, who first planted Christianity in these Parts, to his time. These Works were printed at London, and published by Sir Henry Savil, A. D. 1596. and at Francfurt in 1601. Father Mabillon has likewise set forth, in the first Tome of his Benedictin Centuries, the Life of St. Adelm Bishop of Salisbury, compos'd by this Author, who died A. D. 1143.

William of
Somerſet,
Monk of
Malmesbury.

JOHN OF HEXAM, a Native of the County of Northumberland, Monk and Provost of the Monastery of Hagulſtadt, flourished about the Year 1160. He made a Continuation of Simeon of Durham's History of the Kings of England and Denmark, from A. D. 1130. to 1154. This Work is extant among those of the other English Historians, printed at London in 1652.

John of
Hexam,
Provost of
Hagulſtadt.

SYLVESTER GIRALD, born in Wales, flourished in the end of the Reign of King Henry II. to whom he dedicated a Natural History, a Topography of Ireland, and a History, in form of a Prediction, of the Conquest of Ireland by that Monarch, printed at Antwerp. These Works were published by Mr. Camden, and printed at Francfurt in 1602. He also wrote an Itinerary of Wales, upon a Visitation there made by him, with Baldwin Archbishop of Canterbury, to excite the People of that Country to undertake a Voyage to the Holy Land. This last Work is extant among the others, and was likewise printed at London in 1585. with a Description of the same Country of Wales. Besides these Pieces, he wrote the Lives of several Saints, and died Bishop of St. Davids in the beginning of the following Century. One of his Letters is contain'd in Archbishop Usher's Collection of the Letters of Ireland, and divers other Works of this Author are found among the Manuscripts of the publick Libraries of England.

Sylveſter
Girald, Bi-
shop of
St. Davids.

ROGER OF HOVEDEN, an Officer under King Henry II. and afterwards Regius Professor of Divinity in the University of Oxford, compos'd the Annals of England from the Year 731. where Venerable Bede ends to 1202. This Work is among those of the English Historians published by Sir Henry Savil, and printed at London A. D. 1595, as also at Francfurt in 1601.

Roger
Hoveden,
Regius
Professor
of Divi-
nity.

Historiographers of the Crusade.

THE History of the Famous Crusade, instituted under Pope Urban II. and the Conquests which the Western People made in the Levant, from the Year 1095. to 1099. have afforded Matter to many contemporary Historians, the greater part of whom were Eye-witnesses of the Transactions related by them.

The First of these Historiographers is PETRUS THEUTBODUS, who saw the most part of the memorable Actions which he has committed to Writing ; and from whom those that wrote after him, took a considerable Part of their Relations.

Petrus
Theutbo-
dus.

The Second is a NAMELESS Italian Author, who accompanied Boamond King of Sicily in the Expedition to the Holy Land. His Work is known by the Title of, *The notable Exploits of the French, and other Christians of Jerusalem*, and divided into Four Books.

A Name-
less Italian
Author.

The Third is ROBERT, a Monk of St. Remy at Rheims, who assisted in the Council of Clermont in the Year 1095. and afterwards made a Voyage to the Holy Land. At his return, he wrote the History of the War of Jerusalem, divided into Eight or Nine very short Books : He excuses himself in the Preface, upon account of the roughness of his Style.

Robert,
Monk of
St. Remy at
Rheims.

The Fourth is BAUDRY, Abbot of Bourgueil, who was afterwards ordain'd Bishop of Dol, A. D. 1114, and died January 27. 1131. His History is divided into Four Books ; but he was not an Eye-witness of what he relates, although he assisted in the Council of Clermont : Therefore he contents himself only to follow, and to supply the defects of an ancient nameless History, which

Baudry,
Bishop of
Dol.

was ill written, inserting such Accounts as he had receiv'd from others. This Author likewise wrote the Life of St. Hugh Archbishop of Rouen, and a Tract concerning the Monastery of *Esfcamp*, published in the Book called *Neustria pia*. To him also is attributed the Life of Robert d'Arbrisselles, which is in *Surius*, and the History of the Translation of St. *Valentin's* Head, which is extant in *Bollandus's* Collection in *Febr. 14*. Moreover it is observ'd that he is the Author of the Life of St. *Samson*, and that he promises certain Notes on the Pentateuch, in the Preface to his History. Lastly, 'tis reported that there is a small Manuscript Tract of the same Bishop *Baudry*, concerning the Visitation of the Sick, in the Library of *Vienna in Austria*. He was employ'd in writing his History near the end of his Life.

Raimond
d'Agiles.

The Fifth is RAIMOND D'AGILES, Canon of *Puy*, and Chaplain to the Count of *Tboulonse*, who was an Eye-witness. He wrote this History at the Request of *Peter Ponce de Baladin*, a particular Friend of the said Count, who was kill'd in the Siege of *Arache*, and dedicated it to the Bishop of *Proyers*.

Albert, or
Alberic,
Canon of
Aix.

The Sixth is ALBERT, or ALBERIC, Canon of *Aix in Provence*, who compos'd his History from the Relations of others: It is extended to the Second Year of the Reign of *Baldwin II.* that is to say, to *A. D. 1120*.

Foucher,
Monk of
Chartres.
Gautier,
the Chan-
cellor.

The Seventh is FOUCHER, a Monk of *Chartres*, who accompanied *Robert Duke of Normandy* in the Expedition to the Holy Land, *A. D. 1095*. His History is carried on to the Year 1124. But *Guibert of Nogent* accuses him of having written fabulous Narrations.

Guibert,
Abbot of
Nogent.
A Name-
less Au-
thor.

GAUTIER, or GAUTERIUS, who assumes the Quality of Chancellor, is the Eighth: He published an History of the Advantages obtain'd by the Western Christians at *Antioch*, *A. D. 1115*, and of the Misfortunes that befel them in 1119. He was an Eye-witness of those Occurrences, and was taken Prisoner in the War; but his History is not very accurate.

Another
Nameless
Writer.

The Ninth is GUIBERT, Abbot of *Nogent*, an Author of great Note, whose Works deserve to be specified in a separate Article.

William,
Archbi-
shop of
Tyre.

The Tenth is a NAMELESS Writer, who has only made an Abridgment of *Foucher's* History, to the Year 1106, where he ended.

The Eleventh is another Anonymous Author, who compos'd a Relation of the same Transactions, under the Title of the History of *Jerusalem*: It was divided into Two Parts, but the Second is only extant, which begins at the Year 1110. and ends in 1124. This Author has in like manner only follow'd *Foucher*.

The Twelfth, and most considerable of the Writers of this History, is WILLIAM Archbishop of *Tyre*, who has deduc'd it from the beginning of the Crusade to the Year 1183. in XXIII. Books. It is probable that this Author was a Native of *Syria*; however he pass'd very young into the Western Countries, and having compleated his Studies, return'd to the *Levant*, where he was ordain'd Arch-deacon of the Church of *Tyre*, *A. D. 1167*. Afterwards he was employ'd in the Negotiations that were transacted between the Kings of *Jerusalem*, and the Greek Emperors; and at last was advanc'd to the Dignity of Archbishop of *Tyre*, in the Month of *May 1174*. In 1179. he assisted in the Council of *Lateran*, the Acts of which were drawn up by him: He return'd from *Italy* by *Constantinople*, and after having resided some time at the Court of the Emperor *Manuel Comnenus*, arriv'd at *Tyre* twenty Months after his departure. The Patriarchal See of *Jerusalem* being then vacant, *William* of *Tyre* was nominated to fill it up; but a certain Clerk of *Auvergne*, named *Heraclius*, Archbishop of *Casarea*, was prefer'd before him; nevertheless *William* refus'd to acknowledge his Election, and cited him to *Rome*; where he went incontinently, and was kindly entertain'd by the Pope. In the mean while *Heraclius*, before he came thither, sent a Physician, who poison'd *William* of *Tyre*: But the later foretold before his Death, that the Christians should lose the City of *Jerusalem*, and the real Cross, under the Government of *Heraclius*, which happen'd a little while after.

James de
Vitry, Car-
dinal.

William of *Tyre* wrote his History by the Order of *Amaury King of Jerusalem*: He makes use of the Memoires of other Historians to the Reign of *Baldwin III.* and afterward relates such Matters as fell within the compass of his own knowledge, but the Twenty third Book is not finished. His Style is plain and natural, shewing much Sagacity of Judgment, Modesty, and Learning, with respect to the time when he liv'd. He likewise compos'd the History of the *Levantine Princes*, from the Year 614. to 1184. but this Work is not as yet come to our Hands.

The Thirteenth Historiographer is JAMES DE VITRY, who did not flourish till the following Century. This Author, after having been Curate of *Argenteuil*, became a Regular Canon in the Monastery of *Oignies*, in the Diocess of *Namur*. He preached up the Crusade against the *Albigois*, and afterwards against the *Saracens*, and took upon him the Cross for the Holy War in *Palestine*: He was ordain'd Archbishop of *Prolemais*, and at last, by way of Recompence for the Services he had done the See of *Rome*, was invited thither by Pope *Honorius III.* and created Cardinal: He was also sent into *France* in Quality of Legate, to preach up a new Crusade against the *Albigois*, and at his return to *Rome* died there *A. D. 1244.* after having order'd his Body to be convey'd to *Oignies*. His History is divided into Three Books; in the First of which, he gives an Account of the State of the Eastern Churches; in the Second, of that of the Western; and in the last, of the Occurrences which happen'd in the *Levant* in his time. There is also extant a Letter by the same Author about the taking of *Damietta*, which follows his History; and another Letter, containing a Relation of the Transactions before *Damietta*, which was written in 1219. to Pope *Honorius III.* and published by *Father Dacher* in the Eighth Tome of his *Spicilegium*.

The Fourteenth is a NAMELESS Author, who liv'd at that time, and wrote the History of *A Nameless Author* Jerusalem, from the Year 1177. to 1190.

To these Histories may be added divers Letters written by several Kings, Princes and Prelates, to *Lewes the Young, King of France*; as also a Relation of the taking of *Damietta* by *Oliver of Colen*, and some other Monuments gather'd together by *Bongarsius*, in his Collection of the Historiographers of the Crusade, call'd *Gesta Dei per Francos*, printed at *Hanaw* A. D. 1611. in which all the Works but now recited are contain'd. Some of them were printed separately, as the History by *Robert Monk of St. Remy*, of which there is an old Edition without the Printer's Name, or the Date of the Year; and another at *Basil* in 1533. There is only one part of *Foucher's* History in this Collection, but *M. du Chesne* has published it entire among the Works of the French Historiographers. *Alberic's* History was printed at *Helmstadt* in 1589. under the Title of the Chronicle of Jerusalem; that of *William of Tyre* was published by *Poisnot*, and printed at *Basil* in 1546. and afterward by *Henry de Pantaleon*, printed at the same Place in 1560. And lastly, *James de Vitry's* History was printed at *Doray* in 1597.

Writers of Chronicles, and particular Histories.

HUGH, a Monk of *Verdun*, and afterwards Abbot of *Flavigny* in the Dutchy of *Burgundy*, *Hugh, Abbot of Flavigny.* compos'd a Chronicle of *Verdun* divided into Two Parts, one of which begins at the Nativity of *Jesus Christ*, and ends in the Year 1002. and the other continues the History to 1102. This Work was published by *Father Labbé*, who gives a very great Character of it, in the first Tome of his new Library of Manuscripts; but the second Part is much more valuable than the first.

BAUDRY, Secretary to *Gerard I. Lietbert* and *Gerard II. Bishops of Cambray*, afterward Chancellor and Canon of *Terouane*, and at last Bishop of *Noyon* and *Terouane*, wrote the History of the Churches of *Cambray* and *Arras*, under the Title of the Chronicle of *Cambray*, published by *Col. Noyon*, and printed at *Doray* A. D. 1615. This Author was ordain'd Bishop in the Year of our Lord 1097. and died in 1112.

LEO OF MARSI, a Monk and Library-Keeper of *Mount Cassin*, was made Bishop of *Sessa*, *Leo, Cardinal.* and Cardinal Bishop of *Ostia*, by *Pope Paschal II.* A. D. 1101. He escap'd by flight from *Rome*, with *Jahn* Bishop of *Frescati*, when that Pope was apprehended by the Emperor *Henry V.* and run all about *Italy* to excite the People to take up Arms in his defence: He also sign'd a Bull of the same *Pope Paschal II.* in 1115. and died a little while after. He wrote a Chronicle of the Abbey of *Mount Cassin* divided into Three Books, which begins at the time of *St. Benedict*, and ends in that of the Abbot *Desiderius*, who was chosen Pope under the Name of *Victor III.* This Chronicle was printed at *Venice* A. D. 1513. at *Paris* with that of *Aimoin* in 1603. at *Naples* in 1616. and again at *Paris* in 1668. It is reported that there are some other Manuscript Tracts of this Author, particularly certain Sermons, and Lives of the Saints, &c. In the *Vatican Library* are to be seen several Letters of another *LEO*, in like manner Cardinal Deacon, who was promoted to that Dignity by *Urban II.* and who made a Register of the Letters written by the same Pope.

HARIULPHUS, a Monk of *St. Riquier*, compos'd a Chronicle of his Abbey, printed in the fourth Tome of *Father Dachery's Spicilegium*; the Life of *St. Arnoul of Soissons*, published by *Surin*; a Treatise of the Miracles of *St. Riquier*; and the Life of *St. Maldegisilus*, set forth by *Father Mabillon* in his *Benedictin Centuries*. This Author wrote in the beginning of the Twelfth Century.

RAINERIUS, a Monk of *St. Lawrence* at *Liege*, who flourished A. D. 1130. is the Author of a Treatise of the illustrious Personages of his Monastery, and of the Bishoprick of *Liege*, published by *Chapeville*, in his Collection of Monuments relating to the Church of *Liege*.

HERMAN, a Monk of *St. Vincent* at *Laon*, and afterwards Abbot of *St. Martin* at *Tournay*, flourished in the beginning of this Century. He wrote a large Narrative of the Restauration of the Church of *St. Martin* at *Tournay*, which contains the History of that Abbey, from the Reign of *Philip I.* King of *France*, to his time; that is to say, to the Year 1150. being inserted in the Twelfth Tome of *Father Dachery's Spicilegium*. He likewise compil'd Three Books of the Miracles of *St. Mary* of *Laon*, printed with the Works of *Guibert of Nogent*, and another Manuscript Treatise about the Incarnation of *Jesus Christ*, dedicated to *Stephen* Archbishop of *Vienna*.

FALCO OF BENEVENTUM, who was created Magistrate of that City by *Pope Innocent II.* left a Chronicle or History from the Year 1102. to 1140. in which he gives a particular Account of Matters relating to his Native Country. This Work was published by *Father Caracioli* of the *Theatine Order*, and printed at *Naples* A. D. 1626.

UDASCALCHUS, a Monk, compos'd a Relation of the Controversies between *Herman Bishop of Augsberg*, and *Egino* Abbot of *St. Ulric*, with a Poem concerning the Voyage and Death of the said *Egino*, published by *Canisius* in the Second Tome of his Collection. This Author wrote in the time of *Pope Paschal II.* and of *Arnulphus* Archbishop of *Mentz*, some of whose Letters are inserted by him in his Relation.

ALEXANDER, an Abbot in *Sicily*, compil'd Four Books of the Life and Reign of *Roger King of Sicily*, which were printed at *Saragossa*, A. D. 1578. and in the Book called *Hispania illustrata*. This Author wrote after the Death of *King Roger*, which happen'd in 1154.

JOHN,

John, Monk
of Mar-
moutier.

JOHN, a Monk of *Marmoutier*, wrote the History of the Actions of *Geffrey Plantagenet*, Count of *Angers* and Duke of *Normandy*, published by *M. du Bouchel*, and printed at *Paris A. D. 1610*. as also in *M. du Chesne's* Collection of the Historians of *Normandy*.

Geffrey, or
Walter de
Vinesauf.

GEFFREY, or WALTER DE VINESAUF, of *Norman* Extraction, but born in *England*, after having run through a Course of Learning in his Native Country, travell'd beyond Sea, and acquir'd a great deal of Reputation. He compos'd a Work in Hexameter Verse, dedicated to Pope *Innocent III.* under the Title of *The new Poesy, or the Art of Speaking*; and another Treatise about the planting and improving of Trees. Both these Works are only in Manuscript; but in the Second Tome of the *English* Historians, printed at *Oxford* in 1687. is contain'd his History, or the Itinerary of King *Richard I.* to the Holy Land, which was attributed to other Authors; in the same Place are also found certain Copies of Verses on King *Richard*.

Odo, Abbot
of St. Cor-
nelius at
Com-
peigne.

ODO OF DEUIL, Abbot of *St. Cornelius at Compeigne*, and afterward Successor to *Suger* in the Abbey of *St. Denis*, wrote a Relation of the Voyage of *Lewes VII.* King of *France* to the *Levant*, published by *Father Chifflet* in his Treatise of the Nobility of *St. Bernard*, printed at *Paris A. D. 1660*. This Author died in 1168.

Laurence,
a Monk of
Liege.

LAURENCE, a Monk of *Liege*, being sent to *Verdun* resided in the Monastery of *St. Vito*, and was employ'd in writing a Chronicle of the Bishops of that Diocese to the Year 1148. printed in the Twelfth Tome of the *Spicilegium*: It is reported that he liv'd till *A. D. 1179*.

Suger, Ab-
bot of
St. Denis.

SUGER, Abbot of *St. Denis*, famous as well for his Learning and Zeal in maintaining the Rights of the Church, as on account of the Nobleness of his Birth, and the considerable Employments he obtain'd in the State, wrote the Life of *Lewes* the Gros King of *France*; divers Letters relating to the publick Affairs of the Kingdom, during his Administration of the Government; a Treatise of his Transactions in the Abbey of *St. Denis*; a Narrative of the Consecration of that Church; with certain Constitutions, and his last Will and Testament. These Monuments are extant in the Fourth Tome of the Historians by *du Chesne*; except the Account of the Consecration of the Church, which is not there entire, and to which *Father Mabillon* added a Supplement, in the First Tome of his *Analecta*. *Suger* was chosen Abbot of *St. Denis A. D. 1122.* during his residence at *Rome*, and consecrated in 1123. He died in 1153.

Aldebert,
or Albert,
Abbot of
Hilde-
sheim.

ALDEBERT, or ALBERT, Abbot of *Hildesheim*, flourished in the Year 1160. He wrote a Relation of the Restauration of his Monastery to the *Benedictins* under Pope *Eugenius III.* which was published by *Gretser*, and printed at *Ingolstadt A. D. 1617*.

Teulphus,
Monk of
Maurigny.
Hugh, of
Poitiers,
Monk of
Vezelay.
Richard,
Prior of
Hagul-
stadt.

TEULPHUS, a Monk of *Maurigny*, compos'd in the Year 1150. a Chronicle of his Monastery, from *A. D. 1008.* to 1147. which is to be found in the Three Tomes of the Historians by *M. du Chesne*.

HUGH OF POITIERS, a *Benedictin* Monk, Secretary to the Abbey of *Vezelay*, began in the Year 1156. by Order of *Ponce* Abbot of *Vezelay*, the History of that Monastery, and completed it in 1167. under *William* Abbot of the same Abbey. It is divided into Four Books, and was published by *Father Dachery* in the Third Tome of his *Spicilegium*.

RICHARD, an *English* Man of the County of *Northumberland*, Monk and Prior of the Monastery of *Hagulstadt*, flourished *An. Dom. 1180.* and died in 1190. His Works were published among those of the *English* Historians, printed at *London* in 1652. They are, an History of the Church and Bishops of *Hagulstadt*; that of the Actions of King *Stephen*; and that of the War manag'd by *Standardius* from *A. D. 1135.* to 1139.

Thierry, or
Theodoric,
a Monk.
A Name-
less Au-
thor.

THIERRY, or THEODERIC, a Monk, wrote about the Year 1180. a compendious History of Ecclesiastical Affairs, and of the Kings of *Norway*, published with another Piece of a NAMELESS Author, concerning the Expedition which the *Danes* undertook to the Holy Land, *A. D. 1185.* which was set forth by *Gasper Kirkman*, from the Memoires of *John Kirkman* of *Lubeck* his Uncle, and printed at *Amsterdam* in 1684.

Geffrey,
Prior of
Vigeois.

GEFFREY, a *French* Monk of the Monastery of *St. Martial* at *Limoges*, and afterward Prior of *Vigeois* in the same Diocese, who was ordain'd Priest in 1167. by *Gerauld* Bishop of *Caen*, wrote a Chronicle or History of *France* from the Year 996. to 1184. which was published by *Father Labbé* in the Second Tome of his new Library of Manuscripts.

Gonthier,
Monk of
St. Amand.

GONTHIER, or GONTHERIUS, a Monk of the Abbey of *St. Amand*, had the Reputation of being a good Poet, and compos'd a Poem of the Exploits of the Emperor *Frederick Barberossa* in *Lombardy* and *Liguria*, which on that Account was called *The Ligurine*, and was printed at *Straßburg A. D. 1531.* as also at *Basil* in 1569. at *Frankfurt* in 1584. and among the *German* Historians. He likewise wrote a Treatise of Prayer, Fasting and Alms-giving, printed at *Basil* in 1504. and 1507. The Lives of *St. Cyricius*, and *St. Julia* in Verse, are also attributed to the same Author.

Saxo
Gramma-
ticus, Pro-
vost of
Roschild.

SAXO, fir-nam'd the Grammarian, by reason of the purity of his Style, was a *Dane* by Nation, of the Isle of *Sceland*. He was Provost of the Church of *Roschild*, and Chaplain to *Abisalon* Archbishop of *Lunden*, who sent him to *Paris A. D. 1177.* to conduct the Monks of *St. Genevieve* into *Denmark*. He wrote the History of his native Country to the Year 1186. *Erasmus* extols the vivacity of his Conceptions, the nobleness of his Expressions, the fluency of his Rhetorick, and the admirable variety of his Figures, and wonders much, by what means a *Dane* could arrive at such a height of Eloquence in that Age. He chiefly affected to imitate *Valerius Maximus*. His History was published by *Christiann Petri*, Canon of *Lunden*, and printed at *Paris A. D. 1514.* *John Bebelius* caus'd it to be printed at *Basil* in 1534. as also did *Philip Leonicier*, and *John Eichard* at *Frankfurt* in 1576. Lastly, *Johannes Stephanus* set forth a more large and correct

correct Edition of it, with *Prolegomena* and Annotations, at *Sora* in 1644. This Author died in 1204.

RALPH DE DICETO, an *English* Man by Nation, and Dean of *St. Paul's at London*, a Person well known on account of his Learning and Travels into Foreign Countries, wrote a compendious Chronicle from the Creation of the World to the Year 1198. The first Part of it ending at the time of Pope Gregory the Great was never published, because it only contain'd trivial Matters. He also compos'd certain Historical Tracts call'd *Portraits*, from *A. D.* 1148. to 1200. These Works are among those of the *English* Historians printed at *London* in 1652.

Writers of Relations of the Lives and Miracles of Saints.

ANSCHERUS Abbot of *St. Riquier* compos'd in the Year 1110. a Relation of the Life and Miracles of *St. Angilbert* Abbot of the same Monastery, which was published by Father *Mailon* in the first Tome of his *Benedictin Centuries*. Anscherus, Abbot of St. Riquier.

THEOFREDUS, Abbot of *Epternach* in the Duchy of *Luxemburg*, wrote a large Account of the Life of *St. Willbrod* the first Bishop of *Utrecht*; Four Books of Epitaphs of Saints, printed at *Luxemburg* *A. D.* 1619. and certain Sermons, which are inserted in the Book call'd *Bibliotheca Patrium*. Theofredus, Abbot of Epternach.

RAINAUD, or RAINOLDUS OF SEMUR, the Son of *Dalmace de Semur* and *Aremberge du Vergey*, of an illustrious Family in *Burgundy*, being the Brother of *Hugh* Abbot of *Cluny*, was chosen Abbot of *Vezelay*, and assisted in that Quality in the Council of *Troyes*, *A. D.* 1104. He was afterwards promoted to the Archbishoprick of *Lyons*, and died in 1109. in the 85th. Year of his Age, leaving a Narration of the Life of *Hugh* his Brother Abbot of *Cluny*, which is extant in the *Bibliotheca Cluniacensis* published by *M. du Chesne*. Rainaud of Semur, He Archbishop of Lyons.

NICOLAS, a Monk of *Soissons*, wrote in the Year 1120. the Life of *St. Godfrey* Bishop of *Amiens*, dedicated to *Robert* Bishop of *Soissons*, and refer'd to by *Sirius* in *Novemb.* 8. Nicolas, Monk of Soissons.

DOMNISO, an *Italian* Priest, liv'd in the end of the preceeding Century, and in the beginning of the present, under the Emperors *Henry IV.* and *Henry V.* He wrote in Heroick Verse, the Life of the Princess *Mathilda* printed by *Sebastian Tingnagelius* at *Ingolstadt* *A. D.* 1612. with the Letters of *Gebhard* of *Salzburg*, *Sigefred* of *Meniz*, and *Stephen* of *Halberstadt*, relating to the contest between the Emperor and Pope *Gregory*; as also the Treaty of *Bertholdus* of *Constance* about excommunicated Persons; the Lives of *St. Altman* of *Passaw*, *Thiemo* of *Salzburg*, and *Anselm* of *Lucca*, written by nameless Authors. and *Hesso's* Treatise concerning the Transactions between the Emperor *Henry V.* and Pope *Calixtus II.* in 1119. Domniso Priest.

AEINOTH, a Monk of *St. Augustin* at *Canterbury*, flourished in the beginning of this Century, and spent a considerable part of his Life in *Denmark*, where (as 'tis reported) he resided 24 Years. He wrote about *A. D.* 1120. an Historical Account of the Life and Passion of *Canut* King of that Country, which was published by *Arnold Whitfield* *A. D.* 1602. and afterward printed with *Mewfius's* Notes at *Hanaw* in 1631. Aelnotti, Monk of Canterbury.

GUALBERT, a Monk of the Abbey of *Marchiennes*, compos'd in the Year 1125. or 1126. Two Books, concerning the Miracles wrought by *St. Rictruda*. Gualbert, Monk of Marchiennes.

PANDULPHUS OF PISA flourished *A. D.* 1130. and wrote the Life of Pope *Gelasius II.* who died at *Cluny* in 1119. It was printed at *Rome* in 1638. Pandolphus of Pisa.

FABRICIUS TUSCUS, Abbot of *Abbingdon* in *England*, wrote a Relation of the Life and Actions of *St. Adeln* an Abbot in *Scotland*. He flourished in the beginning of the present Century. Fabricius Tuscus, Abbot of Abbingdon.

AUCTUS, a Native of *FLORENCE*, and Abbot of the Monastery of *Valombrosa*, or *Vall'Ombrosa*, in the Territories of that City, who flourished in the beginning of the Century, has left us the Life of *St. John Gualbert*, and that of *Bernard Hubert* Cardinal, with a Narrative of the Translation of the Head of *St. James* the Apostle. Auctus, Abbot of Vall'Ombrosa.

ODO, Abbot of *St. Remy* at *Rheims*, sent a Letter to Count *Thomas* Lord of *Coucy*, which is still extant, and contains the Relation of a Miracle, which he heard at *Rome* from the Mouth of a certain Archbishop of *India* concerning the Body of *St. Thomas* the Apostle, which was interr'd in his Church. This Letter was written about *A. D.* 1135. for the next Year, *Odo* return'd from *Rome* to *France*, and gave Lands to the House of *Mont-Dieu* belonging to the *Carthusians*. Odo, Abbot of St. Remy at Rheims.

GEFFREY THE GROSS, a Monk of *Tiron*, wrote in the Year 1135. the Life of *St. Bernard* Abbot of that Monastery, refer'd to by the *Bollandists* in *April* 11. Geffrey the Gross, Monk of Tiron.

ULRIC, a Monk of *St. Blasius* in the Black Forest, who was afterwards promoted to the Bishoprick of *Constance* *A. D.* 1120. wrote the Life of *St. Gebhard* Bishop of *Augsburg* cited by *Canisius*, and that of *St. Conrad*, Bishop of the same City, whose Canonization he had obtain'd of the Pope. In the end of his Life he left his Bishoprick, and return'd to the Monastery of *St. Blasius* in 1138. where he died in 1140. Ulric, Bishop of Constance.

ARCHARD, a *Cistercian* Monk, and Tutor to the Novices in the Abbey of *Clairvaux*, in *St. Bernard's* time, compos'd a Relation of the Life of *St. Gesele* a Hermit, which was published by *Arnoldus Raisius*, and printed at *Downy* *A. D.* 1626. It is also reported, that he made certain Sermons for the use of the Novices. He flourished in 1140. Archard, Monk of Clairvaux.

Sifred, Ebbob, Thimo, who first planted Christianity in Pomerania, and died A. D. 1139. This Piece is inserted by *Canisius* in his *Antiquities*.

To these Writers may be added ROBERT, Arch-deacon of *Ostervand* in *Haynaut*, who compos'd a Narrative of the Life of *St. Aibert*, a Monk and Priest of the Monastery of *Cresspin*, refer'd to by *Surius*, and a NAMELESS Author, who wrote the Life of *St. Ludger* in Verse.

TURSTIN, Archbishop of *York*, who near the end of his Life retir'd to a Monastery of his Diocess call'd *Rippon-Springs* of the *Cistercian* Order, wrote a small Tract concerning the Original of that Monastery.

THIBAUD, or THEOBALD, a *Benedictin* Monk of *Peter* at *Beze* in *Burgundy*, compil'd in the middle of the Century Four Books, concerning the Acts, Translation, and Miracles of *St. Prudentius* Martyr, published by Father *Labbe* in his new Library of Manuscripts.

HUGH, a Monk of *Cluny*, wrote in the Year 1160. a Letter giving an Account of the excellent Endowments of *St. Hugh*, sometime Abbot of the same Monastery, and afterwards the entire Life of that Saint, which is inserted in the *Bibliotheca Cluniacensis*, and in *Surius*.

GAUTIER, or GAUTERIUS, a Canon of *Terouane*, compos'd a Narration of the Life and Martyrdom of *Charles* fir-nam'd the Good, Count of *Flanders*, which was set forth by Father *Sirmond*, A. D. 1615.

NICOLAS, a Canon of *Liege*, wrote the Life of *St. Lambert*, published by *Chapeville* in his Collection of Pieces relating to the said Church of *Liege*.

ALANUS, a Native of *Lisle* in *Flanders*, a Monk of *Clairvaux*, and afterwards Abbot of *Larivogir*, a Monastery of the Order of *Clairvaux* in the Diocess of *Trier*, was made Bishop of *Auxerre* A. D. 1153. and compos'd an Abridgment of the Life of *St. Bernard*, published by Father *Mabillon*. He left his Bishoprick to return to *Clairvaux* in 1161. and died in 1182.

SIBRAND, Abbot of *Mariegard* in *Friesland*, is the Author of an Account of the Life of *St. Frederick*, Founder of that Abbey, who died A. D. 1175. *Sibrand* wrote some time after.

BERTRAND, Abbot of *La Chaise-Dieu*, compil'd the History of the Life and Miracles of *Robert* the first Founder of that Abbey, which is divided into Three Parts, and was published by Father *Labbe* in the Second Tome of his new Library of Manuscripts.

ROUL, or RADULPHUS, fir-nam'd TORTARIUS, wrote a Book concerning the Miracles of *St. Benedict*, set forth by Father *Mabillon* in the Fourth *Benedictin* Century.

STEPHEN, Abbot of *St. James* at *Liege*, wrote in the beginning of the Century the Life of *St. Modaldus* Archbishop of *Trier*, divided into Three Books, and the History of the Translation of that Saint, published by *Surius* and the *Bollandists*.

HUGH, a Monk of *St. Saviour* at *Lodeve*, compos'd a Relation of the Conversion of *Ponce de Laraze*, Founder of that Monastery, which was set forth by *M. Baluzius* in the Third Tome of his Miscellaneous Works.

HERMAN, a Jew of *Colen*, being converted by the Sermons of *Egbert* Bishop of *Munster*, and by the Conferences he had with Abbot *Rupert*, retir'd to a Monastery of Regular Canons in his native Country. He wrote a small Tract about his Conversion, published by *Carpzovius* in the last Edition of *Raimond*, printed at *Lipsick* in 1687.

THOMAS, a Monk of *Ely* in *England*, wrote an Account of the Life and Translation of *St. Etheldrith* the first Abbess of *Ely*, who died A. C. 679. This Piece was published by Father *Mabillon* in the Second *Benedictin* Century.

Thomas,
Monk of
Ely.

CHAP. IV.

An Account of the Lives and Writings of the Ecclesiastical Authors of the Levant in the Twelfth Century.

THE Country of Greece has produc'd in this Century a great number of Writers of good Note, who attain'd to much skill as well in Divinity, as in the Canon and Civil Law. Of the chief of these we shall give a particular Account in this Chapter.

EUTHYMIUS ZYGABENUS, a Greek Monk of the Order of *St. Basil*, flourished in the beginning of this Century, under the Emperor *Alexis Comnenus*, by whom he was highly esteem'd. He apply'd himself very much to the reading of the Writings of the Ancient Greek Fathers, and compos'd the following Works, *Viz.*

Euthymius
Zygabenus, a
Greek
Monk.

A Collection of Passages taken out of the Fathers on divers Points of Religion against the Errors of the Hereticks, which is divided into Two Parts, and call'd *Panoplia Dogmatica*, or the Defence of the Orthodox Faith against all Heresies. The Greek Text of this Work never as yet came to our hands, only a Latin Version made by *Zinus*, printed at Lyons A. D. 1536. at Paris in 1556. at Venice in 1575. and in the *Bibliotheca Patrum*. A large Commentary on the 150 Psalms, and the 10 Canticles, taken out of the Works of the Fathers, which was printed in Greek at Verona A. D. 1530. and in Latin of *Saulius's* Translation at Paris in 1543. and 1547. as also at Venice in 1568. *M. le Moine* has published in the First Tome of his Collection of Monuments the Preface to this Commentary, in which the Author treats of several Questions relating to the Psalms. A Commentary on the four Gospels, printed in Greek at Verona in 1530. and in Latin of *Hentenius's* Version at Louvain in 1544. as also at Paris in 1560. *Simlerus* assures us, that there is a Manuscript Copy in *Sambucus's* Library, of a Commentary by this Author on the Catholick Epistles; and some Ecclesiastical Writers make mention of his Commentary on St. Paul's Epistles. The Commentaries of *Euthymius Zygabenus* are Literal, Moral, and Allegorical; in the Literal, he makes it his Business to explain the proper signification of the Terms; his Moral Discourses are solid, and his Allegories natural, and fitly adapted to the Matter in debate.

PHILIP surnam'd **THE SOLITARY**, a Greek Monk, compos'd in the Year 1105. a Work Philip the call'd *Diapiron*, or The Rule of Christian Life, dedicated to *Callinicus*, and divided into Four Books, Solitary, a a Version of which made by *Jacobus Pontanus* was printed at Ingolstadt A. D. 1604. and afterwards Greek inserted in the *Bibliotheca Patrum*. It is written by way of Dialogue between the Soul and the Monk, Body, the Author introducing the former as a Tutress or Guardian, and the other as the Pupil: The Soul gives many moral Instructions to the Body, who acknowledges and approves the Truths laid down, owns her natural Infirmities, and even sometimes gives advice to the Soul. The Author in this Discourse produces great variety of fine Passages out of the Greek Fathers, and takes an Occasion to discuss some Doctrinal Points, amongst others the necessity of Confession is more particularly inculcated. He also proves that the Souls of the Righteous, after their Death, are translated to Heaven, and there enjoy everlasting Happiness; and explains several Questions about the Resurrection; but he chiefly treats of Points relating to Morality, and the State of Human Nature.

PETRUS CROSOLANUS, or **CHRYSOLANUS**, being translated from a certain Bishoprick to the Metropolitan See of Milan, in the beginning of this Century, was sent in Quality of Legate by Pope Paschal II. to the Court of *Alexis Comnenus* Emperor of Constantinople; where he disputed with much earnestness, both by word of Mouth and Writing, against the Opinion of the Greeks, concerning the Procession of the Holy Ghost. Upon his return, the Archbishoprick of Milan was contested with him by *Jordanes*, and he was condemn'd in a Council held at Lateran in 1116. to leave it, and to return to his Bishoprick. The Discourse is still extant which he made to *Alexis Comnenus* about the Procession of the Holy Ghost: It is in Latin in *Baronius*, under the Year 1119. and in Greek and Latin in the First Tome of *Allatius's* Book, call'd *Græcia Orthodoxa*.

Petrus Chrysolanus.

EUSTRATIUS, Archbishop of Nice, was one of those Persons who reply'd to *Chrysolanus*: He was a Man of profound Learning and Skill, as well in Ecclesiastical as Civil Affairs. His Treatise against *Chrysolanus* is extant in Manuscript in several Libraries, and *Leo Allatius* makes mention of Five other Treatises of this Author; but we have none printed, except certain Greek Commentaries on *Aristotle's* Analyticks published at Venice A. D. 1534. as also his Commentaries on the Ethicks of the same Philosopher, printed in Greek at Venice in 1536. and in Latin at Paris in 1543.

Eustratius, Archbishop of Nice.

At the same time **NICETAS SEIDUS** wrote a Treatise against the Latins, the Design of which was to prove, that Antiquity is not always most Venerable, and therefore that greater Honour is not due upon that account to Old Rome than to the New. *Leo Allatius* produces a great number of Fragments taken out of this Treatise, in his Books of the Concord between the Greek and Latin Churches. L. 1. c. 14. §. 1, 2. L. 2. c. 1. §. 2. L. 3. c. 12. §. 4.

ISAAC, an Armenian Bishop, being separated from the Communion of his Country-men, and turn'd out of their Society, compos'd against them in the Year 1130. divers Works, in which he confutes their Errors. In the first and chief of these Writings, he accuses them of being addicted to the Heresy of the *Aphthartodocites*, that is to say, of believing that the Body of *Jesus Christ* was not like ours, but impassible, immortal, uncreated, and naturally invisible; that by the Incarnation it was chang'd into the Divine Nature, which absorb'd it, as a drop of Honey thrown into the Sea, is so far intermixed with the Water that it entirely disappears. He adds, that by reason of this Error, they did not attribute to the Holy Mysteries of the Eucharist the Name of the Body and Blood of *Jesus Christ*, but that of his Divinity or Godhead. *Isaac* confutes his Adversaries by several Passages of Holy Scripture, and the Testimonies of St. *Athanasius*, and St. *Cyril of Alexandria*. Afterwards he reproves them upon account of divers Matters which relate only to Discipline, although he makes as many Errors of them as Heresies. *Viz.*

1. That they neglected to celebrate the Festival of the Annunciation in any Month of the Year, under pretence that the Virgin Mary did not conceive in March: *Isaac* maintains that she conceiv'd on the 25. day of that Month, and endeavours to prove it by the Testimonies of *Eusebius*, St. *Athanasius*, and St. *Chrysostom*; but they are taken out of supposititious Pieces.

Nicetas Seidus.

Isaac, an Armenian Bishop.

2. That they do not celebrate the Nativity of *Jesus Christ* with due Solemnity, contenting themselves only to commemorate in a mournful manner, without any Ceremony, the Annunciation of our Saviour's Nativity and Baptism in one Day.

3. That they do not mingle Water with the Wine in the Chalice in order to the Consecration.

4. That in the Administration of the Sacrament of the Lord's Supper, they make use of unleavened Bread. *Isaac* confutes this Custom, and affirms, that *Jesus Christ* us'd leaven'd Bread in the Institution of the Eucharist; and that although it were granted, that he made use of unleaven'd, yet that would not infer a necessity of imitating him, in regard that the Church observes many Things in the Celebration of the Holy Mysteries, which are not conformable to what our Saviour did at that time. He produces several Examples in the Eighth Chapter to that purpose.

5. That they were wont to make an Oblation of Oxen, Sheep and Lambs, at the Altar.

6. That they have not a due Veneration for the Sign of the Cross.

7. That they sometimes join Three Crosses together, and impose on them the Name of the Trinity.

8. That they usually sing the *Trisagion*, with *Petrus Fullo's* Addition; that is to say, in adding to these Words, *Holy God, Almighty God, Immortal God*, these, *who wast crucify'd for us*.

9. That they do not receive Ordination from the Archbishop of *Caesarea*.

10. That they do observe a very rigorous Fast call'd *Artoburia*, in the Week preceeding *Tyrophagia*; that is to say, the Week before the beginning of Lent, during which the *Greeks* abstain from eating Flesh, and live on White-meats. *Isaac* condemns this Custom as superstitious, and the original of that Fast, refusing the Reasons alledg'd in vindication of it. Afterwards he makes an Exhortation to the *Armenians* to renounce their Errors, and absurd Customs contrary to the Faith and Discipline of the Church established in the Councils, and by the Bishops of *Rome*.

Bishop *Isaac's* Second Treatise against the *Armenians* is not so large as the former: He there reckons up 29 Articles of Heretical or Erroneous Opinions to be imputed to them, the most part of which may be referr'd to those we have but now observ'd; adding,

* *Lights.*

11. That they do not solemnize the Festival of * *Lumieres*, on the Sixth day of *January*, in commemoration of the Baptism of *Jesus Christ*.

12. That they usually make their Consecrated Oils of Rape-seed, and not of Olives, and that they do not administer Unction at the Sacrament of Baptism.

13. That they permit none but those Persons who Officiate to say the Lord's Prayer.

14. That they do not blow upon baptized Persons.

15. That they do not shew a due Respect to the Images.

16. That during the time of Lent they do not resort to the Church, nor adore the Crosses.

17. That they were wont to eat Cheese on Saturdays, and Sundays in Lent.

18. That they do not rightly honour the Saints.

19. That they do not observe the Week of *Tyrophagia*.

20. That they appear before the Altar with their ordinary Habits, and that they keep their Hats on during the Celebration of Divine Service.

21. That they do not administer the Communion on Holy Thursday.

22. That they imitate the Jews in eating a Paschal Lamb on Easter-day, with the Blood of which they sprinkle their Door-Posts, and keep the rest to serve for Benedictions, causing a Victim painted red to be brought to the Church-door, where they sacrifice it with a great deal of Ceremony.

About that time the *Armenians* sent Legates to *Rome* to Pope *Eugenius III.* to enter into a Union with the *Latin* Church, whose Custom they follow'd in the use of unleaven'd Bread, and in some other Matters. This Embassy is referr'd to by *Orto* of *Frisinghen*.

Michael Glycas, a Sicilian.

MICHAEL GLYCAS, a *Sicilian*, compos'd in the beginning of this Century his Annals, divided into Four Parts; which is not only an Historical Work, but also has some relation to Divinity, and natural Philosophy. In the First Part he treats of the Creation of the World: The Second contains an History from the Creation of the World to the Nativity of *Jesus Christ*: The Third continues the History from our Saviour to *Constantine* the Great: And in the Fourth it is brought down to the Death of *Alexis Comnenus*. These Annals were printed in *Latin*, of *Lewenclavius's* Version at *Basil A. D.* 1572. But they were published in *Greek* and *Latin* by Father *Labbe*, and printed at *Paris* in 1660. *Jacobus Pontanus* likewise set forth two Discourses of the same Author, with the *Dioptron* of *Philip* the Solitary, printed at *Ingolstadt* in 1604. *Leo Allatius* produces several Fragments of divers Letters written by *Michael Glycas*, and cites a Treatise which he compos'd about the Procession of the Holy Ghost, dedicated to *Maximus Semenota*; another Piece concerning the Question, Whether *Jesus Christ* made use of unleaven'd Bread at his last Supper? And a Tract of the State of Souls separated from the Body. Lastly, *Possevainus* observes, that there are certain Treatises of this Author on the Holy Scripture, in the Emperor's Library at *Vienna*.

Nicetas of Constanti-nople.

At the same time NICETAS, a Philosopher or Monk of *Constantinople*, wrote an Apologetical Treatise for the Council of *Chalcedon* against a certain Prince of *Armenia*, which was published by *Allatius* in the First Tome of his *Græcia Orthodoxa*.

CONSTANTIN MANASSES flourished in Greece A. D. 1150. and wrote an Epitome of Constantin History, dedicated to Irene the Sister of the Emperor Manuel Comnenus, from the Creation of the World to the Reign of Alexis Comnenus, that is to say, to the Year 1081. The Latin Version of this Chronicle by Lowenclavius was printed at Basil in 1573. The Greek Text was published separately by Meursius at Amsterdam in 1616. but it was printed in Greek and Latin with the Notes of Lowenclavius, Meursius, Allatius, and Fabrotus in Folio at Paris A. D. 1655.

CONSTANTINUS HARMENOPULUS, a Judge of Thessalinaca, flourished A. D. 1150. at the time when the Heresy of the Bogomiles began to appear: He was an able Lawyer, and compil'd a Dictionary of the Civil Law, which was printed in Greek at Paris in 1540. in Latin at Lyons in 1556. and in Greek and Latin, with the Notes of Joan. Mercerus, and Dionysius Gothofredus at Geneva in 1587. as also a Collection of Canons divided into Six Titles or Articles, and published in Greek and Latin by Lowenclavius in the First Tome of his Jus Græco-Romanum, or Collection of Greek and Roman Laws. To these Works may be added his Treatise of the Sects of Hereticks, with a Confession of Faith, which is inserted in the first Tome of Fronto Ducaeus's Supplement to the Bibliotheca Patrum.

JOHN, a Monk of the Island of Ochia, and Patriarch of the Greek Church of Antioch, A. D. 1150. John, Patriarch of Antioch, is the Author of a small Treatise against the Custom that was then introduced of conferring Monasteries on Noble men or Laicks. This Tract is mention'd by Balsamon and Blasteres, and was published by Cotelerius in the First Tome of his Monuments of the Greek Church. Perhaps it may not be improper here to shew after what manner he treats of the Original and Progress of the Monastick Life.

"Our Lord Jesus Christ (says he) having descended from Heaven to Earth for the Salvation of Mankind, having also actually redeemed us by his Death, and established his Religion throughout the whole World; the Devil us'd his utmost Efforts to cause Men to return to their former exorbitant Courses: To which purpose he at first excited the Emperors and Potentates to raise cruel Persecutions against the Christians. Afterwards, when the Christian Religion was embraced by Kings and Princes, he caus'd Heresies to succeed Superstitions; but when these means in like manner prov'd ineffectual, he made use of another Method, which was to induce the Christians to defer the Administration of Baptism: But our Ancestors the Successors of the Apostles, perceiving the damage such Procrastinations brought to the Catholick Church, and that many Persons died without Baptism, ordain'd that all Infants should be Baptiz'd and Educated in the Christian Religion by their Parents, or by their God-fathers and God-mothers. The Devil being thus defeated, had recourse to another Artifice; which was to corrupt the Manners of baptized Persons, well knowing that Faith without good Works is unprofitable to Salvation: Whereupon the Church enjoy'd Pennance as an Antidote against these Disorders; but the Devil often caus'd the Penitents to fall again into the same vicious Courses, before the time of their Pennance was expir'd. This difficulty of living Vertuously and Soberly in the World, caus'd many Persons to take a Resolution to retire to Solitary Places, there to lead an Ascetic Life; in so much that their Reputation drew many People thither, who imitated their manner of Living; and their Number being thus encreased, they form'd Regular Societies, and erected Monasteries.

"This Institution began in Egypt, and from thence was spread abroad throughout the whole World, as St. Athanasius and Theodorus Studita have observ'd. The Bishops, to render the Monastick Life more recommendable, thought fit to confer on the Monks a kind of Consecration, or Benediction, which is as it were a renewing of the Baptismal Vows. There were among the Monks a great number of Saints who wrote excellent Books relating to the Monastick Discipline, and by that means brought it to perfection. In the mean while the Devil not being able to endure their Proceedings, at first attacked them by Leo the Image-breaker, who endeavour'd to extirpate their Order; but this Emperor was destroy'd, and after his Reign the Monks obtain'd so great Reputation, that they were permitted to receive Confessions, to impose Pennances, and to give Absolution. How many Attempts has the Devil made to ruin an Order so well established? He has caus'd Monasteries and Hospitals to be made over by Princes and Patriarchs to Lay-men: Indeed at first they were not consign'd to such Persons, to the end that they might make any Advantage of them, but that they might be re-established and improv'd. Afterwards Coverousness being cloked with this specious Shew, the Emperors and Patriarchs began to grant Monasteries and Hospitals to Laicks, to gain profit by them. The Patriarch Sisinnius oppos'd this Abuse, which prevail'd from time to time, and which is at present so great, that almost all the Monasteries of Monks and Nuns are in the possession of Lay-men, nay even of those that are married.

The Patriarch of Antioch condemns the said Custom in the remaining Part of this Treatise, alledging the following Reasons: viz. 1. That the very Title of Donation imports a kind of Blasphemy; in regard that a Monastery, or Church, which bears the Name of our Saviour, of the Virgin Mary, or of the Saints, is given to a meer Man. 2. That the Donor has no Propriety in such Possessions. 3. That the Monasteries are Places of Retreat for Persons who are desirous to serve God, where his Praises are sung, and the Revenues of which are appointed for the maintenance of the Saints, and of the Poor. 4. That the Government of the Church is subverted by such irregular Proceedings, when Secular Persons are substituted in the room of Monks. 5. That Monasteries, which are thus made over to Lay-men, are soon ruin'd or demolished; and that under Pretence of enfranchising them under the protection of some Lord, they are made subject to the Jurisdiction of such as are ready to pillage and ruin them; treating the Priors and Monks as

Slaves, and allowing them only a very small Portion of the Revenues, and that too grudgingly, and as it were out of pure Charity. Besides that these Patrons cannot be perswaded to keep their Monasteries in repair, nor to give Alms, neither do they take care that Divine Service be celebrated therein, nor that a regular Course of Discipline be duly observ'd: But, on the contrary, they apply the Revenues altogether to prophane Uses. That without having any regard to the Monastick Rules and Constitutions, which import, that whoever presents himself in order to be admitted to the Profession, shall undergo a Probation of Three Years; they usually nominate Monks at their Pleasure, and enjoin the Priors to admit them by virtue of their *Mandamus*. Lastly, that the Monks who are placed there, after so irregular a manner, generally make no scruple to live as dissolutely, eating Flesh inordinately, committing Outrages upon the Laicks, setting forth publick Shews, driving Trades, haunting Ale-houses or Taverns, and making their Monasteries common Receptacles for all sorts of Secular Persons.

6. That greater Disorders were occasion'd on that account in the Convents of Nuns; the Ladies to whom they are consign'd often usurping their Revenues: That they take up their abode, and cause Houses to be built within the Bounds of the Monasteries; and that they introduce Secular Persons, and entirely subvert the Monastick Discipline. From all these Arguments he concludes, that it is a very high Misdemeanour, and a kind of Impiety equal to Heresy, to put Monasteries into the hands of Laicks; and that 'tis a mortal Sin for such Persons to take possession of them; and that they who die in that State, without doing Penance for their Offence, (which frequently happens) incur Damnation. The Name of *Charistochairi* was then usually impos'd among the Greeks on those Lay-men, who had any Abbeyes consign'd to them. *Theodorus Balsanon*, in his Remarks on the 13th. Canon of the Seventh Synod, and *Matthæus Blastares*, are of a different Opinion from this Author, and approve the Donations of Monasteries which are made by Bishops, provided they be done on good Grounds.

Germanus,
Patriarch
of Constantinople.

There are extant Two Homilies of GERMANUS Patriarch of Constantinople; viz. one published by *Gresser*, on the reformation of Image-worship, under the Empress Irene, an annual Commemoration of which was made on the First Sunday in Lent, and the other by Father *Combesis*, on the Burial of the Body of *Jesus Christ*.

Arsenius.
Andronicus
Camaterus.

Arsenius, a Monk of Mount *Athos*, compos'd in the Year 1150. a compendious Collection of Canons, which is inserted in *M. Justel's* Library of the Ancient Canon Law.

ANDRONICUS CAMATERUS, Governour of the City of Constantinople, and the Kinsman of the Emperor *Manuel Comnenus*, wrote at the same time a Treatise against the *Latins*, in form of a Dialogue, between the Emperor *Manuel* and certain Cardinals of *Rome*, concerning the Procession of the Holy Ghost. This Book was afterwards refuted by *Veccus*. *Andronicus* is also the Author of another Tract, written by way of Conference between the same Emperor, and *Peter* Patriarch of the *Armenians*; and of a Treatise of the Two Natures in *Jesus Christ*. These Works are not as yet printed, but 'tis reported that they are in the Library of *Bavaria*.

George.
Archbishop
of Corfu.

GEORGE, Archbishop of *Corfu*, was sent into Italy by the Emperor *Manuel Comnenus*, to assist in a Council held at *Rome*; but he did not pass beyond *Brundisium*, where he fell sick. However being recall'd by the Emperor, he was present in a Patriarchal Council conven'd at Constantinople. He wrote a Treatise of Purgatory, and another against the *Latins*, in vindication of the use of heaven'd Bread in the Eucharist. *Allatius* makes mention of both these Works, which are in Manuscript in the Library of *Barberino*. *Baronius* has also published in *Latin* a *Menodia*, compos'd by this Archbishop in honour of the Abbot *Nectarius*, with several Letters in his *Annals*.

Antonius
Melissus.

ANTONIUS, fir-nam'd MELISSUS, by reason of his singular Eloquence, a Greek Monk, apparently liv'd in this Century: He compil'd a Collection of Common Places, or Maxims, taken out of the Writings of the Greek Fathers, on the Virtues and Vices, which are divided into Two Books, and were printed in Greek and Latin at *Basil* A.D. 1546. as also at *Genova* in 1609. and in Latin at *Paris* in 1575. and 1589. They are likewise inserted in Latin in the *Bibliotheca Patrum*.

Basil of A-
cris, Arch-
bishop of
Thessalo-
nica.

BASIL OF ACRIS, Archbishop of *Thessalonica*, being importun'd by *Arian IV.* to come to an Accommodation with the Church of *Rome*, wrote a Letter to that Pope, to shew that the Greek Church is not Schismatical, and that the *Roman* is not superiour to it. *Baronius* published this Letter with that of *Adrian* in *Anno* 1155. of his *Annals*. It is also extant, but somewhat different, in Greek and Latin, in the Collection of the Greek and Roman Law, with an Answer by the same Archbishop to certain Questions about Marriage.

Lucas
Chrysober-
gius, Pa-
triarch of
Constanti-
nople.

LUCAS, fir-nam'd CHRYSOBERGIUS, promoted to the Patriarchal See of Constantinople A.D. 1148. or 1155. held a Council in that City in 1166. and died the Year following. In the Collection of the Greek and Roman Laws are contain'd Thirteen Statutes by this Patriarch, relating to Ecclesiastical Matters; among others, one to prohibit Marriages between Relations to the Seventh Degree of Consanguinity; another against Clerks who intermeddle with Secular Affairs; as also to forbid the performing of rash Oaths, with a Discourse about the Baptism of Captive Children.

Michael of
Thessalo-
nica.

MICHAEL OF THESSALONICA, Master of the Rhetoricians, and principal Defender of the Church of Constantinople, being condemn'd in the Year 1160. for maintaining the Heresy of the *Begamiles*, retracted his Errors, and made a Confession of Faith, refer'd to by *Allatius* in the Second Tome of his *Concordia Ecclesie Orientalis & Occidentalis*, L. 2. c. 12.

ALEXIS ARISTENES, *Oecumenus*, or Steward of the Church of *Constantinople*, assisted in a Council held in that City A.D. 1166. and there cited the 37th. Canon of the Council in *Trullo*, against *Nicephorus* Patriarch of *Jerusalem*. He wrote Annotations on a Collection of Canons printed in Dr. *Beveridge's* Pandects.

SIMEON LOGOTHETA, who liv'd at the same time, in like manner compos'd Notes on the same Collection of Canons, but they are lost. He is also reputed to be the Author of a Piece concerning the Creation of the World, a Manuscript Copy of which *M. du Cange* had in his possession.

JOANNES CINNAMUS, fir-nam'd the Grammarian, Secretary to the Emperor *Manuel Comnenus*, under whom he likewise serv'd in the Army, compos'd a History of the Reigns of the Two Emperors nam'd *Comneni*, viz. *John* and *Manuel*, from the Year 1118. to 1176. *Leo Allatius* gives us this Character of the Author: *His Style is fine, (says he) although he often makes use of foreign Terms, and Figures, taken out of the Sophisters Store-house; his Periods are concise and full; but the new Method of their Composition, renders them somewhat harsh and obscure.* This Author every where affects to imitate *Procopius*, and highly extols *Manuel Comnenus*: He was still living when *Andronicus Comnenus* usurped the Imperial Throne, by causing *Alexis* to be put to death. His History, divided into Four Books, was published in *Greek* and *Latin*, by *Cornelius Tollius*, and printed at *Utrecht* A.D. 1652. *M. du Cange*, in like manner caus'd it to be printed at the *Lowre*, divided into Six Books, and illustrated with Annotations.

THEORIANUS was sent into *Armenia* by *Manuel Comnenus*, to endeavour to procure a reunion between that and the *Greek* Church. Upon his Arrival there, May 15. 1170. he acquainted *Nausifius* their Patriarch with the Design of his Embassy, and deliver'd to him the Emperor's Letter: The Patriarch receiv'd it with due Acknowledgments of his Imperial Majesty's Favour, and agree'd to enter into Conference with *Theorianus* about the Opinions and Customs in which the *Armenians* differ'd from the *Greeks*. Their first Conferences were concerning the Error of the *Armenians*, with respect to our Saviour's Incarnation. *Theorianus* endeavour'd to convince them by a great number of Testimonies of the Fathers, that there were Two Natures in *Jesus Christ*; and after having discours'd largely of that Doctrine, he discuss'd the other Questions of less Consequence, which were in debate between the *Greeks* and *Armenians*, relating to the Festival of Christmas-day, the *Trisagion*, the Consecration of consecrated Oils with Olives, and not with Rape-seed; and the Custom of singing the Divine Office without the Church, which was disapproved by the *Greeks*. *Theorianus* vindicated the Practice of the later in those Points, and oblig'd the *Armenian* Patriarch to acknowledge that they were not blame-worthy, and that these different Customs ought not to be insisted on, provided they were agree'd as to the same matters of Faith. In order to fix his Judgment, *Theorianus* produc'd the Decree of the Fourth General Council, and shew'd that it was conformable to *St. Cyril's* Doctrine. The *Armenian* Patriarch approv'd it, and engag'd to use his utmost endeavours to get the consent of those of his Nation, and to cause the Bishops to sign a Confession of Faith, by virtue of which they should acknowledge the Council of *Chalcedon*, and anathematize *Eutychius*, *Dioscorus*, *Severus*, *Timotheus*, *Aelurus*, and other Adversaries of that Council; and lastly, for that his part, he wou'd always adhere to the Faith of the *Greek* Church, and continue in its Communion. *Theorianus* wrote, with his own hand, a faithful Relation of these Conferences, and of every thing that was said and propos'd on both sides. He solidly confutes, and in a very methodical manner, the Error of the *Monophysites*, and discour-ses with a great deal of moderation, of those Points that relate to the different Customs in use among the *Armenians* and *Greeks*. This Work was published by *Lewenclavius*, and printed at *Basil* A.D. 1578. as also afterwards in the *Greek* and *Latin* Edition of the *Bibliotheca Patrum*, by *Fronto Ducaur*.

HUGO ETHERIANUS flourished at the same time, and under the same Emperor *Manuel*, being a Native of *Tuscany*, from whence he pass'd to *Constantinople*, and resided in the Court of that Emperor, who had a very great respect for him. However he did not forbear to write a Treatise in vindication of the *Latins* against the *Greeks*, in which he proves, that the Holy Ghost proceeds both from the Father and the Son. It is divided into Three Books, and dedicated to Pope *Alexander III.* He is also the Author of another Piece, concerning the State of the Soul separated from the Body, in which he treats of the Original and Nature of the Soul; of its Union with the Body, and Separation from it; of its Sentiments and Functions in the future State; of the Resurrection of the Body; and of the Day of Judgment. These Works were printed at *Basil* A.D. 1543. and are also contain'd in the *Bibliotheca Patrum*.

NICEPHORUS BRYENNIUS, a *Macedonian*, the Grand-son of that *Nicephorus*, whose Eyes the Emperor *Nicephorus Botaniata* caus'd to be put out, for aspiring to the Empire, and the Son-in-Law of *Alexis Comnenus*, had the greatest share in the Administration of State-Affairs under that Emperor. He improv'd his Skill in Politicks by an assiduous application to the Study of the Liberal Sciences, and has left us a *Byzantine* History from the Year 1057. to 1081. which was printed in *Greek* with Father *Poussin's* Version and Notes at *Paris* A.D. 1661. and with those of *M. du Cange* at the end of *Cinnamus*, in the Volume of the *Byzantine* History set forth in 1670.

In the same Place is likewise to be found the *Alexis* of ANNA COMNENA, the Wife of *Nicephorus*, and the Daughter of the said Emperor *Alexis Comnenus*; she relates therein the History of her Father's reign, from the Year 1069. to 1118. All Learned Men generally give great *Encomiums* of this Work, by reason of its elegancy, and extol the Genius and Learning of that Princess.

Princes. The *Alexias* is divided into Fifteen Books; the Eight first of these were published in Greek with *Häschelius's* Version and Notes at *Augsburg A. D. 1610.* and the entire Work was afterwards printed with the Translation and Notes of the same Author at *Paris* in 1651. This last Edition was follow'd with that of *M. du Cange*, who likewise illustrated it with excellent Annotations.

Johannes Zonaras, Secretary of State at Constantinople. At the same time liv'd **JOANNES ZONARAS**, Secretary of State to the Emperor *Alexis Comnenus*, who having lost his Wife and Children embraced the Monastick Life, and to mitigate his grief apply'd himself to study, and to the compiling of Books; insomuch that we are indebted to his learned Lucubrations for a great number of very useful Works. *Viz.*

His Annals, or a compendious History from the Creation of the World to the Death of *Alexis Comnenus*, which happen'd *A. D. 1118.* This Work was taken out of divers Authors, by way of Extracts, and divided into Three Tomes. It was printed in Greek with *Wolsius's* Latin Version at *Basil A. D. 1557.* and afterwards *M. du Cange* set forth a new Edition at the *Louvre* in 1686. which he divided into Eighteen Books.

Commentaries on the Canons of the Apostles, as also on those of the Councils, and of the Canonical Epistles of the Greek Fathers; which were printed in Greek and Latin at *Paris A. D. 1618.* and 1622. and in *Dr. Beverege's* Collection at *Oxford* in 1672.

A Discourse of Impurity, inserted in the Fifth Book of the *7us Græco-Romanum.*

A Canon of the Virgin *Mary*, or a kind of Hymn, containing certain Collects, or short Prayers, made to the blessed Virgin against all Hereticks. Some Part of this Work was published in Latin in the *Bibliotheca Patrum*, and was afterwards set forth entire in Greek and Latin, in the Third Tome of *Cotelierius's* Monuments of the Greek Church.

A Preface to *St. Gregory Nazienzen's* Poetical Pieces, printed at *Venice A. D. 1563.* and a Treatise to prove that a Widow cannot marry her Husband's Cofin German.

Fifty six Letters, that are in the Emperor's Library at *Vienna*, and some of which were published by *Vulcanius* in his Notes on the Treatise of *St. Cyril of Alexandria*, concerning the *Anthropomorphites.*

Besides these Works, *Lambecius* makes mention of an Explication of the Canons relating to the Festival of Easter, some Fragments of which were published by *Gretser.* *Allatius* likewise cites his Discourse on the Adoration of the Cross; the Life of *St. Sylvester*; a Discourse about the Presentation of *Jesus Christ* in the Temple; and a Panegyrick on *Sophronius* Patriarch of *Jerusalem.* *Pontanus* makes mention of some of his Poems on the Procession of the Holy Ghost; and lastly, *Henry Stephen* had a *Lexicon* suppos'd to be written by the same *Zonaras.*

Joannes Phocas, a Greek Monk. **JOANNES PHOCAS**, a Native of *Crete*, after having serv'd in the Wars under the Emperor *Manuel Comnenus*, embraced the Monastick Life, and made a Journey to the Holy Land, *A. D. 1185.* Upon his return, he wrote a Relation of what he had seen and heard, which was published by *Allatius*, in his Collection of Miscellaneous Works, and bears the Title of, *A brief Description of the Places from Antioch to Jerusalem, and those of Syria and Phœnicia.*

Neophytus, a Recluse. **NEOPHYTUS**, a Greek Priest, and Recluse Monk, flourish'd *A. D. 1190.* *M. Cotelierius* set forth a Piece written by this Monk, containing a Relation of the Calamities that beset the Island of *Cyprus*, when taken by the *English, A. D. 1191.*

John, Bishop of Lydda. **JOHN** Bishop of *Lydda*, flourish'd in the Year 1194. and *M. Baluzius* has published a Letter by this Author to *Michael* chosen Patriarch of *Jerusalem.*

George Xiphylin, Patriarch of Constantinople. **GEORGE XIPHYLIN**, elected Patriarch of *Constantinople* in the Year 1193. besides an Ordinance about the Jurisdiction of Territories, which is extant in the Collection of the Greek and Roman Laws; Two Synodical Statutes, concerning the Right of consecrating Churches by setting up Crosses in them; of which Custom *Allatius* makes mention in the Treatise of the *Georgians*, and of their Writings. This Author died *A. D. 1199.*

Demetrius Tornicius. **DEMETRIUS TORNICIUS** wrote in the Year 1193. under the Name of the Emperor *Isaac*, a Treatise of the Procession of the Holy Ghost, which is extant in the *French King's* Library. *Allatius* has likewise produc'd the beginning of it, in his Book call'd *Concordia Ecclesie Orientalis ac Occidentalis.*

Lupus Protospatius. **LUPUS PROTOSPATUS**, Captain of the Eastern Emperor's Life-Guards, and a Native of *Apulia*, compos'd a Chronicle of Occurrences in the Kingdom of *Naples*, from the Year 860. to 1102. This History was published by *Antonio Caraccioli*, a Theatin Monk, who caus'd it to be printed at *Naples* in 1626. with a Continuation to the Year 1519.

Michael Anchialius, Patriarch of Constantinople. **MICHAEL ANCHIALIUS**, who was promoted to the Patriarchal See of *Constantinople* in the Year 1167. and honour'd by *Balsamon*, with the Title of *most excellent of the Sages*, compil'd certain Synodical Statutes, prohibiting Clergy-men to take upon them any secular Employments, or to ordain Clerks in another Diocess, &c. which are contain'd in the Collection of the *Roman Laws*, L. 3. p. 227. He also wrote an Account of the Conference he had with the Emperor *Manuel Comnenus*, when the Pope's Legates came to *Constantinople* to negotiate an Union between the Two Churches; some Fragments of which are produced by *Allatius.*

Theodorus Balsamon, Patriarch of Antioch. **THEODORUS BALSAMON**, Chancellor and Library-keeper of the Church of *Constantinople*, and Provost of that of *Blachern*, was nominated Patriarch of *Antioch*; but in regard that that City was taken up by the *Latins*, he was never able to get himself actually install'd, and was also flatter'd by the means of the Emperor *Isaac Comnenus*, with the vain hopes of being advanced to the Patriarchal See of *Constantinople.* He flourish'd from the Year 1180. to 1203. and during that time compos'd divers excellent and very useful Books, relating to the Canon Law of the Eastern

Eastern Countreys : The chief of which are his Commentaries on the Apostolical Canons ; the General and Particular Councils ; and the Canonical Letters of the Greek Fathers. He undertook this Work by the special Order of the Emperor Manuel Comnenus, and of Michael Anchialius Patriarch of Constantinople, and compleated it under the Patriarch George Xiphylin, to whom he dedicated it. It was printed in Greek and Latin at Paris A.D. 1620. and in Dr. Beverege's Pandects of Canons, printed at Oxford in 1672.

Balsamon in like manner wrote a Commentary on Photius's Nomo-canon, and a Collection of Ecclesiastical Constitutions, printed in the Second Tome of the *Bibliotheca Juris Canonici* by Justellus ; as also Answers to divers Questions relating to the Canon-Law, particularly, of the Erection of Bishopricks into Metropolitan Sees ; of such Persons as are chosen Bishops of the Eastern Churches ; of the Right of the Patriarchs over the Monasteries ; of Festivals, &c. These last Works are to be found with an Answer to certain Questions propos'd by Mark Patriarch of Alexandria, and Resolutions to several others in the Second, Fifth, and Seventh Book of *Lewenclavius's* Collection of the Greek and Roman Laws. M. Cotelerius has likewise furnished us with Two Letters of this Author, viz. One written to the People of Antioch, about the Fasts they ought to observe ; and the other to Theodosius, Superiour of Papicius's Monasteries, concerning the Custom of Shaving. Admitting, and Investing with the Habit, such Persons as present themselves to embrace the Monastick Life, a little while after their appearance, without obliging them to submit to a Probation of Three Years. The First of these Letters is inserted in the end of the Second Tome of the Monuments of the Greek Church ; and the Second, in the Third Tome of the same Work. Balsamon without doubt is the most able Canonist that appear'd among the Greeks in these later Times.

JOANNES CAMATERUS, *Chartophylax*, and afterward Patriarch of Constantinople, in the end of this Century, wrote in the Year 1199. a Letter to Pope Innocent, in which he declares that he cannot but admire that the Church of Rome shou'd assume the Title of the Catholick or Universal Church. There is also in the Collection call'd *Jus Græco-Romanum*, a Statute of this Patriarch about the Marriages of Coffin Germans : He died A. D. 1206.

CHAP. XV.

Of the Original of Scholastical Divinity, and of the first Divines of that Faculty who flourished in the Twelfth Century.

THE Manner of treating of the Christian Religion, and of its Mysteries, has not been always uniform in the several Ages of the Church ; but has been chang'd at several times, according to the various Occasions, or the different Inclinations of Men. The Apostles contented themselves only to teach with much simplicity the Doctrine they receiv'd from Jesus Christ ; to propose it to Believers as the Object of their Faith ; and to render it credible by the Means of Authority, by the Testimony of the Prophets, by our Saviour's Resurrection, and by Miracles. They never observ'd the difficult Points that might be form'd from the sacred Mysteries ; neither did they take any Pains to make a thorough search into them, nor to discover all the Consequences arising from them, much less to explain them according to the Principles of Philosophy and human Reason. Neither were the holy Fathers, nor Ecclesiastical Writers, who liv'd in the First Ages of the Church, more careful to insist on the Explication of these Mysteries ; nor did they make use of Philosophy, but only to extirpate the Errors of the Pagans, relating to their Gods, Idols, and false Worship, which might be easily confuted by the Light of Reason, and the Authority of the Philosophers. As for the Jews, and Primitive Hereticks, they only alledg'd to convince them, the Authority of the holy Scriptures, and of Tradition, and the general Belief of all the Churches in the World ; and in the Disputes they had with them, they never undertook to give particular Reasons for the several Mysteries, but only to prove, that they ought to be believ'd. It is true indeed, that in Procees of time, the Heresies gave occasion more thoroughly to examine the Doctrines, and to fix the Terms that ought to be us'd in explaining them, and to draw Consequences from the Articles of Faith which were formally reveal'd ; but the Fathers enter'd upon the Discussion of those Points, being only incited by a kind of necessity : Neither were they so bold as to start a great number of new Questions relating to the Mysteries, nor to resolve them according to Philosophical Principles. Upon the whole, as they did not commit to writing any Speculations about Doctrinal Points, but only with respect to the Heretical Opinions ; so neither did they compose any particular Theological Treatise concerning the Doctrines of the Christian Religion, of set purpose, but they treated of them whenever there was occasion to refute some new Heresy.

Of the Original of Scholastical Divinity, and of the first School-men.

Origen was the first who undertook to compile as it were a Body of Divinity, in his *Works*. The *Principles*: But this new Undertaking did not at all prove successful, insomuch that the Author relying too much upon his own knowledge, and being desirous to accommodate the Doctrine of Christianity to the Maxims of *Plato's* Philosophy, had the misfortune to fall into many Errors which have sullied his Memory. But such Inconveniences did not happen to those Divines, who contented themselves only to teach with the simplicity of Catechists, the principal Mysteries of our Religion contain'd in the Apostles Creed, and to prove them by Passages taken out of the holy Scriptures. In the Ages following the great Heresies of the *Arians*, *Nestorians*, *Eutychians*, &c. the Reverend Fathers were oblig'd to treat at large of the Mysteries of the Trinity, and of the Incarnation; but the holy Scriptures, and Tradition, were the only Principles on which they grounded their Proofs, and they only made use of Argumentations to discover the Sense of the Passages of Scripture, and of the Ancient Fathers. The same thing was done with respect to other Heresies; and we do not find any other Arguments alledg'd to refute them, nor any other Rules made use of in the Councils to condemn them: But by little and little an over-weening Curiosity induced Men to start divers new Questions relating to Theological Matters, particularly the Mysteries and other difficult Points of the Christian Religion. Indeed at first the Authority of holy Scriptures, and of Tradition, was only brought to decide them, but afterwards Philosophy was also call'd in to their assistance, more especially the *Platonick*, that was then most in vogue, and which seem'd most conformable to the Rules of Christianity. The Author of the *Works* ascrib'd to *St. Dionysius the Areopagite*, who wrote in the end of the Fifth Century, follow'd this Method, and treated in his Books of the Divine Attributes, and Hierarchy, of divers Theological Questions, according to the Principles of the *Platonick* Philosophers.

Some time after, *Boethius*, a Man well vers'd in *Aristotle's* Philosophy, made use of his Maxims to explain the Mysteries of the Trinity, and of the Incarnation; which engag'd him in Debates about some very subtil and intricate Questions. But *St. Joannes Damascenus* is the first who undertook methodically to discuss all sorts of Theological Questions, and to reduce them into an entire Body. In the Ninth Century, *Joannes Scotus Erigena* apply'd *Aristotle's* Method and Principles to the resolution of several Questions relating to Points of Divinity; but his subtil Notions having lead him into divers Errors; his Doctrine and Method were rejected by the Divines of his Time. The study of the most necessary and most obvious Points being neglected in the Tenth Century, it is not to be admir'd, that no application was made to those abstruse and difficult Questions; so that *Aristotle's* Philosophy was not begun to be taught in the Publick Schools, according to the Method of the *Arabians*, till the beginning of the Eleventh Century; neither was there any use of it made at first, in Theological Matters: But in process of time, Men, whose Heads were fill'd with those Notions, insensibly introduced them into Divinity, and apply'd them not only to illustrate and decide ordinary Questions, but to form a great number of new ones, which were never heard of before. *John* the Sophister, *Roscelinus*, and *St. Anselm*, were the first who put this Method in practice; and after them *Abaelardus*, *Gillebert de la Porrée*, and many others, brought it into vogue, and made publick Lectures on that subject. *Otho* of *Freisingen* introduced it into *Germany*, and within a little while after, it took place almost throughout all Christendom.

But inasmuch as it is difficult not to go astray in following a new Track, some of the first Authors of this manner of handling Theological Points, particularly *Roscelinus*, *Abaelardus*, *Gillebert de la Porrée*, as also *Amaury* or *Amalaricus*, and many others, in the beginning of the following Century, fell into divers Errors; or at least expressed themselves in such a manner as was condemn'd by those Persons, who adher'd to the Sentiments and Method of Discourse us'd by the Ancient Fathers. There also happen'd another Inconvenience, which was, that the different Opinions of these Authors, about the most part of those Questions, gave occasion to many Contentions and Disputes among the Divines; and in regard that the number of the Questions encreased daily, and every one to maintain his Opinions had recourse to the most subtil Topicks of the *Aristotelean* Logic and Metaphysick; the Disputes were almost innumerable, and became so full of Obscurities, Intricacies, and Evasions, that only those who were well vers'd in that Art, were able to comprehend any thing, and thus it was impossible to come to any determination. Besides the uncouth manner of handling the several Subjects, and the barbarous Terms that were us'd, render'd this kind of Study much more disagreeable.

To prevent these Inconveniences, *PETER LOMBARD*, Bishop of *Paris*, undertook to make a Collection of the Passages of the Fathers, and chiefly of *St. Hilary*, *St. Ambrose*, *St. Jerom*, and *St. Augustin*, on the principal Questions that were then in debate among the School-men; imagining by that means to put an end to their Disputes, and to form such Decisions, as the Authority of those Persons, on whose Testimonies they were grounded, might render venerable, and might even cause them to be receiv'd with common consent. This Collection was call'd, *The Book of the Sentences*, (a Title then usually impos'd on Theological Works) and being prefer'd before all others, was receiv'd with so general approbation, that in a little time, it became the only Model of Scholastical Divinity that was publickly us'd in the Schools; insomuch that the Author of it was call'd, by way of excellency, *The Master of the Sentences*: But the Doctors of the Faculty, not contenting themselves with the simplicity of this Work, made voluminous Commentaries on the Text, in which they renewed their Contentions; reviv'd the same Questions; and again intermix'd, with Theological Matters, the Principles of Philosophy, and the Maxims of *Aristotle*, which were never us'd by the Master of the Sentences: Nay, some proceeded so far, as to find fault with his Decisions, although they were express'd in the very words of the Fathers. Thus *Pope Alexander*

Peter
Lombard,
Bishop of
Paris.

der III. censur'd one of his Expressions; the Abbot *Joachim* wrote a Book against him; and the Faculty of *Paris* drew up a Catalogue of Articles, in which the Master of the Sentences was not usually follow'd. However, he may be esteem'd as the chief of all the School-Divines; for although in his Work he has made use of a Method quite different from the others, as to the manner of discussing the Theological Questions, yet his Book has always serv'd as their Model or Ground-work, and apparently they have done nothing else but commented upon it. Upon which account we are oblig'd to enlarge somewhat more on the Life, and Personal Endowments, of *Peter Lombard*, as also on the Contents of his Work.

He was born in a Village near *Novaria* in *Lombardy*, from whence his Sir-name was taken, and perform'd part of his Studies at *Bononia*, where there was at that time a famous University, more especially for the study of the Civil Law; but in regard that those of *France* were much more noted, with respect to the Faculty of Divinity, he took a Resolution to go thither, having obtain'd a Letter of recommendation from the Bishop of *Lucca* to *St. Bernard*, in which he entreated him to take a particular Care of *Peter Lombard's* Education, whilst he apply'd himself to study in *France*. *St. Bernard* provided all things necessary for his Subsistence, as long as he resided at *Rheims*; and upon his departure for *Paris*, recommended him to *Gildin* Abbot of *St. Victor*, to the end that he might maintain him *Gratis*. *Peter*, in a little time, acquir'd a great deal of Reputation, and was nominated Professor of Divinity in the University of *Paris*, of which he is also styl'd President by the contemporary Writers. He follow'd this Employment with so good success, that the Bishoprick of *Paris* being vacant in 1150. *Philip* Arch-deacon of *Paris*, the Son of King *Lewes* the Great, who was cholen Bishop of that City by the Chapter, resign'd his Place to him, and condescended so far as to permit a Stranger of an obscure Parentage, and of as mean Fortunes, to be preferr'd before him, by reason of his extraordinary Learning; although he was the Son and Brother of a King: A singular and rare Example of Humility! However, *Peter Lombard* did not long enjoy this Dignity; for he died July 20. A. D. 1164. and was buried in *St. Marcel's* Church, where the Licentiates of the Faculty of *Paris* are oblig'd every Year to compose a Form of Divine Service in honour of his Memory.

This Author wrote, besides the Book of Sentences, certain Commentaries on the Psalms, and on *St. Paul's* Epistles, which in effect are almost nothing else but Extracts out of the Commentaries of *St. Hilary*, *St. Ambrose*, *St. Augustin*, *Cassiodorus*, and *Remegius*, or *Remy* of *Auxerre*. The Commentary on the Book of Psalms was printed at *Paris* A. D. 1541. and that on *St. Paul's* Epistles at the same Place in 1535.

His Collection of the Sentences is divided into Four Books, and every Book into several Sections; the Division of the whole Work being grounded on *St. Augustin's* Axiom, That Knowledge has Two Objects, *viz.* Things, and Signs; that Things are divisible into those that may be enjoy'd, and those which are only to be us'd; that is to say, God and the Creatures. In the First Book he treats of those Things that ought to be enjoy'd, particularly the Three Persons of the Holy Trinity, and the Divine Attributes. In the Second, he specifies those Things the use of which is only allow'd, namely, the Creatures; discoursing of the Creation of the World; of the Fall of the Angels, and that of Man; of Grace and Free Will; of original and actual Sins, &c. In the Third, he gives an Account of the Mystery of the Incarnation of *Jesus Christ*, by virtue of which Mankind is delivered from Sin; of Faith, Charity, and the other practical Virtues; and of the Commandments of God, which must be observ'd for the attaining to Salvation. The Fourth and last Book, contains Matters relating to the Signs or Sacraments of the Church, except the Seven last Sections, in which he treats of the Resurrection; of the last Judgment; and of the future State.

In the First Section of the First Book, he examines what are the Things which ought to be enjoy'd, and what are those that are only to be us'd, as also, what it is to enjoy and use Things; who are the Persons capable of enjoying and using them, and by what means both the one and the other is done. Then he proceeds to resolve these Questions according to the Maxims of *St. Augustin*, who maintains that we ought to enjoy God alone; that is to say, we ought only to adhere to him as our ultimate End, and to love him upon his own Account; and that we ought not to set our Affections on the Creatures; that is to say, not to love them but for God's sake, and not to adhere to them any farther than it seems good to the Will of God.

He proves, in the Second Section, the Mystery of the Holy Trinity, by Passages taken out of the Old and New Testament.

In the Third, he explains after what manner God may be known by the Creatures, and brings Comparisons taken from the Creatures, that may serve to give some Idea of the Mystery of the Trinity; and insists more particularly on that of the Soul consisting of divers Faculties, which are nothing but the Soul itself. He observes, at the same time, that this Comparison, is not alike in all Points, and shews the Difference.

In the Fourth, he discusses this Question, *Whether it may be said, that God the Father is begotten himself; or whether it ought to be said, that he begot another God?* And concludes with *St. Augustin*, that it ought to be affirm'd, that God the Father begot another Person, who is God, and the same with him in Substance.

In the Fifth, he examines another Question about the Generation of the Word; *viz.* *Whether it may be said, that the Father begot the Divine Essence, or the Divine Essence begot the Son; or whether one Essence produced another; or whether the Essence be neither produced, nor producing?* He relates divers Passages of the Fathers concerning these Questions, and maintains, that it cannot

be said, that God the Father produced the Divine Essence; or that the Essence produced the Son; or that the Essence produced another Essence: But that it must be expressed, that the Father produced the Son and the Holy Ghost, who are two Persons of the same Substance, and of the same Essence with the Father.

In the Sixth, he enquires, *Whether the Father begot the Son, Volens aut Nolens*; (as it is usually termed,) that is to say, *by Necessity, or by his own Will*? He replies, with St. *Augustin*, that the Son of God was begotten according to Nature, and not according to Will; and that although God was willing to beget him, yet his Generation is not an Effect of that Will.

In the Seventh, he proposes another more subtil Question; *viz. Whether the Father were endu'd with a particular Will and Power to beget his Son*? If an Answer be made Affirmatively, it then follows, that the Father has a Power and Will which the Son has not, in regard that the latter is neither able nor willing to beget. He resolves this Difficulty by saying, that Generation is not an Effect either of the Will, or of the Power, but of Nature, and that is not a Thing. Afterwards he explains in what Sense St. *Augustin* said, that the Son had Power to beget; that is to say, that it is not by reason of Impotency that he did not beget,

In the Eighth Section, he treats of the Nature, Immutability, and Purity of God: He affirms, that he is improperly call'd a Substance, and that there is nothing in God, that is not God himself.

In the Ninth, he discourses of the Generation of the Son from Eternity.

In the Tenth, he begins to treat of the Holy Ghost, and shews in what Sense he is call'd Charity.

In the Eleventh, he proves that he proceeds from the Father and the Son.

In the Twelfth, he explains in what Sense it may be said, that the Holy Ghost proceeds chiefly from the Father; *viz.* in regard that the Son, from whom he proceeds, as well as from the Father, receives his Nature from the Father. He adds, that in this Sense it is said, that the Father sends the Holy Ghost by his Son.

In the Thirteenth, he shews, that human Understanding cannot comprehend the Reason of the Difference between the Generation of the Word, and the Procession of the Holy Ghost; and declares in what Sense the Holy Ghost may be said to be *Ingenitus*.

In the Fourteenth, he treats particularly of the temporal Procession, or Communication of the Holy Ghost; and maintains, that it is really imparted to Men; and that Men, though never so Holy, cannot have power to confer it, but only the Father and the Son.

He adds, in the Fifteenth Section, that the Holy Ghost likewise communicates himself; and debates on that occasion divers Questions relating to the Mission of the Son.

The same Subject is continu'd in the Sixteenth Section.

In the Seventeenth, the Author represents several Questions about the Mission of the Holy Ghost.

He explains, in the Eighteenth, in what Sense the Holy Ghost is call'd a Gift, and how he is given to us.

In the Nineteenth, he treats of the Equality of the Three Persons in the Holy Trinity, and of their Union in the same Essence.

In the Twentieth, he proves the Equality of Power among the Three Divine Persons.

In the Twenty first, he shews in what Sense it may be said, that the Father is God alone, the Son God alone, and the Holy Ghost God alone.

In the Twenty second, he distinguishes the Terms that agree with the Three Persons in common, and do not agree with any in particular, as that of the Trinity: Those that agree with every one of the Three Persons, which express the absolute Attributes, or relative to the Creatures; as the being Infinite, Almighty, Creator, &c. And lastly, those that agree with one Person, but not with another; as to be the Father, to be Begotten, to be Given, &c.

He shews, in the Twenty third, that all the Terms relating to the Substance cannot be said in the Plural Number, of the Three Persons of the Trinity, but only in the Singular. Thus it is not said, The Father, the Son, and the Holy Ghost, are Almighty; although every one of these Persons is declar'd to be Almighty. He excepts the word Person, which cannot be said of the Three Divine Persons in the Singular Number, but only in the Plural; for it cannot be said, that the Father, the Son, and the Holy Ghost, are one Person, but that they are Three Persons, or according to the *Greeks*, Three *Hypostases*.

In the Twenty fourth, and in the Twenty fifth, he examines divers Questions about the Terms of Unity, Trinity, and the Distinction in speaking of the Trinity.

In the Twenty sixth, Twenty seventh, Twenty eighth, and Twenty ninth, he discourses of the Relative Properties of the Three Divine Persons among themselves.

In the Thirtieth, he treats of the Relative Properties of God, with respect to Men; as to be a Creator, &c. and shews, that they do not imply any Change or Alteration in the Divine Nature.

In the Thirty first, he shews, that the Equality and Likeness of the Three Persons are not grounded on their Relative Properties, but on the Identity of their Nature.

In the Thirty second, he lays down Two principal Difficulties; *viz. Whether the Father and the Son mutually love one another by the Holy Ghost; or whether the Father be Wise by the Wisdom he has begotten*? He acknowledges these Questions to be difficult; yet declares, that there is in God a certain Love, and a certain Wisdom, which are common to the Three Persons, although the Son
be

be a Wisdom which is not the Father, nor the Holy Ghost; and the Holy Ghost a Love, which is neither the Father, nor the Son; nevertheless without imagining Two Wisdoms, or Two Loves, to be in the Trinity.

In the Thirty third, he proposes this Question; viz. *Whether the Properties of the Persons are to be distinguished from the Persons themselves, and from the Divine Essence?*

He maintains the Negative, and condemns the contrary Opinion as Heretical.

He opposes the same Opinion, in the Thirty fourth Section. and shews, that the Persons are not distinguished from their Nature.

In the Thirty fifth, he begins to treat of the Attributes of God, which deserve a particular Consideration; such are his Omniscience, Omnipotency, Providence, Will, Predestination, &c. The Author shews, in this Section, that these Attributes are relative to the Creatures.

In the Thirty sixth, he makes it appear, that all Things are expos'd to God's Omniscience, as well Good as Evil; although Evil be not an Effect that proceeds from him.

In the Thirty seventh, he treats of the manner of God's being every where, by his Presence, Power, and Essence; discoursing by the way, of the manner how Spiritual Creatures are in a Place, and how they pass from one Place to another.

Afterwards, returning to the Question about the Fore-knowledge of God, he says, that it is not the Cause of Things, if it be taken for a simple Knowledge; but if his Will, Decree, and Inclination, be comprehended under that Name, in that Sense it is the Cause of all Things. That upon this account God cannot be the Author of Evil, because he does not require, nor ordain it, although he knows it. In the end of this Section, is produced the famous Distinction of the Composite, and divided Sensation, to explain how God's Fore-knowledge cannot be erroneous, although the Things might happen otherwise. It is impossible that that should not happen which God has fore-seen; that is to say, that it cannot so fall out that God should fore-see it, and yet that it should not happen; but perhaps it might not happen, and then God should not have fore-seen it.

In the Thirty ninth, he proves, that the Omniscience of God has always been the same, and that it cannot be diminished or augmented.

In the Fortieth, he begins to treat of Predestination, and distinguishes it from Fore-knowledge, in regard that the former has respect only to the Good which God ought to do. Then he again makes use of the Distinction of Composite, and Divided Sensation; to explain in what Sense it may be said, that none of the Predestinated Persons can be damned, nor any of the Reprobate sav'd. He makes Predestination to consist in an eternal Decree of God, by which he elects those whom he thought fit, and prepar'd Graces for them; and Reprobation, in the Fore-knowledge of their Sins, by virtue of which he prepar'd everlasting Punishments to be inflicted on them.

In the Forty first Section, he treats of the Causes of Predestination, and shews that it is purely Gratuitous; and that God has not chosen the Elect, because he knew them to be Righteous, but that he call'd them to be so by his Grace.

From Predestination he passes to Omnipotency; and explains, in the Forty second Section, in what Sense God is Almighty.

He proves, in the Forty third, that God can do an infinite number of Things, which he does not, and confutes the Arguments and Allegations brought by some Persons to evince the contrary.

In the Forty fourth, he shews, that God can absolutely make Things more perfect than he has done, if respect only be had to the Quality of the Creature; but cannot do so, if the Wisdom and Intention of the Creator be taken into consideration. He adds, that God can always do what he has done, because he always has the same Power; although it happens that he cannot do in particular what he has already done.

He treats at large, in the Forty fifth Section, of the Will of God, of its Nature and Effects, and of its different Kinds.

In the Forty sixth, he explains in what Sense the Will of God cannot be ineffectual; and in what Sense he is willing, or unwilling, that Evil be committed: He has no inclination to Evil, yet he is not absolutely willing to prevent it.

He proves, in the Two following Sections, that the Will of God is always efficacious; that whatever he thinks fit inevitably comes to pass, and nothing happens but by his Will: That although he does not approve all the Inclinations of Men, nevertheless he willingly admits the Effects of their depraved Will, but does not approve the Act of it.

In the First Section of the Second Book, the Author confutes the Error of those Hereticks, who admitted Two Principal or Sovereign Beings; shews that God created Angels and Men, and discourses in general of their Nature, and of the End for which they were created.

In the Second, he examines when, and in what Place, the Angels were created.

In the Third, he treats of the State in which they were created; and maintains, that they were created in Uprightness, and that their Fall happen'd but some Moments after their Creation.

He adds, in the following Section, that they did not enjoy perfect Blessedness, till they were confirm'd in Good.

In the Fifth, Sixth, and Seventh Sections, he debates divers Questions about the Fall of the Wicked, and the Confirmation of the Just,

In the Eighth, he follows *St. Augustin's* Opinion, who believ'd that the Angels have Aerial Bodies; and upon occasion of that Question, he enquires after what manner God was wont to appear to Men, and in what Sense it is said, that the Devils enter into human Bodies.

In the Ninth, he treats of the different Orders of the Angels.

In the Tenth, he examines whether any Angels of different Orders were sent, and gives an Account of the different Opinions of the Fathers, with respect to these Questions.

He proves, in the Eleventh, that every one of the Elect has a Guardian Angel, yet owns that the same Angel may serve as a Guardian to several Persons; and afterwards proceeds to examine in what particulars the Knowledge of the Angels may be augmented.

In the following Sections, to the Sixteenth, he explains the Work of the Creation.

In the Sixteenth and Seventeenth, he treats of the Creation of Man; and enquires in what his likeness to God consists, when his Soul was created, and in what Place he was set.

He discourses, in the Eighteenth, of the Formation of Woman; and endeavours to explain, why she was taken out of the Man's Rib.

In the Nineteenth, he treats of the State of Immortality, in which the First Man was created.

In the Twentieth, he debates concerning the Manner how Men were to be brought into the World, and how they were to be nourished, in case the State of Innocence had continu'd.

In the Twenty first, he gives an Account after what manner the Devil tempted Man.

He discusses, in the Twenty second, divers Questions relating to the Quality and Circumstances of the Sin of *Adam and Eve*.

In the Twenty third, he resolves this difficult Point, *Why God permitted Man to be tempted, knowing that he was to Fall?* And afterwards treats of the Knowledge with which the First Man was endu'd.

In the Twenty fourth, he begins to discourse concerning the Free Will, and Grace, inherent in the First Man; and treats in general, in the Two following Sections, of the Freedom of Grace, according to *St. Augustin's Principles*.

In the Twenty seventh Section, he discourses of Vertue and Merit, which are the Effects of Grace and Free Will.

In the Twenty eighth, he confutes the Errors of the *Pelagians*, as also those of the *Manichees*, and of *Jovinian*.

In the Twenty ninth Section, he returns to the State of the First Man; and after having shewn, that Man even in the State of Innocency stood in need of operating and co-operating Grace, for the doing of Good, he debates certain Questions about the manner how he was expell'd Paradise, and concerning the Tree of Life which preserv'd him from Death.

In the Thirtieth, Thirty first, Thirty second, and Thirty third, he treats of Original Sin, and enquires in what it consists; how it is transferr'd from Parents to their Children; after what manner it is remitted by Baptism; whether Children contract the Sins of their Parents, as Original Sin, &c.

In the Thirty fourth and Thirty fifth, he discourses of the Nature of Actual Sin.

In the Thirty sixth, he shews, that there are Sins which are both the Cause, and the Punishment of Sin.

He makes it appear, in the Thirty seventh, that God is the Author of the Actions, by which Sin is committed, and of the Punishments of Sin, although he is not the Author of Sin.

In the Thirty eighth, he demonstrates, that it is the End and Intention of the Will which renders the Action either Good or Bad; and that in order to its being Good, it must of necessity be terminated in God.

In the Thirty ninth, he enquires into the Reason, *Why, of all the natural Faculties, the Will only is susceptible of Sin?*

In the Fortieth, he continues to shew, that an Action to be denominated Good, ought to have a good End and Intention.

In the Forty first, he produces divers Passages of *St. Augustin*, about the necessity of Faith, and of an upright Will, to avoid the committing of Sin; and shews, that the corrupt Will is the cause of Sin.

He enquires, in the Forty second, *Whether the Will and the Action be two different Sins?* And Afterwards explains the Division of the Seven Capital Sins; shewing, that they derive their original from Pride and Concupiscence.

In the Forty third, he relates the Opinions of *St. Ambrose*, and *St. Augustin*, concerning the Sin against the Holy Ghost.

Lastly, he makes it appear, in the Forty fourth Section, that the Power of committing Sin proceeds from God; and that the Power the Devil has to tempt us to Evil, ought to be resisted.

The Third Book begins with the Questions relating to the Mystery of the Incarnation. In the First Section, the Author lays down the Reasons, Why it was more expedient that the Son should be Incarnate, rather than the Father, or the Holy Ghost; and discusses this Question, *Whether Two Persons were in like manner capable of being Incarnate.*

In the Second Section, he treats of the Union of the Word, with the Body and the Soul.

In the Third, he shews, that the Body taken by the Word was free from the corruption of Sin; that the Virgin *Mary* herself was then also free from Sin; and that in the very moment that the Humanity of *Jesus Christ* was conceiv'd, the Word was united to it.

He enquires, in the Fourth, *Why the Incarnation is attributed to the Holy Ghost, rather than to the other Persons of the Trinity; and in what Sense it is said Jesus Christ was conceiv'd and born of the Holy Ghost?*

In the Fifth Section, he treats of the Union of the Person of the Son with the Human Nature; and shews, that the Word was not united to the Person, but to the Nature.

In the Sixth, he gives an Account of these Propositions; *viz. God was made Man, God is Man;* and produces Three several Explications of them made by the Fathers.

The same matter is farther handled in the Seventh Distinction.

In the Eighth, he resolves this Question, *Whether it may be said, that the Divine Nature was born of the Virgin Mary?* And discourses of the two-fold Nativity of *Jesus Christ*.

In the Ninth, he produces certain Passages of the Fathers, concerning the Adoration of the Body of *Jesus Christ*.

In the Tenth, he proposes this Question, *viz. Whether Jesus Christ, quatenus Man, be a Person, or a Thing?* He maintains the Negative, and afterwards proves that the Quality or Title of *Adoptive Son* cannot be appropriated to him.

In the Eleventh, he asserts, that neither ought *Jesus Christ* to be call'd a Creature, without adding *quatenus Man*.

In the Twelfth, he discusses divers Questions; *viz. Whether it may be said of Jesus Christ as Man, that he always was, or that it was possible that he might not be God?* He determines, that it cannot be said of the Person of *Jesus Christ*, but only of his Human Nature.

In the Thirteenth and Fourteenth Sections, he treats of Knowledge, Grace, and the Power of *Jesus Christ, quatenus Man*.

In the Fifteenth and Sixteenth, he proves, that *Jesus Christ* took upon him the Infirmities of Human Nature, Sin and Ignorance only excepted, and that he was capable of undergoing *Sufferings*.

In the Seventeenth, he explains the two-fold Will of *Jesus Christ*.

In the Eighteenth, he discourses of what *Jesus Christ* merited for himself, and of what he merited for us.

In the Nineteenth, he treats of Redemption.

In the Twentieth, he enquires, *Why Jesus Christ redeem'd us by his Passion and Death? And whether he could not have done it by some other means?*

In the Twenty first, he proposes this Question; *viz. Whether the Word remain'd united to the Body of Jesus Christ, as well as to his Soul, after his Death?* And concludes in the Affirmative.

In the Twenty second, he enquires, *Whether it may be said, that Jesus Christ was Man during the time that his Body lay in the Sepulchre?*

In the following Sections, he treats of Faith, Hope, and Charity.

In the Thirty third, he discourses of the Four Cardinal Vertues.

In the Thirty fourth, of the Seven Gifts of the Holy Ghost, and chiefly of the Fear of God.

In the Thirty fifth, he explains the difference between Wisdom and Knowledge.

In the Thirty sixth, he treats of the Connexion of all the Vertues, and of the Relation they have to Charity.

The Four last Sections of this Book, contain a compendious Explication of the Decalogue.

The Holy Sacraments are the principal Subject treated of in the last Book.

In the first Section, he gives a Definition of the Sacraments; shews the Causes of their Institution; observes the difference between those of the Old and New Law; and treats in particular of Circumcision, which he believes to have been so necessary for the remission of Original Sin, that he affirms, that the Children of the *Jews*, who died without partaking of that Sacrament, were consign'd to Damnation.

In the Second, after having nominated the Seven Sacraments of the New Law, he discourses of the Baptism by *St. John the Baptist*.

In the Third, he treats of the Baptism of *Jesus Christ*, and after having confirm'd *St. Ambrose's* Opinion, that Baptism might be absolutely administer'd in the Name of *Jesus Christ*, he enquires, *When the Baptism of Jesus Christ was instituted, and under what Form the Apostles baptized Persons?* As also, *Why Water is us'd in the Administration of this Sacrament, and no other Liquor; and how many Immersions ought to be made in Baptizing?*

In the Fourth Section, he treats of the Effects of Baptism; shewing how some Persons receive the Sacrament, and the Grace of the Sacrament; and how others receive the Sacrament without the Grace, and the Grace without the Sacrament. He proves that Infants receive both; and adds, that they even receive Actual Grace, which afterwards enables them to perform good Actions.

In the Fifth, he makes it appear from *St. Augustin's* Principles, that Baptism administer'd by an unworthy Priest, is no less Holy than that which is perform'd by the Hands of a worthy one; because the effective Power of Baptizing is inherent in *Jesus Christ*, which he does not communicate to the Ministers.

In the Sixth Section, he observes, that the Bishops, or Priests, have a Right to administer this Sacrament; although in case of necessity it may be done by Lay-men, and even by Women: And that it is valid by whomsoever it be administer'd, nay when perform'd by Hereticks, provided it

it be done in the Name of the Holy Trinity. He asserts, that an Infant cannot be baptized in the Mother's Belly, and afterwards handles several other Questions relating to the Form and Ceremonies of Baptism.

In the Seventh Section, he treats of the Sacrament of Confirmation; and at first observes, that the Form of this Sacrament are the Words pronounced by the Priest, when he anoints the Forehead of the Baptized Persons with the Holy *Chrism*. The Author adds, that the Administration of this Sacrament was always reserv'd to the Bishops; that they alone are capable of administering it effectually in due Form; and that it cannot be reiterated.

He begins, in the Eighth Section, to discourse of the Sacrament of the Eucharist; and after having shewn some of the ancient Figures of this Sacrament, proceeds to treat of its Institution; of its Form, which he makes to consist in these Words, *This is my Body, this is my Blood*; and of the Things contain'd therein. He says, Three Things are to be distinguished in the Eucharist; viz. the Sacrament consisting in the visible *Species* of the Bread and Wine; the Sacrament and the Thing, which is the proper Body, and the proper Blood of our Lord, contain'd under the *Species*; and the Thing, which is not the Sacrament; that is to say, the mystical Body of *Jesus Christ*, or the inward Grace.

In the Ninth Section, he distinguishes Two Manners of receiving the Body of *Jesus Christ*, viz. one Sacramental, which is common to the worthy, and to the unworthy Communicants; and the other Spiritual, which is peculiar only to the former.

In the Tenth, he proves the Real Presence, and the changing of the Bread and Wine into the Body and Blood of *Jesus Christ*, and refutes the Opinion of those, who believe the Eucharist to be only a Figure.

In the Eleventh, he at first enquires of what Nature this Change is, and proves it to be substantial; inasmuch that the Body and Blood of *Jesus Christ* are under the Accidents, which before cover'd the Substance of the Bread and Wine, which is annihilated or return'd to the first Matter. He confutes those Persons who asserted, that the Substance of the Bread remain'd after the Consecration; and afterwards gives an Account, why the Body and Blood of *Jesus Christ* are administer'd to us under Two different Kinds, and why Water is intermixed with the Wine.

In the Twelfth, he endeavours to explain divers Questions relating to the Eucharistical *Species*, and affirms, that the Accidents remain therein without the Subject; and that they only are broken and divided into many Parts. Afterwards he discourses of the Quality which is peculiar to this Sacrament, as also of its Institution and Effects.

In the Thirteenth Section, he acknowledges, that unworthy Ministers may consecrate the Elements; but denies, that it can be done by excommunicated Persons, and declared Hereticks.

In the Fourteenth, he begins to treat of Repentance; distinguishing the Vertue of Repentance from the Sacrament of Penance: He gives divers Definitions of Repentance, and shews the Necessity of it, as also that it may be often reiterated.

In the Fifteenth, he proves that one cannot be truly penitent for one Sin, without actually repenting of all.

In the Sixteenth, he distinguishes the Three Parts of Repentance; viz. the Compunction of the Heart, the Confession of the Mouth, and the Satisfaction of Works; and discourses in particular of the satisfactions that ought to be made for venial Sins.

He treats of Confession, in the Seventeenth Section, and shews, that is requisite to confess ones Sins to a Priest, in order to obtain the remission of them.

In the Eighteenth, he treats of the Sacerdotal Power, and of the use of the Keys; and after having produced different Opinions relating to that matter, concludes, That God alone has the Power of absolutely binding and loosing the Sinner, by cleansing the Pollution of his Sin, and remitting the Penalty of Eternal Damnation: That the Priests do indeed bind and loose, by declaring that such Persons are bound or loosed by God, and by imposing Penance, or by readmitting to the Communion those whom they have excommunicated.

In the Nineteenth, he discourses of the Qualities requisite in Ministers, who are employ'd to bind and loose Sinners; nevertheless he acknowledges that unworthy Priests have the Power of the Keys as well as the worthy.

The Twentieth Section, contains the Opinions of the Fathers concerning the Repentance of dying Persons.

In the Twenty first, he discourses of the Expiation of light Sins by the Pains of Purgatory; of the general Confession of venial Sins; and of the Penalties to be inflicted on Priests, who divulge matters related to them in Confession.

In the Twenty second, he proposes this Question; viz. *Whether Sins that have been once forgiven, return by the Commission of following Sins?* And after having produced the Reasons on both sides, leaves the Question undecided.

In the Twenty third Distinction, he treats of the Sacrament of Unction, which he believes to have been instituted by the Apostles; the Effect of it being the remission of Sins, and the comfort of the Sick Person: He also proves that this Sacrament may be reiterated.

In the Twenty fourth, he treats of the Functions and Dignity of the Seven Orders, and of the different Dignities among Bishops.

In the Twenty fifth, he discourses of the validity of Ordinations made by Hereticks; and after having produced different Opinions, seems to approve that of those who affirm, that Persons who

were

were ordain'd in the Church still retain the Power of ordaining, though they turn Hereticks; but deny that those whom they ordain have the same Power. Afterwards he treats of Simoniackal Ordinations, and of the Age requisite for admission into Orders.

In the Twenty sixth, he shews the Antiquity of the Sacrament of Marriage.

In the Twenty seventh, he enquires in what Marriage consists, and distinguishes a Promise of future Marriage, from Marriage contracted by the present Consent of the Parties.

In the Twenty eighth, Twenty ninth, and Thirtieth, he gives a farther Account of the Conditions that ought to be annexed to such a Consent as is necessary for the Consummation of Marriage.

In the Thirty first, he explains the Advantages of Marriage, which are Fidelity, the Lawful Procreation of Children, and the Benefit of the Sacrament, and treats of the contrary Vices.

In the Thirty second, he discourses of Matters relating to the Continency of married Persons at certain times.

In the Thirty third, he relates divers Considerations of the Fathers, with respect to the Polygamy of the Patriarchs.

In the Thirty fourth, he treats of the Impediments that render Persons incapable of contracting Marriage, and which make their Marriage void and of none Effect.

In the Thirty fifth, he shews that a Man may be divorced from his Wife upon the Account of Adultery, and that they may be afterwards reconcil'd. The Author adds, that he who has committed Adultery with a Woman may marry her, after her Husband's decease, provided he were not accessory to his Death, and did not promise his Wife to marry her in his Life-time.

In the Thirty sixth Section, he treats of the Impediment that arises from the difference of Age, and Condition between the Parties, who contract Marriage.

In the Thirty seventh, he discourses of the Injunction of Celibacy observ'd by Bishops, Priests, Deacons, and Sub-deacons, and of Pope *Calixtus's* Ordinance, declaring such Marriages null.

In the Thirty eighth, he treats of the Impediment of a Vow.

In the Thirty ninth, of that of difference in Religion.

In the Fortieth, Forty first, and Forty second, of the Degrees of Consanguinity and Affinity, as well Temporal as Spiritual.

The other Sections, contain divers Questions concerning the Resurrection; the State of the Elect, and of the Reprobates after their Death; Prayers for the Dead; the Invocation and Intercession of the Saints; the Circumstances of the last Judgment; the several Degrees of Beatitude and Glory; and the State and Torments of the Damned, with which ends the Fiftieth Section of the Fourth Book, by the Master of the Sentences.

This Work was published by *John Aleaume*, and printed at *Paris A. D. 1565.* and at *Lyons* in 1581. It was also revis'd by *Antony de Mouchy*, and reprinted in the same City in 1618. and in other Places. The Author makes it his chief Business (as we have already hinted) to collect the Opinions of the Fathers concerning all the Questions discussed by him: He adds very little of his own, except sometimes in reconciling certain Passages which seem to be contradictory; and when he cannot bring them to an Agreement, he usually leaves the Question undecided. He avoids to meddle with Questions concerning which the Fathers have writ nothing, and scarce ever makes use of Philosophical Terms and Arguments, much less of *Aristotle's* Authority, who is often cited by the other School-men.

The Book of Sentences, by *ROBERT PULLUS*, is not a Collection of Passages of the Fathers, as that of *Peter Lombard*, but a Theological Work, in which he himself resolves certain Questions which are propos'd, either by Ratiocination, or by Proofs taken out of holy Scripture. This Author, fir-nam'd *Pullus*, *Pullen* or *Pully*, being an *English* Man by Nation, pass'd over into France, and flourish'd in the Schools of *Paris*. He return'd to *England* about the Year 1130. and there re-established the University of *Oxford* in 1133. He was made Arch-deacon of *Rocheſter*, and although he enjoy'd that Benefice, yet forbore not to go back to *Paris*, where he resid'd in Quality of Professor of Divinity. However, his Metropolitan thought fit to recall him, and not being prevail'd with, even upon *St. Bernard's* Request that he might still remain at *Paris*, caus'd the Revenues of his Arch-deaconry to be seiz'd on, to oblige him to return to *England*. Whereupon *Pullus* appeal'd to the See of *Rome*, and having much Interest in that Court, was not only vindicated against the Archbishop, but also invited to *Rome* by Pope *Innocent II.* and created Cardinal and Chancellor of the Church of *Rome* by *Lucius II.* in 1144. This Dignity was enjoy'd by him till the Third or Fifth Year of the Pontificate of *Eugenius III.* when he died *A. D. 1150.*

Cardinal *Pullus's* Book of Sentences is divided into Eight Parts, in the First of which he treats of the Existence of God, of the Three Persons of the Holy Trinity, and of the Divine Attributes.

In the Second, of the Creation of the World, of the Angels, of the Nature of Man, of the Origine of the Soul, of *Adam's* Fall, of the Corruption of human Nature, and of Original Sin.

In the Third, of the Law, of the Circumcision, of the Law of Grace, and of the Incarnation of *Jesus Christ*.

He continues his Discourse concerning that Mystery in the Fourth Part; where he also treats of Faith, Hope, and Charity; of Purgatory; and of the State of Souls after their Separation from their Bodies.

In the Fifth Part, he treats of the Sacraments, and of the Orders of the Church.

In the Fifth, he treats of the Resurrection of *Jesus Christ*, of the Gift of Faith, of the Sacraments, of Baptism, of Confirmation, of the Remission of Sins, of Charity, and of Sin.

In the Sixth Part, he discourses of the Effects of Sin; of Concupiscence; of Ignorance, and other Punishments of Sin; of the Temptations of the Devil; of the Assistance of good Angels, and their Functions; of Repentance; and of the Priest's Power of binding and loosing, and of the Use that they ought to make of it.

The same Subject is farther handled in the Seventh Part, where he also treats of the Fruits of Repentance; of Church Discipline; of Ecclesiastical and Civil Power; of the Distinction of Sacred Orders; of the Qualities of Ministers; and of Marriage.

In the Eighth Part, he treats of the Eucharist; of the last Judgment, and of the State of the Blessed and Damned Spirits.

This Author is somewhat obscure, but argues with a great deal of Judgment: His Style is not altogether rude, neither is it perplexed with Scholastical Terms and Distinctions: He does not start any Subtil and Metaphysical Questions, but only such as relate to Points of Doctrine, Discipline or Morality; neither does he resolve them by Principles of Logick or Philosophy, but by Passages of the holy Scripture, and according to the received Doctrine of the Church, and of the Fathers, which he makes use of as a firm *Basis* or Ground-work. He sometimes produces certain particular Opinions, which nevertheless are common to him with many of these Ancient School-men; and he is one of those who have maintain'd the fewest erroneous or dangerous Opinions. In the First Part he says, that the Father and the Son are Two Principles of the Holy Ghost; but this Expression may be taken in a good Sense, and he never asserted, that the Father and the Son were Two Principles or Essences of a distinct Substance; but Two Persons, who produced a Third by an Action, which, although really the same, may be virtually distinct. He shews, in discoursing of the Sacrament of Penance, that it does not take away the Guilt of Sin, but only remits the Punishment; and that the Priest's Absolution is a Declaration that the Penitent is absolv'd from the Guilt of his Sin, and that he is free'd from the Punishment due to it, by the Satisfaction made by him to God: An Opinion which the Author holds in common with many Ancient School-Divines. There are also found in his Book some other Opinions which are not approv'd; and amongst others, That the Union of the Word was not made with an animated Body, but with the *Mafs* of Flesh, of which the Body was first form'd, and afterwards the Soul: That the Torments of the Damned may be diminished: That the Devils are not as yet cast into everlasting Flames, and that they Sin'd even at the very instant of their Creation: That if the First Man had not committed Sin, those who are Damned would not have been brought forth into the World: That the Saints do not really descend on Earth in Apparitions: And that St. *Benedict* had a clear Knowledge of God in this World, even such as the blessed Spirits have in Heaven.

This Author is one of those who have most peremptorily affirmed, That the Souls are immediately created by God at that instant when they are united to their Bodies, and that the Angels are pure Spirits. He likewise maintains, That the inward Intention of the Minister is not necessary for the Validity of the Sacrament; that without the Love of God Sin could not be forgiven; that Infants dying without Baptism are damn'd, and that for that Reason they are not bury'd in consecrated Ground. For matter of Discipline, it may be observ'd, That Confession made to Laicks for Venial Sins, and even for Mortal ones, in case of necessity, when there was no Priest present, was in use at that time: That not only the Communion, but also Absolution, was also deny'd to Criminals condemn'd to Death: That Priests were wont to Discipline their Penitents: That Parents were prohibited to enter the Church till their Children were Baptiz'd: That it was permitted to receive, but not to exact Money, for the Administration of the Sacraments, and even for the Celebration of Mass: That Fast was usually broke at Noon, or at the Hour of *None, but that there was no Collation: That the Custom of Fasting on Fridays was observ'd, although not reputed to be of very great Antiquity, and that Saturday-Fasts were not so regularly kept: That in many Churches some repast was taken on Holy Thursday in the Evening, and that this Custom began to prevail: That Baptism, even that of Infants, was reserv'd for Solemn Days: That the Participation of the Cup in the Communion among the Laity was still in use, but seldom put in practice: And that the Belief of the corporal Assumption of the Virgin *Mary* was established by the Custom of the Church.

This Work, by *Robert Pullus*, was published by Father *Marboud* of the Congregation of St. *Maur*, illustrated with learned and curious Notes, and printed at *Paris* A. D. 1655. The Ecclesiastical Writers, who cite this Author, mention some other Works compos'd by him; particularly a Commentary on the Psalms of *David*, another on the Revelation of St. *John*, a Treatise of the Contempt of the World, Four Books concerning the Sentences of the Doctors, a Volume of his Lectures, and several Sermons. We have none of these Works printed; neither is it known, whether any of them be still extant in Manuscript, except certain Sermons which were in *Petavius's* Library.

PETER OF POITIERS made use of a more Scholastick Method than any of the above-mention'd Authors: He succeeded them in the Divinity-Chair of the Schools at *Paris*, and was promoted to the Dignity of Chancellor of the Church of that City, which he enjoy'd during 38 Years. He compil'd his Collection of the Sentences in the Year 1170. dedicated it to *William* Archbishop of *Sens*, and died in 1200. In Doctrinal Points, he follows the Master of the Sentences, but uses a quite different Method, as to the manner of handling the Matters: For he explains and resolves all the Questions by the Principles of Philosophy, and treats of them as a Logician, with formal Arguments,

* One of
the Cano-
nical
Hours.

Peter of
Poitiers,
Chancellor
of the
Church
of Paris.

Arguments after a very dry and uncouth Manner. This Work was set forth by Father *Mathoud*, at the end of that of *Robert Pullus*. *Peter of Poitiers* likewise wrote certain Allegorical Commentaries on the Books of *Exodus*, *Leviticus*, and *Numbers*; a Commentary on the Book of *Psalms*; and other Works; some of which are to be found in the Libraries.

ROBERT DE MELUN liv'd at the same time, and in the end of his Life was ordain'd Bishop of *Hereford* A. D. 1163. His System of Divinity in Manuscript is kept in the Library of *St. Victor* at *Paris*, and often cited by Father *Mathoud*, in his Notes on *Robert Pullus*.

GAUTIER, or GAUTERIUS, a Regular Canon of *St. Victor*, in the end of this Century, took upon him to confute the new Method of these Divines, and compos'd a Work which he call'd, *A Treatise against the Four Labyrinths of France*, viz. *Peter Abaelard*, *Gillebert de la Porrée*, *Peter Lombard*, and *Peter of Poitiers*, whom he accuses of having asserted many Heresies and Errors, in treating of the ineffable Mysteries of the Holy Trinity, and of the Incarnation, according to the uncertain Scholastick Method, and *Aristotle's* Principles, with which they were intoxicated. There are indeed sufficient Grounds for this Censure on Three of these Authors, but he had no reason to fall foul upon *Peter Lombard*, whose Work is only a Collection of Passages of the Fathers, in which *Aristotle* is not cited: However, it must be acknowledg'd, that the Master of the Sentences, as well as the others, started a great number of Opinions that were not approv'd by the succeeding Divines, and of which the Doctors of the Faculty at *Paris* made a Catalogue in the Twelfth Century, under this Title, *Articles in which the Master of the Sentences is not generally follow'd*.

Robert de Melun, Bishop of Hereford. Gautier, Regular Canon of St. Victor.

CHAP. XVI.

Of the Commentaries on the holy Scripture compos'd in the Twelfth Century, and of the Three famous Commentators, Rupert Abbot of Duyts, Hugh and Richard of St. Victor.

A New Method of commenting upon holy Scripture was likewise introduced in this Century: The Ancient Fathers, in their Commentaries on the sacred Books, were wont to explain the Text either Literally or Allegorically, in reference to the Instruction of the People; and the Ecclesiastical Authors of the Eighth and Ninth Centuries, who wrote on the Bible, only made it their Business to compile or collect divers Commentaries of the Fathers, of which they compos'd *Catena's*, or continued Collections of Commentaries. Some also then brought in the use of Glosses for the Explication of the Letter; but in the Century we now speak of, they began to explain holy Scripture, almost after the same manner, as they treated of Theological Matters; that is to say, according to the Principles of *Logic*, discussing divers subtil Questions concerning the Doctrinal Points, and producing a great number of Common Places.

This Method was follow'd by RUPERT, Abbot of *Duyts* near *Colen*, in his Commentaries on Rupert, the holy Scripture; where he proposes to treat of the Holy Trinity, and its Works, and divides them into Three Parts; the First of which is extended from the Creation of the World to the Fall of *Adam*; the Second, from the Fall to the Passion of *Jesus Christ*; and the Third, to the Day of the last Judgment: The First Period of Time is appropriated to the Father, the Second to the Son, and the Third to the Holy Ghost. The First Part contains Three Books of Commentaries on the Three first Chapters of *Genesis*: The Second comprehends Six other Books on the Remainder of *Genesis*; Four on *Exodus*; Two on *Leviticus*; as many on *Numbers* and *Deuteronomy*; One on *Joshua*; One on the Book of *Judges*; One on some Places of the Books of *Kings* and *Psalms*; One on *Isaiah*; One on *Jeremiah*; One on *Ezekiel*; Two Books on *Daniel*, *Zachariah* and *Malachy*; One Book on the History of the *Macchabees*; and another on some Places of the Four Gospels. The Third Part relating to the Works of the Holy Ghost, being divided into Nine Books, is not a continued Commentary on any particular Book, but on divers Passages of Scripture chosen by him, with respect to the Matters of which he design'd to treat.

The Commentaries of this Author on the 12 lesser Prophets, and on the Book of *Canticles*, are more continual, come nearer to the Form of Commentaries, and recede less from the manner of Writing in use among the Ancients; but they are extremely mystical, and full of too subtil Reflections, and of Remarks which have not all the Accuracy that might be expected.

The Thirteen Books of the Victory of the Word of God, contain a great Number of Questions and Common Places on divers Passages of Scripture.

The Commentaries of the Glory and Dignity of the Son of God on *St. Matthew*, and the Commentary on *St. John's* Gospel, and his Revelation, are very like those on the lesser Prophets.

The Treatise of the Glorification of the Trinity, and of the Procession of the Holy Ghost, divided into Nine Books, contains the Explication of many Passages of Scripture, that have some relation to the Questions, which he proposes concerning the Three Divine Persons, and more especially that of the Holy Ghost.

As for his Treatise of Divine Offices, it is a Work of another Nature; in which he treats of the Divine Service, and of its Ceremonies, and gives mystical Reasons of them. He there seems to start a particular Notion concerning the Eucharist, *viz.* That the Bread is made the Body of *Jesus Christ*, by the Hypostatical Union with his Soul; nevertheless some Authors have vindicated the Assertion, and affirm that it may be explain'd in a good Sense; but we shall not now examine this Question.

The most part of *Rupert's* Works are dedicated to *Cuno* Abbot of *Siegburg*, and afterwards Bishop of *Ratisbon*, to whom he was recommended by *Berenger* Abbot of *St. Laurence* at *Liege*, in which last Monastery *Rupert* sometime resided in Quality of a Monk. His Works were printed at *Colen* A. D. 1578. in Three Volumes, and in Two at *Paris* in 1638. He himself gives us a Catalogue of them, in the Preface to his Treatise of Divine Offices: He there makes mention of all those that are still extant, and we have every one of them, except his Treatise of the Glorious King *David*, of which he had then only compos'd Eleven Books.

Hugh of
St. Victor.

There are Two sorts of Commentaries on the holy Scripture that bear the Name of *HUGH OF ST. VICTOR*; the former are certain Literal and Historical Annotations on the Text, to which is prefix'd a Critical Preface concerning the sacred Writers, and the Books written by them: The others are Allegorical Commentaries intermix'd with a great number of Questions and Common Places. These last are call'd *A Volume of Extracts*, and divided into XXIV Books: The Ten first of these, which are inserted in the Second Tome of the Works of *Hugh* of *St. Victor*, contain general Remarks on the Arts and Sciences: The Nine following, which are in the first Tome, comprehend variety of Allegories and Questions relating to the Histories of the sacred Books, from the Creation of the World till the time of the *Macchabees*, that is to say, to all the Historical Books of the Bible: The Tenth, is a Collection of Moral Homilies on *Ecclesiastes*: In the Four last, are compris'd divers Questions relating to the Four Gospels. To these are annexed, to render the Work compleat, Explications of the same Nature, but more at large, on all the Epistles of *St. Paul*.

These XXIV Books of Commentaries are attributed by *Trithemius*, and several other Authors, to *Richard* of *St. Victor*; and the First Part is to be seen under his Name in a certain Manuscript very near his time, which is extant in *M. Colbert's* Library; some part of it is also printed among the Works of that Author. However, it is affirm'd by some Persons, that this Work cannot belong either to *Hugh* or to *Richard*, by reason that in the Chronological Table which the Author makes of the Kings of *France*, in the Tenth Chapter of the Tenth Book, he ends with *Philip* the Son of *Lewes* the Young, before whose Reign these Two Writers were dead. Indeed this Reason may serve to prove, that the said Work was not compos'd by *Hugh* of *St. Victor* deceased in 1142. but it is not so evident a proof to shew, that *Richard* is not the Author of it; because the latter not dying till the Year 1173. and *Philip* being born in 1165. he might joyn him with King *Lewes* the Young his Father. However, this very Passage makes it appear, that the Author of that Work could not have written later than the Reign of *Philip Augustus*; since he is the last of the Kings of *France* mention'd by him, and consequently the said Author flourished in the Twelfth Century. As for the Literal Notes, it cannot be doubted, that they were the Genuine Works of *Hugh* of *St. Victor*, of which the following are still extant; *viz.* his Preface concerning the sacred Books, and the inspired Pen-men of them; his Notes on the Pentateuch; on the Book of Judges; on the Books of the Kings; and on some Psalms. These Notes are concise, and do not recede from the Literal and Historical Sense. Those that he made on the Lamentations of *Jeremiah*, and on the Prophecies of *Joel* and *Obadiah*, are larger, and Allegories are intermix'd with them. To these Explications of the Books of the holy Scripture are annex'd others, which he wrote on the Book of the Hierarchy attributed to *St. Dionysius the Areopagite*. We might also add his Explication of the Decalogue, and those of *St. Augustin's* Rule, which are of the same Style.

The Four Books of the Cloister of the Soul; the Four other Books of the Soul; the small Tract of the Physick of the Soul; the Two Books of Birds; and those of the Spiritual and Carnal Marriages, belong to *Hugh de Foliet*, a Monk of *Corby*: I also ascribe to the same Monk, the Dialogue between the Flesh and the Spirit, the Style of which is different from that of *Hugh* of *St. Victor*; nay, perhaps he is the Author of the Four Books of the Mystical Ark, and of the Ark of *Noah*, which bear the Name of the *Benedictin* Monk of *Saxony*: Inasmuch that in the Second Tome of the Works of *Hugh* of *St. Victor*, there are but very few of his Genuine Pieces; *viz.* the Soliloquy of the Soul; the *Encomium* of Charity; the Discourse on the manner of Praying; the Discourse of the Love of the Bridegroom, and of the Spouse; the Four Books of the Vanity of the World, and the 100 Sermons.

The last Tome contains Dogmatical Works; the First of which is called *Didascalick*, or *Instructive Institutions*, being divided into Seven Books, in which are certain Rules for studying, and general Notions of the Sciences. In the Fourth, he treats of the sacred Books, of the Writings of the Fathers, and of the Councils and Canons: In the Fifth, of the Sense of the holy Scriptures: In the Sixth, of the manner of reading it; and in last, which is the largest, of the manner of attaining to the Knowledge of God, and of the Trinity, by the Creatures.

The Second, relates to the Will and Omnipotence of God; in which he examines this Question; *viz.* Whether his Power be of a larger extent than his Will?

The

The following Tracts are compos'd on divers Questions relating to the Mystery of the Incarnation, particularly in reference to the Will of *Jesus Christ*, his Wisdom and Knowledge, concerning the Union of the Word with the human Nature; against the Opinion of the Master of the Sentences, that *Jesus Christ* is not a Thing; and touching several other Scholastical Questions; besides Three Conferences about the Incarnation, and a Treatise of the Perpetual Virginity of the *Virgin Mary*.

To these Treatises are subjoin'd Five Books, call'd *Miscellanies of Theological Learning*, which contain many Common Places concerning Passages of the holy Scripture, and divers Points of Divinity and Morality.

The Three Books of Divine Offices, and that of the Canon of the mystical Offering, belong to *Robert Paululus*, a Priest of the Church of *Amiens*, of whom we have made mention elsewhere.

The small Tract, by way of Dialogue between Master and Scholar, concerning the Law of Nature, and the written Law, contains brief Resolutions of a great number of Theological Questions.

The Summary of the Sentences, divided into Seven Treatises, is a compendious System of Divinity.

But his chief Theological Work, is a Treatise of the Sacraments, divided into Two Books, of which the First comprehends twelve Parts, and the Second eighteen. It is one of the largest Treatises of Divinity that were compos'd in the Twelfth Century, and the Author therein explains the Questions after a very clear manner, altogether free from the Logical Method and Terms, without involving himself in the Labyrinth of obscure and intricate Speculations. He proceeds to resolve these Questions by Passages of the holy Scripture, and according to the Principles of the Fathers, more especially of *St. Augustin*, whose Doctrine he follows, affecting even to imitate his Style; which gave occasion to some Persons to call him, *The Tongue of that Father*. He was a Native of *Flanders*, born in the Territories of *Ypres*, and not in *Saxony*, as it was generally suppos'd: But he spent his Life in *France*, in the Monastery of *St. Victor*, of which he was a Regular Canon and Prior. He died *Febr. 11. A. D. 1142.* aged Forty Years. His Works were printed at *Paris* in 1526. at *Venice* in 1588. at *Mentz* in 1617. and at *Rouen* in 1648.

This Author had for his Pupil *RICHARD*, a Scotch Man by Nation, and a Regular Canon of the same Monastery, who likewise attain'd to the Office of Prior in the Year 1164. and acquir'd much Reputation by the great number of his Writings. We have but now observ'd, that to him may be attributed the Collection of Questions on the Bible, part of which is printed amongst his Works, and the rest among those of *Hugh* of *St. Victor*. The following Works on the holy Scripture are undoubtedly his. *Viz.*

Richard of
St. Victor.

Three Treatises of Critical Remarks and History; that is to say, the First to explain the Form and Parts of the Tabernacle; the Second, to give a Description of *Solomon's Temple*, and of every Thing that was contain'd therein; and the Third, to adjust the Chronology of the Books of Kings and Chronicles, concerning the Kings of *Judah* and *Israel*. To these Treatises must be added a larger Explication of the Temple in *Ezechiel*. These Four Treatises relate altogether to critical Matters, and have no regard to Allegories, nor to Mystical or Moral Significations.

His other Commentaries are not of the same Nature, as not being Literal, but Allegorical, Moral or Dogmatical: They consist in Explications of divers Psalms; a Commentary on the Book of Canticles; Questions on certain difficult Passages of *St. Paul's Epistles*; and a large Commentary on the Apocalypse. The other Works of *Richard* of *St. Victor* are of Two Sorts; some of them being Pieces relating to Points of Doctrine, and others being Treatises of Piety and practical Divinity.

Among the former are to be reckon'd his Treatise of the Trinity, divided into Six Books: A Tract dedicated to *St. Bernard*, concerning the Attributes appropriated to every one of the Divine Persons: His Treatise of the Incarnation: Two Treatises of the *Emmanuel*, or on these Words of the Prophet *Isaiah*, *Behold, a Virgin shall conceive, and bear a Son, and shall call his name Emmanuel*; in which he proves against a certain Jew, that these Words can be interpreted of none but the *Virgin Mary* and *Jesus Christ*: A Treatise of the Power of Binding and Loosing, in which he follows the common Opinion of the School-Divines of his time, concerning the Effect of the Keys, and the Power of the Ministers: A Discourse of the Sin against the Holy Ghost: Certain Explications dedicated to *St. Bernard* on some difficult Places of Scripture: A Discourse to explain in what Sense the Holy Ghost is said to be the Love of the Father, and of the Son: And a Treatise of the difference between Mortal and Venial Sins.

His Works of Piety and Morality are these; *viz.* A Treatise of the means of rooting out Evil, and promoting Good: A Discourse on the State of the inward Man: Three Books of the Instruction of the inward Man, or of the Spiritual Exercise, upon occasion of the Dreams of *Nebuchadnezzar* and *Daniel*: A Treatise of the Preparation of the Soul for Contemplation: Five Books of the Grace of Contemplation, on the Ark which was set in the Tabernacle, with an Addition containing some Allegories on the Tabernacle: A Discourse or Meditation on the Plagues that will happen on the Day of Judgment: Another Discourse on the Day of the last Judgment: A Treatise of the Degrees of Charity: Another of the Four Degrees of fervent Charity: A Discourse of the Two Passovers, with a Sermon on the Festival of Easter: A Discourse of the Baptism of *Jesus Christ*: A Sermon on the Effusion of the Holy Ghost: A Tract concerning the Comparison that is made of our Saviour to the Flower, and of the *Virgin Mary* to the Branch: Another about the

Quality of *Standard of the People*, attributed to *Jesus Christ*: And lastly, Two Discourses; viz. One concerning the difference between *Abraham's Sacrifice* and that of *David*; and the other relating to the difference between the same Sacrifice, and that of the *Virgin Mary*.

This Author died *March 10. A. D. 1173.* and his Works were printed at *Paris* in 1518. and in 1540. as also at *Venice* in 1592. at *Colen* in 1621. and at *Rouen* in 1650. He shews a great deal of subtilty in his Theological Treatises, and argues methodically with an Exactness besitting an able Logician. His Critical Pieces are very accurate for his time, but his Style is not very lofty, and upon that Account it is, that his Treatises of Piety, though full of excellent Matter, have not all the Grandeur, nor all the Energy that might be wished for.

CHAP. XVII.

Of Gratian's Collection of Canons.

ALthough many Collections of Canons, Decretals, and Passages of the Fathers, relating to the Canon-Law, were compil'd before the Twelfth Century; yet none of them was generally follow'd, or publickly taught: They were looked upon as the Work of private Persons, and the Decisions contain'd in them had no greater Authority than the Monuments out of which they were taken; whilst every one apply'd them to his particular Benefit, but none made them the subject of publick Lectures. The Collection which GRATIAN a Monk of *St. Felix* at *Bononia*, and a Native of *Chiusi* in *Toscany*, completed in the Year 1151. met with much better Success; for as soon as it appear'd, it was so favourably receiv'd, that the Canonists taught it publickly, and in a little time, a great number of Commentaries were written on that Work.

Gratian.

In the Ancient Manuscripts, and in the First Editions, it bears this Title, viz. *The Concord of disagreeing Canons*, and afterwards was call'd, *The Book of Decrees*, or simply, *The Decrees*. It is divided into Three Parts, the First of which contains Matters relating to the Law in general, and the Ministers of the Church, under the Name of Distinctions; the Second, divers particular Cases, upon occasion of which are debated many Questions that are call'd, *The Causes*; and the Third, entituled, *Of the Consecration*, such Matters as relate to the Divine Offices, and the Sacraments.

In the First twenty Distinctions of the First Part, he treats of the Division of the Law; of the different sorts of Laws, as well Civil as Ecclesiastical; of the Authority of the Canons, of the Councils, and of the Decretals of the Popes; of the sacred Orders; of the Qualities of Persons who ought to be ordain'd; of the Form and Ceremonies of Ordination; of the Functions and Conduct of Clergy-men; of the Power of the Pope, and of the Bishops; of the use of the *Pall*, and of every Thing that relates to the Ministers of the Church. This Part is divided into 101 Distinctions.

In the Second, containing Thirty six Causes, every one of which comprehends divers Questions, every Question being likewise divided into several Chapters; the Author treats of Simony; of Appeals; of Incumbents depriv'd of their Benefices; of the Quality of Witnesses and Accusers; of Elections; of the Government of Churches; of Ecclesiastical Censures; of last Wills and Testaments; of Burials; of Usury; of what ought to be observ'd with respect to *outrageous or distracted Persons; of Sentences pass'd contrary to the due Forms of Law; of Monks and Abbots, and their Rights; of those who assault Clergy-men; of *Commendams*; of Oaths; of War; of Heresies; of Infractions of the Canons; of Sorcerers; of Marriage, and its Impediments; of the Degrees of Consanguinity; and of Rapes. In the Thirty second Cause, he has inserted a Dissertation concerning Repentance, in Seven Sections; in which he follows the Error of some Writers of Penitentials, who do not believe Confession to be of Divine Right, or absolutely necessary for the remission of Sins.

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The Third Part contains Five Distinctions, or Sections; viz. the First, concerning the Consecration of Churches, the Celebration of Mass, and the Divine Service: the Second, concerning the Eucharist; the Third, about the solemn Festivals of the Year, and the use of Images; the Fourth, about the Sacrament of Baptism, and its Ceremonies; and the Fifth, concerning Confirmation, Fasts, manual Labour, and some other Points of Discipline. Some Articles have been since added from time to time, under the Title of *Palea*, which is suppos'd to be the Name of the Author of these Additions, which were call'd *Protopalea*, or *Palea*.

The First Edition of this Work was printed at *Mentz*, A. D. 1472. and the Second at *Venice*, Four Years after: The Third is that of *Paris* in 1508. which is the First that bears the Name of *Gratian*; whose Text is to be found in these Editions after the same manner that it was written by him; that is to say, full of false or erroneous Quotations: For *Gratian* has not only cited in his Collection, the false Decretals of the Popes, and other supposititious Works, but is also often mistaken in quoting one Author, or one Council for another, or in relating Passages otherwise than they

they are in the Original ; upon which account it was judged Expedient to correct the Faults of this Author. *Antony de Mouchy*, and *Antony Contius*, were the first that undertook to do it in France, in the preceding Age, and the whole Work was printed with their Notes at *Antwerp* in 1570. and 1573. At the same time the Pope's having consider'd the Importance of this Undertaking caus'd several Persons to be employ'd in it, in order to publish a new Edition of *Gratian's* Decretal, corrected, and at least clear'd of the principal Errors : They began to set about the Work under the Popedom of *Pius IV.* and carry'd it on under his Successor *Pius V.* but did not compleat it till the time of *Gregory XIII.* They apply'd themselves more especially, 1. To correct the Errors that had crept into the Text of *Gratian*, through the Negligence of the Transcribers or Printers, by revising it exactly according to the Ancient Manuscripts. 2. By substituting the Name of the true Author of the Passages cited by *Gratian*, in the room of that which he had set down, when it was evident that he was mistaken. 3. By observing the differencees between the genuine Text and that which is quoted by *Gratian*, and even correcting it in the Text of *Gratian* in those Places, where he only Copies out their Words.

When this Work was compleated, it appear'd at *Rome* in 1580, with the Approbation of Pope *Gregory XIII.* who prohibited it to be published after another manner. Whereupon it was soon printed according to the Copy of the *Roman* Edition in many Places ; viz. at *Venice* in 1584. at *Paris* in 1585. at *Frankfurt* in 1586 and 1590. and at *Lyons* in 1591. and a great number of Editions of it have been since set forth. Whilst the *Roman* Edition was preparing for the Press, the Famous *Antonius Augustinus*, Archbishop of *Taragona*, compos'd certain Dialogues concerning the Correction of *Gratian*, and afterwards made Additions to the same Edition, when he had procur'd a Copy of it. This Piece was printed at *Taragona* A. D. 1587. the next Year after his Death, and some time after at *Paris*, but it was published with much more accuracy by *M. Baluzius* in 1682. *Antonius Augustinus* discovers a vast number of Faults, Over-sights, and Errors in *Gratian's* Decretal, and makes many curious and very useful Remarks ; to which may be added those of *M. Bulsius*, which are no less judicious. But whatsoever Correction of this Work has been already, or can be made for the future, it is difficult, or rather impossible, to bring it to that perfection which is requisite for a general Collection of the Canons and Ecclesiastical Constitutions, that is to serve as it were a perpetual Standard.

However *Gratian's* Collection was generally receiv'd and taught in the Schools as soon as it appear'd, but within a little while after, were added to it certain new Decretals of the Popes, particularly of *Alexander III.* of which were made Collections like those that are found in the end of the Third General Council of *Lateran*, and these were likewise explain'd publicly. It is against this new Body of Law, which began to be in vogue, that *Stephen de Tournay* declaims, in his 251 Letter, of which we have already related the Passage, to which we desire the Reader to have recourse upon this Occasion, because it may serve as a Conclusion to what we have said in this, and in the preceding Chapters.

CHAP. XVIII.

Of the General Councils held in the Twelfth Century.

Although the Name of Oecumenical, or General Council, denotes an Assembly compos'd of Bishops of all the Churches of the World ; nevertheless the Eight first General Councils held in the *Levant*, chiefly consist'd in Bishops of the Eastern Churches, those of the Western being represented by the Legates of the See of *Rome*, who often were accompany'd with few or none of the Prelates of the Western Churches : But after the Separation of the *Latin* Church from the *Greek*, it was scarce possible any longer to hold Councils, in which the *Latins* and *Greeks* were willing to assemble together, in order to pass their Judgments in Ecclesiastical Affairs, or unanimously to make common Constitutions. Therefore the succeeding General Councils were compos'd only of a great number of Prelates of the Western Churches conven'd by the Popes, who were wont to publish Decisions conformably to the Doctrine and Discipline which the Bishops of these Councils had approv'd and confirm'd. There were Three of this Nature held at *Rome* in the Twelfth Century ; viz. the First under Pope *Calixtus II.* the Second under *Innocent II.* and the Third under *Alexander III.* We have already produc'd a Relation of the First, with the Extract of its Canons, in treating of the Investitures ; so that it remains only to give the like Account of the Second and the Third.

The Second General Council of Lateran.

The Second
General
Council of
Lateran.

POPE Innocent II. having obtain'd the quiet Possession of the See of Rome, by the Death of Peter of Leon, conven'd in the Month of April A. D. 1139. a Council in the Palace of Lateran, call'd, the Second General; which (as they say) was compos'd of near a Thousand Prelates, and of which Thirty Canons were published.

The First imports, That all Clergy-men, who were ordain'd by Simony, shall be depos'd from the Dignity which they have unjustly usurp'd.

The Second, That all those, who have bought or sold any Benefice, shall be depriv'd of it, and branded with Infamy; and that nothing shall be exacted for the conferring of Ecclesiastical Dignities and Livings.

The Third, That none shall entertain those who are Excommunicated by their Bishop.

The Fourth, That the Bishops, and the rest of the Clergy, shall endeavour to please God and Men, by their inward Disposition, as well as by their outward Behaviour: That they shall give occasion of Scandal to none, neither by the Colour nor Fashion of their Habits: That they shall be cloth'd after a regular and modest Manner: And that they, who neglect to observe this Rule, shall be depriv'd of their Benefices, unless they be reform'd, after having been admonish'd by their Bishops.

The Fifth, forbids the Pillaging of the Goods, or Revenues, of the Bishops after their Death.

The Sixth, ordains, That those who officiate as Sub-deacons, or have enter'd into Orders of a higher Station, if they marry, or keep Concubines, shall lose their Offices or Benefices.

The Seventh, prohibits the hearing of Mass of Priests who are marry'd, or keep Concubines; declares the Marriages of Priests to be null; and ordains, that those who have contracted it shall be divorc'd, and put to Penance.

The Eighth, regulates the same Thing, with respect to Virgins consecrated to God, if they marry.

The Ninth, forbids Regular Canons, or Monks, to study the Civil Law, or the Art of Physick, in order to make profit by the Practice of those Sciences.

The Tenth, enjoyns Laicks, who have Churches or Tithes in their Possession to restore them to the Bishops under pain of Excommunication; prohibits the conferring of Arch-deaconries or Deaneries on any Persons but Priests and Deacons; declares that those who have procur'd them without entering into Orders, shall be depriv'd of them, if they refuse to be ordain'd: And in like manner forbids the granting of them to young Men, who are not admitted into Orders, or the demising of Churches to Priests for Rent.

The Eleventh, ordains, That Priests, Clerks, Monks, Travellers, Merchants, and Country People, shall have free Liberty to come and go with Safety at all times.

The Twelfth, specifies the Days and Times when it is forbidden to make War, and exhorts the Christians to Peace.

The Thirteenth, condemns Usury and Usurers.

The Fourteenth, prohibits military Combats that were practis'd at Fairs, and ordains, that those who are mortally wounded in such Rencounters shall be depriv'd of Christian Burial; although Penance, and the *Vaticum*, ought not to be deny'd them.

The Fifteenth, denounces an Anathema against those who abuse a Clergy-man, or a Monk, and prohibits the Bishops to give them Absolution, except in case of necessity, till they have made an Appearance before the holy Sec. The same Canon re-establishes the right of Sanctuary for Churches and Church-yards.

The Sixteenth, is a Prohibition to lay claim to Prebends, or other Benefices, by right of Succession.

The Seventeenth, re-enforces the Laws against Marriages amongst Relations.

The Eighteenth, denounces an Anathema against Incendiaries, and declares them to be unworthy of Christian Burial; forbids to give them Absolution, till they have made Restitution for the Damage done by them; and enjoyns them for Penance to take a Journey to the holy Land, or to Spain, for the Service of the Church.

The Nineteenth, suspends for a Year, and condemns to restitution, the Archbishops or Bishops, who shall take upon them to remit the Rigour of the Punishment ordain'd in the preceeding Canon.

The Twentieth, imports, That Kings and Princes have a Power to execute Justice, in consultation with the Bishops and Archbishops: A Canon which cannot be understood but in reference to Ecclesiastical Persons.

The Twenty first, forbids to admit into Orders the Sons of Priests; unless they have led a Religious course of Life in Monasteries, or in Canonical Houses.

In the Twenty second, Priests are admonish'd not to suffer Laicks to be deceiv'd by false shews of Penance; and it is observ'd therein, that that Penitence is of none Effect, when only one Crime is repented of, without reforming the others; or when one continues to dwell in the confines of Sin, by retaining an Office or Employment that cannot be exercis'd without Sin; or when one

bears

bears Malice in the Heart ; or when one refuses to give Satisfaction to an injur'd Person ; or when we do not freely forgive those who have done us an Injury ; or lastly, when an unjust War is maintain'd.

The Twenty third, is against Hereticks who condemn the Sacraments.

The Twenty fourth, forbids to exact any Thing for the holy Chrism, for the consecrated Oils, and for officiating at Burials.

The Twenty fifth, deprives those Persons of their Benefices, who receive them from the Hands of Lay-men.

The Twenty sixth, prohibits Nuns to reside in private Houses.

In the Twenty seventh, they are likewise forbidden to appear in the same Choir with Monks or Canons, in order to sing the Divine Offices.

The Twenty eighth, prohibits the Canons of Cathedral Churches, under pain of Anathema, to exclude Persons of known Piety from the Election of Bishops, and declares those Elections to be null, that they make without sending for, and advising with them.

The Twenty ninth, denounces an Anathema against Slingers and Archers.

The Thirtieth, declares to be null the Ordinations made by *Peter of Leon*, and other Hereticks or Schismatics.

The Third General Council of Lateran.

POPE *Alexander III.* conven'd in the Year 1179. a great Council at *Rome*, which is call'd, *The Third General Council of Lateran*, to reform a great number of Abuses that had crept into the Church ; to make Constitutions about Matters of Discipline ; to condemn the *Albigensis*, and other reputed Hereticks ; to maintain the Immunities of the Church ; and to redress many Grievances that were become very common. This Council which began to sit on the Second Day of *March*, was compos'd of about Three hundred Bishops, and published Twenty seven Capitularies, or Articles of Canons.

The First, is a Decree for preventing the Schisms of the Church of *Rome* in the Election of the Popes, ordaining, That if all the Cardinals cannot agree to chuse the same Person, he shall be esteem'd as Lawful Pope, who shall obtain Two thirds of their Suffrages in his Favour ; but that he cannot be ordain'd, or acknowledg'd as such, who has less than Two thirds of the Votes : Provided nevertheless that this Constitution shall not be prejudicial to the Custom of other Chapters, in which the Consent of the greater and sounder Part usually prevails ; by reason that the Contentions which arise in those Bodies, may be determin'd by the Judgment of the Higher Powers, whereas the Church of *Rome* cannot have recourse to any Tribunal that is Superior to it.

The Second, declares to be null the Ordinations made by the Three Anti-popes, *Octavian*, *Guy*, and *John de Struma* ; deprives those of Benefices who receiv'd them from their Hands ; abrogates the Alienations of Church-Revenues made by the said Anti-popes ; and suspends from Orders those Clergy-men, who took an Oath to maintain the Schism.

The Third ordains, That a Person nominated to be chosen Bishop shall be Thirty Years old ; that he shall be born in Lawful Wedlock, and noted for his Learning, and the probity of his Manners : That when his Election is confirm'd ; when he has taken Possession of the Revenues of his Church ; and when the time prescrib'd by the Canons for his Ordination is expir'd ; he who had a right to dispose of the Benefices, which he enjoy'd before he was made Bishop, shall have free Liberty to confer them : That the Deaneries, Arch-deaconries, Curacies, and other Church-Livings, with the Cure of Souls, shall be granted only to those who have attain'd to the Age of Twenty five Years : That they who are advanced to a higher Dignity, if they do not cause themselves to be ordain'd in due time, shall be depriv'd of their Benefices, without a possibility of re-instituting themselves by virtue of an Appeal. It is also declar'd, that this Constitution shall be observ'd not only with respect to those who shall receive induction to Benefices for the future, but also in reference to Incumbents, if the Canons require it : That those who neglect to observe it in carrying on their Elections, shall be depriv'd of their Right of Electing, and even of their Benefices for Three Years : And lastly, if the Bishop infringe it, or consent to the Infringement of it, he shall lose the Right of conferring Spiritual Livings ; which shall be granted by the Chapter, or by the Metropolitan.

The Fourth Constitution, regulates the Number of Horses which the Prelates may keep for their Equipage, during the Visitation of their Diocesses ; that is to say, Forty or Fifty are allow'd to Archbishops ; Twenty five to Cardinals ; Twenty or Thirty to Bishops ; Five or Seven to Arch-deacons, and Two to Deans : Now in regard that this Number is very considerable, it is declar'd in the end of the Canon, that what is granted by way of toleration, ought only to be put in execution in Churches which have large Revenues, and that in those Places where the Ecclesiastical Revenues are very mean, the Superiors shall take care not to over-burden their Inferiors in visiting them ; and that it is not the meaning of the Decree, to enlarge the Privilege of those, who were not accusom'd to have so great a Retinue. The Bishops are likewise forbidden to oppress the inferior Clergy with Taxes and Impositions, although they are permitted upon urgent Occasions to demand of them necessary Supplies : But the Arch-deacons and

Deans

Deans are absolutely prohibited to lay any Taxes upon the Priests or Clerks of their Jurisdiction.

The Sixth, regulates the Formalities of Ecclesiastical Judicature, in which are observ'd Two common Abuses, *viz.* One, that the Superior Clergy, fearing lest the Inferior should withdraw themselves from their Jurisdiction by an Appeal, frequently begin with Suspending or Excommunicating them, without having sent them any Monitory before; and the other, that the Inferior, on the contrary, who fear the Censure of their Superiors, appeal without having receiv'd any Wrong, and to maintain their unjust Practicē, make use of the Remedy appointed for the Relief of the Innocent. Therefore to prevent these Abuses, it is ordain'd, That the Superiors shall pronounce no Sentence of Suspension or of Excommunication against the Inferior Clergy, unless it were preceded by a Canonical Monition; if the Crime of which they are guilty be not of the Number of those, that render the Persons *ipso facto* excommunicated or suspended; and the Inferior are forbidden to enter an Appeal, before Issue be joyn'd: As for those, who make a Lawful Appeal, it is decreed, that a competent Time shall be allow'd them to prosecute it, and that in case they neglect to do it, within the limited Time, the Bishop, after the expiration of that Term, may make use of his Authority: Lastly, that if the Party summoned present himself in Court, and the Appellant does not appear, the latter shall be oblig'd to re-emburse the former all his Charges. It is also requir'd, that this Ordinance be regularly observ'd, more especially in Monasteries, and with respect to Religious Persons.

The Seventh, condemns the Abuses which passed into a Custom, of exacting Money for Induction to Benefices; for the Burial of the Dead; for the Benediction of Marriages, and for the Administration of the Sacraments. The Bishops are likewise forbidden to impose new Duties on the Churches, to augment the old Ones, and to appropriate any part of their Revenues to their own private use, and they are enjoy'd to maintain the Liberty of their Churches.

The Eighth, prohibits to bestow, or even to promise, Spiritual Livings, before they become vacant; ordains Parsons to make their Presentations within Six Months after the Vacancy; and grants to the Chapter the Right of nominating to such Benefices, as are too long left Vacant by the Bishop, when they are in his Gift; also to the Bishop, the like Right of nominating to those that ought to be conferr'd by the Chapter, upon the same Default: But if both Parties neglect to do it, the Right is declar'd to devolve on the Metropolitan.

The Ninth, reforms the Abuses that prevail'd under colour of Privileges granted to the Knights Templars, and other Religious Societies, who by virtue of these Privileges attempted many Things against the Authority of the Bishops: For they receiv'd Churches from the Hands of Laicks; admitted excommunicated Persons to the Participation of the holy Sacraments; allow'd them Christian Burial; placed and displaced Priests in several Churches by their own Arbitrary Power, and without acquainting the Bishops; frequently celebrated Divine Service in Churches that lay under a Suspension; and weaken'd the Episcopal Authority by Combinations and Fraternities. To put a stop to the career of these Abuses, the Council prohibits all Privileged People to entertain excommunicated Persons; enjoins them to present to the Bishops those Priests whom they would have put in the Churches, which do not by undoubted Right belong to their Jurisdiction; and that these Priests shall give an Account of their Spiritualities to the Bishops, and of their Temporalities to the Religious Society on whom they depend; so that these Benefices cannot be taken from them without the consent of the Bishops. It is also farther declared, that if the Knights Templars come into Places lying under a Suspension, they shall only have Liberty to perform Divine Service once in them; and that the Members of their Society shall not be exempted from the Jurisdiction of the Bishops. This Regulation is extended to all the other Societies, that enjoy any Privileges, and make an ill Use of them.

The Tenth imports, That Money shall not be exacted for the admitting of Monks into Monasteries; that they shall not be suffer'd to have any Personal Estate; that they shall not live privately in Towns, Villages, or Parishes, but in large Convents; that they shall not go out of them alone; that the Monks, who give any Thing for their Entrance into a Monastery, shall not be advanced to Sacred Orders; and that they who exact any thing upon that account, shall be depos'd from their Office; that he who enjoys private Possessions, unless they were given him by the Abbot for his Office, shall be excommunicated; that an Abbot, who neglects to put this Order in execution, shall be degraded from his Dignity; that Priors, or Commissions, shall not be given for Money; that Conventual Priors shall not be chang'd, unless for a just Cause, as in the Case of Dilapidation, or Irregularity, or if it be judg'd expedient to remove them to higher Station.

The Eleventh, renews the Prohibitions so often reiterated with respect to Clergy-men who are in Orders, to keep Company with Women; condemns Sodomites to very severe Punishments; and forbids Ecclesiastical Persons to frequent the Monasteries of Nuns, unless upon some emergent Occasion.

The Twelfth, forbids all Clerks, who are maintain'd by Church-Revenues, to exercise the Functions of Attorneys or Solicitors in Law-suits, unless it be to manage their own Affairs; or those of the Churches, or those of the Poor, who are not able to defend themselves. They are also prohibited in this Canon, to serve as Receivers or Judges to Lay-Lords, under the Penalty of being suspended from the Exercise of their Ministerial Functions. The same Thing is likewise more rigorously forbidden to Monks.

The Thirteenth, enforces a Prohibition to the same Person to possess several Benefices, with the Cure of Souls, and ordains residence therein.

The Fourteenth, in like manner, prohibits the Plurality of Prebends, and condemns the Proceedings of Laicks, who put Clergy-men in the Churches, and turn them out whenever they think fit; who take upon them to distribute the Goods and Revenues of the Church at their Pleasure; and who exact Duties, and lay Taxes on the Churches, and on Ecclesiastical Persons. Therefore they who persist in such Practices for the future, are threaten'd to be anathematiz'd; and the Priests and Clerks, who receive Benefices from the Hands of Lay-men, to be depos'd: The latter are also forbidden, under pain of Excommunication, to summon Clergy-men before their Judges; and it is decree'd, that they who retain the Tithes, and other Church-Revenues, shall be depriv'd of Christian Burial.

The Fifteenth ordains, That the Estate or Goods which Clergy-men have got out of the Revenue of their Benefices, shall be left to the Churches to which they belong, whether they have so dispos'd of them by their last Will and Testament or not. By this Canon is also abolished the Custom of Deans commissioned by the Bishops to exercise Episcopal Jurisdiction, who upon that account exact a certain Sum of Money.

The Sixteenth determines, That in Chapters, affairs shall be transacted according to the Advice of the greater, and more sound part of the Canons.

The Seventeenth, provides a Remedy for the Inconvenience that happens, when the Lay Patrons are divided, and present several Clerks for the same Church. It is ordain'd, That he shall be preferr'd who is the most worthy, and has the greatest Number of Suffrages.

The Eighteenth, orders the Settlement of a School-master in all the Cathedral Churches, for the Instruction of Youth, to whom is to be allotted a Benefice of a sufficient Revenue for his Maintenance; in consideration of which, he is forbidden to exact any Thing for granting a License to teach, and oblig'd to deny it to those who are not capable of performing that Employment.

The Nineteenth prohibits, under the Penalty of an *Anathema*, the Taxes and Impositions laid by Magistrates on the Churches, and Ecclesiastical Persons; at least unless the Bishops and the rest of the Clergy, having regard to the Exigencies of the State, especially when the Revenues of the Laity are not sufficient for the discharging of them, shall judge it expedient that the Churches should contribute somewhat to that purpose.

The Twentieth, condemns the Tournaments, in which Soldiers fight, and often kill one another, to shew their Courage and Dexterity.

The Twenty first prescribes, under pain of Excommunication, the observing of a Truce, that is to say, of a Cessation of all manner of Acts of Hostility, from Wednesday-Evening at Sun-set to Monday-Morning, from Advent to the Octave after the Epiphany, and from *Septuagesima* till the Octave after Easter.

The Twenty second ordains, That Monks, Clerks, Pilgrims, Merchants and Peasants, who come and go to manage the Affairs of Husbandry, shall pass on the Roads with Safety, and that no new Tolls shall be exacted of them.

The Twenty third, grants to Lepers, who are sufficiently numerous for the keeping of a Church, a Church-yard, and a Priest, a License to that purpose, upon Condition that they do no Injury to the Ancient Churches, as to their Parochial Rights.

The Twenty fourth, forbids Christians to furnish the *Saracens* with Iron, Arms, Ship-tackle, or other Instruments of War, and excommunicates those who list themselves in their Service at Sea, as also such Persons as seize on the Goods of those that have suffer'd Shipwreck.

The Twenty fifth ordains, That Publick Usurers shall be depriv'd of the Communion during their Life-time; and of Christian Burial after their Death.

The Twenty sixth declares, That it ought not to be endur'd that the *Saracens* should have Christian Slaves, nor that the Christians should reside among them. It gives permission to receive the Testimony of Christians against the *Saracens*, and ordains that those who are converted to the Christian Religion, shall remain in the quiet Possession of the Estates which they enjoy'd before.

The Twenty seventh Canon is that which relates to the *Albigensis*, and others, who were reputed Hereticks in those Times, of which we have already given some Account elsewhere.

These are all the Regulations that were made in the Third General Council of *Lateran*. *Bartholomew Laurens*, sir-nam'd *Poin*, who published the Acts of this same Council, has annexed to it a large Collection of divers Constitutions of *Alexander III.* and of the Popes who preceded or succeeded him, which he looked upon at least in part, as a Sequel of this Council, because he found it in the same Manuscript: But this Work does not in any manner belong to the Council, and ought not to be esteem'd as a part of it; so that we shall take no farther Notice of it in this Place.

C H A P. XIX.

Of the Provincial Councils held in the Twelfth Century.

WE shall only treat in this Chapter of those Councils which made Regulations of the Church-Discipline, or that determin'd any important Ecclesiastical Affairs, and we shall pass by in silence a very great Number of lesser Councils, which were held only to re-establish or confirm the Privileges of particular Churches and Monasteries; or to consecrate certain Churches; or to translate the Relicks of Saints; or to pass Judgment concerning the Differences between Churches and private Persons about Temporalities; or lastly, to condemn or to acquit some Persons accused of Crimes.

The Council of Valence held in the Year 1100.

The Council of Valence, A.D. 1100.

IN the Year 1100. John and Benedict the Pope's Legates, arriv'd in France, and call'd a Council at *Autun*, which was held in the Month of September at *Valence*. It was compos'd of Twenty four Prelates, as well Archbishops as Bishops and Abbots, and the Deputies of the Archbishop of *Lyons* assisted therein. The Canons of *Autun* accus'd their Bishop of Simony, and the Matter was warmly debated on all sides, but the Determination of it was refer'd to the Council of *Poitiers*. *Hugh* Abbot of *Flavigny*, who was turn'd out by the Monks, obtain'd Letters of Restauration in this Council of *Valence*.

The Council of Poitiers held in the Year 1100.

The Council of Poitiers in 1100.

THIS Council was assembled on the Octave of *St. Martin* in the same Year. The Bishop of *Autun*, not having sufficiently clear'd himself of the Accusation brought against him, was depos'd and excommunicated, notwithstanding his Appeal to the Pope in this Council, and in the preceding: For the Legates had declar'd, that no regard ought to be had to that Appeal, since they were invested with the whole plenitude of the Pontifical Power. This Council was compos'd of Eighty Dignitaries, as well Bishops as Abbots, and in it was pronounced a solemn Excommunication against King *Philip* for retaking *Bertrade*. The Abbot of *St. Remy* at *Rheims* was confirm'd in his Abbey; the Case of *Drogo*, Treasurer of the Church of *Châlons*, was argu'd, and it was made to appear, that he could not possess that Benefice, having another in another Diocese: Lastly, a certain Church was adjudg'd to *Ives* Bishop of *Chartres*, which had been usurped from him, and Sixteen Canons were made in this Council.

The first imports, That only the Bishops or Abbots shall be empower'd to administer Clerical Tonsure to the Monks, that is to say, to engage them in the Monastick Life by vertue of that Ceremony, and that they ought only to confer it on those Persons who actually turn Monks.

The Second, That nothing shall be exacted upon account of such Tonsure, nay not so much as for the Sizzers and Napkins that are us'd in performing the Ceremony.

The Third ordains, That Clerks shall not do Homage to Lay-men, and shall not receive Church-Livings from their Hands.

The Fourth, That the Benediction of the Sacerdotal Habits, and of the Utensils belonging to the Altar, shall be reserv'd to the Bishop.

The Fifth, That the Monks shall not be allow'd to wear the Maniple, unless they exercise the Office of Sub-deacons.

The Sixth, That the Abbots shall not make use of Gantlets and Sandals, nor of the Ring, in officiating, unless they have obtain'd a Privilege from the See of *Rome*.

The Seventh, That Prebends shall neither be bought nor sold, and that no Household-Provisions shall be exacted for the conferring of them.

The Eighth, That no Prebends, nor any other Benefices, shall be dispos'd of during the Lifetime of the Incumbents.

The Ninth, That the Clerks and Monks shall not buy any Altars or Tithes of the Laicks.

The Tenth declares, That the Regular Canons may Baptize, Preach, enjoyn Penance, and Bury the Dead, with a Licence from the Bishop.

The Eleventh, That the Exercise of these Functions is forbidden to Monks.

The Twelfth ordains, That those Clerks, who carry about Relicks to get Money by them, shall not be suffer'd to preach.

The

The Thirteenth, That the Archbishops shall not exact of the Bishops, nor the Bishops of the Abbots, any Copes, Carpets, Balons, or Napkins, for their Consecration.

The Fourteenth, That Laicks shall have no share in the Offerings made at the Altar, nor in the Gratuities allow'd to the Priests, especially upon the account of Burials.

The Fifteenth, That no authorized Judges shall seize on the Revenues of the Bishops, either in their Life-time, or after their Death.

The Sixteenth, and last Canon, confirms every Thing that Pope *Urban* had ordain'd in the Council of *Clermont*; particularly concerning Tithes and Altars unjustly retain'd by Laicks, as also concerning the Celebacy of Priests, Deacons, Sub-deacons, and Canons, and the Prohibition to hold Two Prebends, or Two Dignities in Two several Churches. Moreover it is related in a certain Ancient Chronicle, that this Council ordain'd, that the Bishops should have a Right to recover their Possessions.

King *Philip*, to cause the Excommunication which was denounced against him in the Council of *Poitiers* to be taken off, wrote to the Pope, that he was ready for the future, not to have to do carnally with *Bertrade*. Whereupon the Pope referr'd the Management of that Affair to *Richard* Bishop of *Albano* his Legate, who held at *Besugency* a Council of the Bishops of the Provinces of *Rheims* and *Sens*, in which the King and *Bertrade* took an Oath upon the Holy Gospels, that they would no longer have carnal Copulation together, and that they would not see one another, but in the presence of such Persons as could not be suspected, till they had obtain'd a Dispensation from the Pope. However the Bishops and the Legate durst not give them Absolution; but reserv'd the Determination of the Matter to the Pope: Afterwards *Richard* being departed from *France*, the Pope granted a Commission for that purpose to *Lambert* Bishop of *Arras*, with the Archbishops and Bishops of the Provinces of *Rheims*, *Sens* and *Tours*, whom he empower'd to absolve the King, in case he renounced his unchast Correspondence with *Bertrade*, and engag'd no longer to see her, unless it were in the presence of unsuspected Persons. At last, *Lambert* Bishop of *Arras*, *Diambert* Archbishop of *Sens*, *Radulphus* Archbishop of *Tours*, and many of their Suffragans, being conven'd at *Paris* A. D. 1105. receiv'd the Oaths of the King, and of *Bertrade*, conformably to the Tenor of the Pope's Letter, and gave them Absolution upon those Conditions.

The Council of Anse.

IN the Year 1100. the Archbishops of *Canterbury*, *Lyons*, *Tours*, and *Bourges*, and Eight Bishops, assembled at *Anse* near *Lyons*, held a Council, in which they debated Matters relating to the Voyage to the Holy Land, and excommunicated all those Persons, who had taken upon them the Crois, but had not made the Journey, till they should perform their Vow.

The Council of Anse in 1100.

The Council of Troyes.

RICHARD Bishop of *Albano*, Legate of the See of *Rome*, held a numerous Council at *Troyes* in *Champagne* A. D. 1104. in which *Godfrey* was choien Bishop of *Amiens*, and *Hubert* Bishop of *Senlis* accused of Simony clear'd himself by Oath: This Council approv'd of, and confirm'd the Privileges of the Monasteries of the Church of *St. Peter* at *Troyes*, and of the Abbey of *Moleme*.

The Council of Troyes in 1104.

The Council of Beauvais held in the Year 1114.

GODFREY, who was ordain'd Bishop of *Amiens* in the preceding Council, being ill us'd in that Country, took a Resolution to quit his Bishoprick; insomuch that in the Year 1114. *Conon*, the Pope's Legate, having call'd a Council at *Beauvais*, the People of *Amiens* demanded another Bishop, and *Godfrey's* Letter was read, in which he declar'd, that he had renounced his Bishoprick. The Council, that nothing might be done with precipitation, reserv'd that Affair to be determined in the Council of *Soissons*. However they made a Constitution, in which it was declar'd, That the Revenues, of which the Churches had a quiet Possession during a Year and a Day, should belong to them for ever; provided that this Possession should take Place only against Lay-men, and that a Possession of Thirty Years shall be requisite to transfer a Right from one Church to another.

The Council of Beauvais in 1114.

The Council of Rheims held in the Year 1115.

CONON, held a Council the next Year at *Rheims*, in which he excommunicated the Emperor *Henry*, and oblig'd *Godfrey* to return to *Amiens*.

The Council of Rheims in 1115.

The Council of Toulouse held in the Year 1119.

The Council of Toulouse in 1119.

POPE Calixtus II. being arriv'd in France, held June 6. A. D. 1119. a Council at Toulouse. compos'd of certain Cardinals, and of the Archbishops and Bishops of *Aquitaine*, in which he published Ten Canons.

The First, is against those who buy or sell Spiritual Livings.

The Second imports, That no Man shall be made a Provost, Arch-Priest, or Dean, who is not a Priest; nor an Arch-deacon, who is not a Deacon.

The Third ordains, That Hereticks, who condemn the Communion of the Body and Blood of Jesus Christ, the Baptism of Infants, Holy Orders, and Lawful Wedlock, shall be excommunicated, and that the same Punishment shall be inflicted on their Adherents.

The Fourth, forbids Princes and Lay-men to possess Tithes, Oblations, Monasteries, or other Revenues belonging to the Churches.

The Fifth, prohibits to make Slaves of Free-men.

The Sixth ordains, That Clergy-men shall not be oblig'd to perform any manner of Service to Laicks for Church-Revenues.

The Seventh, That none shall seize on the Fourth Part of the Offerings which belong to the Bishop.

The Eighth, That neither Bishops, nor Priests, nor any other Ecclesiastical Persons, shall be permitted to leave their Benefices to their Heirs, as an Inheritance by Right of Succession.

The Ninth, That nothing shall be exacted for the consecrated Oyls, Holy Chrism, or the Burial of the Dead.

The Tenth, That the Monks, Canons, or Clerks, who quit their Profession, shall be Excommunicated.

The Council of London held in the Year 1125.

The Council of London in 1125.

IN the Year of our Lord 1125. *John de Crema*, Legate of the See of *Rome*, *William* Archbishop of *Canterbury*, *Turstin* Archbishop of *York*, Twenty Bishops, and about Forty Abbots, assembled at *London*, made Seventeen Decrees, in which they prohibit Simony; to give or to receive any Thing for Ordinations; to receive a Spiritual Living from the Hands of Laicks; to chuse a Successor to such Livings; to confer them on Persons who are not in Orders; to deprive a Clergy-man of a Benefice without a Legal Sentence passed against him by his Bishop; to ordain One who belongs to another's Diocess; to entertain One who has been excommunicated by his Bishop. Clerks are likewise forbidden to cohabit with strange Women, and to follow Usury; Witchcraft is condemned; and Marriages are prohibited between Relations to the seventh Degree; but it is declar'd, that Husbands, who endeavour to get their Wives divorced, under pretence of Consanguinity, are not allow'd to make proof of it by Witnesses.

The Council of London held in the Year 1127.

The Council of London in 1127.

WILLIAM Archbishop of *Canterbury* held another Council at *London* Two Years after the former, in which he renew'd the most part of those Constitutions, adding some others against the Plurality of Benefices, also concerning the Restitution of Tithes, and the Plainness that ought to be observ'd by the Abbesses in their Habits and Attire.

The Council of London held in the Year 1138.

The Council of London in 1138.

PART of the same Constitutions were reviv'd in the Council held at *London*, A. D. 1138. during the Vacancy of the See of *Canterbury*, by *Alberic* Cardinal Bishop of *Ostia*, the Pope's Legate in *England*. This Council was compos'd of Eighteen Bishops, and about Thirty Abbots, and in it were published Seventeen Canons; of which the following are not comprehended in the preceding Councils: viz. The Second, which forbids the keeping of the consecrated Elements in the Eucharist above Eight Days, and ordains, that they shall be reverently carry'd to the Sick by the Priests or Deacons, and even by Lay-men, in Case of Necessity: The Fourth, which prohibits a Bishop, who is sent for by another Bishop to consecrate a Church, to exact any Thing besides his Right of Procuracion: The Tenth, in which is referr'd to the Pope the giving of Absolution to those who have misus'd Priests, or Persons consecrated to God: The Twelfth, being a Prohibition to build a Chappel without a Licence from the Bishop: The Thirteenth, in which Church-men are forbidden to engage in Warlike Affairs, and to bear Arms: The Fourteenth, prohibiting

hibiting Monks to quit their Profession: The Fifteenth, which forbids Abbeſſes to be artir'd, and to have their Heads dreſſed after the manner of Secular Women: And the Seventeenth, which imports, That School-maſters ſhall not be permitted to let out their Schools to others for Money. Laſtly, *Theobald* Abbot of *Bec*, was choſen Archbiſhop of *Canterbury* in this Council, and divers means were treated of for the making Peace between the Kings of *England* and *France*.

The Council of Rheims held in the Year 1131.

Pope *Innocent II.* as it has already been declar'd, held a Council at *Rheims*, *A. D. 1131.* in which he Crown'd *Lewis* ſirnam'd the Young, King of *France*, and publiſhed Seventeen Canons very advantageous to the Church, but ſince they are recited in the Second General Council of *Lateran*, it were needleſs to produce an Extract of them in this Place.

The Council of Rheims in 1131.

The Council of Rheims held in the Year 1148.

This Council conven'd by Pope *Eugenius III.* March 22. *A. D. 1148.* publiſhed Eighteen Canons, which are all among thoſe of the Second General Council of *Lateran*. We have already given an Account of the Tranſactions therein, relating to the Condemnation of *Gillebert de la Porrée*.

The Council of Rheims in 1148.

The Council of Tours held in the Year 1163.

This Council held at *Tours* by Pope *Alexander III.* on the 28. Day of *April*, was compos'd of Seventeen Cardinals, 127 Biſhops, and of a very great Number of Abbots, and other Eccleſiaſtical Perſons. *Arnulphus*, Biſhop of *Liſieux*, made an excellent Diſcourſe before mention'd; *Alexander* renew'd his Bulls of Excommunication againſt *Oſtavian*, and the Ten following Canons were publiſh'd.

The Council of Tours in 1163.

The Firſt, forbids the dividing of Prebends, and the changing of Dignities.

The Second, condemns Uſury, more eſpecially that by virtue of which the Intereſt of Things left in pawn by poor People, amounts to a greater Sum than the Principal.

In the Third, Clergy-men are forbidden to beſtow Churches, Tithes, or Offerings on Laicks.

The Fourth, is againſt the *Albigensis*, which we have already recited in diſcourſing of thoſe People.

The Fifth, prohibits the letting out of Churches to Priests for an Annuity or yearly Rent.

The Sixth, forbids the exacting of any Thing for admiſſion into Orders; for Nominations to Benefices; for the Burial of the Dead; for the Holy Chriſm; and for the conſecrated Oils.

The Seventh, is a Prohibition to Biſhops to grant Commiſſions to Deans, or to Arch-Priests, for the carrying on of Judiciary Proceedings in their room, or inſtead of Arch-deacons.

By the Eighth, Monks are forbidden to go out of their Cloiſters in order to ſtudy, or to become Profeſſors of the Civil Law, or to praſtiſe Phyſick.

The Ninth, declares the Ordinations made by *Oſtavian*, and by the other Schiſmaticks or Hereticks, to be void and of none Effect.

The Tenth, propoſes new Methods for maintaining the Revenues and Liberty of the Churches, and ordains, That whenever the Chaplains, who reſide in the Caſtles, perceive any Injury to be done the Church, they ſhall make an Addreſs to the Lord of the Caſtle, to demand Reſtitution; and if he neglect to do it within the ſpace of Eight Days, the Celebration of the Divine Offices ſhall be ſuſpended in the Caſtle; except that of Baptiſm, Confeſſion, and the Communion, in caſe of Danger of Death: Only it is permitted to ſay Maſs privately once a Week in a neighbouring Village, to conſecrate the Hoſt: It is added, That if the Inhabitants of the Caſtles continue in their obſtinacy Forty Days, the Chaplains ſhall abſolutely abandon the Place. They are alſo order'd to retire in Three Months, if they be charg'd with any manner of Servcies, and enjoyn'd to get Information when the Booty is brought in; whether any of it belong to the Churches, or be claimed by Clergy-men: All the Vicars and Chaplains are requir'd to take an Oath to obſerve theſe Injunctions.

By this Canon, the Inn-keepers and Inhabitants of Towns or Villages, are forbidden to entertain excommunicated Perſons: Church-yards and Eccleſiaſtical Revenues are exempted from all manner of Rent-charges and Aſſeſſments: The Excommunication to be inflicted on thoſe who miſuſe Clergy-men is reviv'd, with a Reſervation of that Cauſe to the See of *Rome*. All manner of Converſe or Correſpondence is prohibited with Perſons who lie under a Sentence of Excommunication: The Deans are enjoyn'd to take care that theſe Ordinances be duly put in execution, and to give notice to the Biſhop or Arch-deacon, of the Treſpaſſes that ſhall be committed upon them. The Abbots, Monks, Priors, Abbeſſes and Prioreſſes, are likewiſe free'd from all manner of Rent-charges, and

and Impositions. Lastly, an *Anathema* is denounced against Clergy-men and Laicks, who shall presume to buy or to sell any Revenues or Possessions, which they know to belong to the Church.

The Council of Cassel in Ireland.

The Council of Cassel in Ireland, held A.D. 1172. **I**N the Year of our Lord 1172. Henry II. King of England, having made himself Master of Ireland, call'd a Council at Cassel, compos'd of the Prelates and other Clergy of Ireland, in which the following Canons were established.

The First imports, That all the Faithful in Ireland shall be oblig'd not to inter-marry with their near Relations, but to contract Lawful Marriages.

The Second, That all the Children shall be made Catechumens at the Church-door, and shall be baptized in the Church.

The Third, That all the Faithful shall pay to their respective Parish-Churches Tithes, as well of Cattel, and of the Fruits of the Earth, as of their other Revenues.

The Fourth, That all the Church-Revenues shall be exempted from all manner of Taxes and Impositions.

The Fifth, That when a certain Sum is made up, that is to say, stipulated or agreed to be paid for the Murder of a Person; the Clergy-men, who are the Heirs of the deceased Party, shall not be oblig'd to pay any part of the Fine.

The Sixth, That all the Faithful when fain Sick shall make their last Will and Testament in the presence of their Confessor; and that they, who have a Wife and Children, shall divide their movable Goods into Three Parts; One of which shall be allotted to the Wife, another to the Children, and the Third for the Funeral Expences: That if they have no Children, they shall leave one Moiety of their Goods to their Wives; and if they have no Wife, their Children shall have a Moiety.

** A sort of Service for the Dead.* The Seventh, That a Mass and * Vigils shall be said for those who die after having made Confession, and that the accustomed Duties shall be paid to them.

The Eighth, That Divine Service shall be celebrated in all the Churches, according to the Rites and Customs of the Church of England.

The Council of Avranches held in the Year 1172.

The Council of Avranches in 1172. **T**Hirteen Canons were published in the Council which was held at Avranches A. D. 1172. by the Cardinals Theoduin and Albert, for the giving of Absolution to Henry II. King of England.

The First, forbids the conferring of Benefices with the Cure of Souls on Children.

The Second, is a Prohibition to bestow on the Sons of Priests, the Churches that were possessed by their Fathers..

The Third, is likewise a Prohibition to give part of the Offerings to Laicks.

The Fourth, prohibits the appointing of Churches to be serv'd by annual Vicars.

The Fifth, obliges the Curates of large Parishes to provide a Vicar, when they have means to do it.

By the Sixth, the Ordination of Priests without a Title is prohibited.

The Seventh, forbids the letting out of Churches to farm for a Year.

The Eighth, prohibits the depriving the Priests, who perform their Functions therein, of a third Part of the Tithes belonging to them.

The Ninth, grants a Licence to those Persons, who are in possession of Tithes, to bestow them on such Clerks as they shall think fit, on condition that they shall afterwards return to the Church to which they belong of very good Right.

The Tenth, forbids a Husband to turn Monk, whilst his Wife remains in the Secular State; unless they be both too old to get any Children: The same Thing is forbidden with respect to the Wife.

The Eleventh, advises Fasting and Abstinence during the time of Advent.

The Twelfth, prohibits the placing of Clergy-men as Judges in the Civil Courts of Judicature.

The Thirteenth, determines nothing as to the Estates of excommunicated Persons; the Perquisites claimed for the Benedictions of Marriages and Baptism; and for the giving of Absolution to those who lye under a Sentence of Excommunication; by reason that the Bishops of Normandy refused to admit that Decree.

The Council of London held in the Year 1175.

THE Two *Henries*, Kings of *England*, being arriv'd at *London*, met with *Richard* Archbishop of *Canterbury*, and the rest of the Prelates of the Realm, who held a Council on the Sunday preceding the Festival of the Ascension, in which the Archbishop *Richard* published the following Nineteen Canons. *The Council of London in 1175.*

The First ordains, That they who have enter'd into Holy Orders, and keep a Concubine, whom they refuse to expel, shall be depriv'd of all manner of Ecclesiastical Office and Benefice: That the Clerks who are in Orders, below the Degree of a Sub-deacon, and are married, shall not be divorced from their Wives; but shall no longer enjoy their Spiritual Livings: That they who are Sub-deacons, or in superior Orders, and contract Marriage, shall be compell'd to part with their Wives: And lastly, That the Sons of Priests shall be incapable to succeed their Fathers in the Churches possessed by them.

The Second, forbids Clergy-men to enter Victualling Houses, to eat or to drink there, except when they are travelling on the Road.

By the Third, Clerks, who are in Orders, are forbidden to assist at Tryals in Capital Cases.

The Fourth ordains, That the Arch-deacon shall oblige those Clergy-men who wear long Locks of Hair to cut them off, and that they shall be cloath'd modestly.

By the Fifth, Bishops are prohibited to ordain the Clergy of another Diocess, by reason of the Inconveniences that may arise from that Practice.

The Sixth, forbids the Tryal of Criminals to be manag'd in Churches, or in Church-yards.

The Seventh and Eighth, renew the Prohibitions to exact any Thing for the Administration of the Sacraments; for the burying of the Dead; or for admittance into Orders, or the Monastick State.

The Ninth, in like manner, forbids the making over of Churches to any Person under Pre-
tence of endowing them; as also the exacting of any Thing for the Presentation to a Benefice.

The Tenth, prohibits Religious Persons to follow the Trade of Merchandizing, or to be Farmers, and likewise Lay-men to take Spiritual Livings to farm.

By the Eleventh, Clergy-men are prohibited to bear Arms.

The Twelfth imports, That the Vicars who endeavour to retain the Benefices of those who have the Title, contrary to their Promise or Engagement, shall be no longer suffer'd to exercise their Functions in the same Diocess.

The Thirteenth ordains, That Tithes shall be paid of all Things.

The Tenor of the Fourteenth is, That a Clergy-man, who is cast in his Tryal, ought to be condemn'd to defray the Charges of it; and that if he has not wherewithal to pay, he shall be punish'd according to the Bishop's Discretion.

The Fifteenth ordains, That there shall be only Ten particular Prefaces, for the Festivals which are specified in that Canon.

The Sixteenth, prohibits the administering of the consecrated Bread in the Communion steeped in Wine.

The Seventeenth, forbids the Consecration of the Eucharist any otherwise than in a Gold or Silver-Chalice, and abolishes the Use of Tin-Chalices.

By virtue of the Eighteenth, clandestine Marriages are forbidden.

The Nineteenth, is a Prohibition to marry Children, who have not attain'd to a competent Age of maturity, unless it be in case of Necessity, or for the promoting of Peace.

The Synod of York held in the Year 1195.

HUBERT Archbishop of *Canterbury*, and the Pope's Legate in *England*, held at *York* a Synod of the Clergy of that Church in the Month of *June*, A. D. 1195. in which, after having depos'd *Robert* Abbot of *St. Mary*, by reason of his Weakness and continual Distempers, he published certain Ordinances relating to Church-Discipline, more especially about the Celebration of the Eucharist. *The Synod of York in 1195.*

The First imports, That the salutary Host, being the most excellent of the Sacraments, the Priest ought to use all possible Diligence and Application, to the end that it may be consecrated with Humility, received with Fear, and distributed with Reverence: That it is requisite that the Minister of the Altar be sure that he offer Bread and Wine with the Water in the Sacrifice; and that he cannot celebrate the Mass, unless he have a Minister who is endu'd with some measure of Knowledge: That care ought to be taken to keep the Host in a neat Box, to renew it every Sunday, and to carry it to the Sick in a Clerical Habit, and with Discretion.

The Second, enjoins the Arch-deacons to take care that the Canon of the Mass, which he calls *Secretum Missæ*, be very correct.

The

The Third, forbids Priests to oblige Laicks to cause a certain Number of Masses to be said in stead of Penance, or to make Bargains for the price of Masses.

The Fourth, contains a Prohibition to require more than Three Persons to stand as Sureties for a Child at the Baptifmal Font; that is to say, Two God-fathers and One God-mother, when it is a Boy; or Two God-mothers and One God-father, if it be a Girl: Deacons are likewise forbidden to Baptize, except in a Case of very great Extremity, or to administer the Eucharist, or Penance; but Priests are enjoin'd to go readily whenever they are sent for to baptize Children, or to give the Holy Communion to sick Persons.

The Fifth, provides for the keeping of Churches, and their Ornaments, in good repair; and ordains, That the Eucharist shall be consecrated in a Silver-Chalice, in those Churches that have means to procure one.

The Sixth imports, That the Clergy-men, who have receiv'd the Crown from the Hands of the Bishop, shall have Tonfure with it; but if they neglect to observe this Ordinance, they shall be compell'd to do it by the Forfeiture of their Benefices; and they who have receiv'd neither, by the order of the Arch-deacon or Deans. He recommends to Priests the wearing of Habits suitable to their Profession.

Sy the Seventh it is enjoin'd, That Ecclesiastical Justice shall be administer'd *Gratis*.

The Eighth, ordains the payment of Tithes without any diminution.

The Ninth, prohibits Monks to take Offices or Licences from their Superiors to farm, and to travel or to go out of their Monastery without a just Cause, and without a Companion: As for the Nuns, they are likewise forbidden to go out of their Convents, unless accompanied with their Abbesses or Priores.

The Tenth, forbids the letting out of Tithes to farm to Laicks, although they were associated with a Clergy-man.

The Eleventh ordains, That the Curates shall publish thrice a Year the Excommunication against Perjur'd Persons with extinguished Candles, and shall denounce them excommunicated every Sunday. This Case is reserv'd to the Archbishop, to the Bishop, or to the Grand Penitentiary.

The Twelfth, renews the Prohibitions so often made, That Clergy-men should keep unchast Correspondence with Women, and regulates the manner of trying those who are accus'd of that Crime.

The Council of Montpellier held in the Year 1195.

The Council of Montpellier 1195.

MICHAEL, Legate of the See of Rome, passing over to Spain A. D. 1195, upon occasion of an inroad which the *Saracens* had made against the Christians in the Territories of his most Catholick Majesty, who was oblig'd to retire to those of the King of France; held a Council of the Bishops of the Province of Narbonne at Montpellier, in which he reviv'd and published many Decrees of the latter Councils and Popes; amongst others, some about Peace and Truce; against Robbers and Pirates; concerning Ecclesiastical Jurisdiction, and the Prohibition to lay Taxes on Churches; against Usurers; about the Habits and Manners of the Clergy; the Frugality to be observ'd by Bishops in keeping their Tables, &c. He leaves the Archbishop of Narbonne, and his Suffragan Bishops, at liberty to denounce Ecclesiastical Censures against the Infringers of these Ordinances, or to supersede them, accordingly as they shall judge most expedient, lest the Hereticks should take an occasion from a general Suspension of long continuance, to pervert the Faithful, and to corrupt their Principles.

CHAP. XX.

Observations on the Ecclesiastical Affairs of the Twelfth Century.

THE Illustrations that we have inserted in the Body of this Work, as to the most important Ecclesiastical Affairs of the Twelfth Century, may serve to supersede any farther Pains that might be expected here, in making several Remarks on the Doctrine and Discipline of that Age. For, as to the original and progress of Scholastick Divinity, recourse may be had to what we have said in the XV Chapter. As to the manner of explaining the Holy Scriptures,

Scriptures, it would be requisite to consult the Observations made in Chap. XVI. And as to the Reception of *Gratian's* Decretal, only to peruse what has been related in Chap. XVII. Neither is it necessary to enlarge on the Heresies and Errors which appear'd in the Church in those Times, or on the Doctrines that were established against them, since we have already treated of them in particular Chapters. Indeed the Affair of the Investitures might supply us with some Reflections, if we had not discours'd at large on that subject in the Second Chapter; so that nothing more remains to be said, concerning the Schisms of the Popes, and the Contests they had with the Emperors and Kings, which rent the Church, and occasion'd innumerable Calamities. I shall only observe here, That these Dissensions were so far from diminishing the Power of the Popes, that they serv'd even to corroborate and augment it: For it was in this Century, that they established their Sovereignty in *Rome*, and their Independency of the Emperor, and even assum'd to themselves a Right of conferring the Imperial Crown: They extended their Jurisdiction and Authority over the Churches farther than they had hitherto done, and met with much less Opposition in their Attempts than in former Times. The most part of the Councils were call'd either by them; or by their Legates, and they were the Authors of the Constitutions that were made therein, and to which the Bishops scarce did any Thing else but give their Consent. Appeals to the Pope in all sorts of Causes, and in favour of all sorts of Persons, were become so frequent, that no Affair was transacted, the Determination of which was not immediately referr'd to the Court of *Rome*; which oblig'd those Persons, who had any Zeal for the maintaining of Church-Discipline, and among others *St. Bernard*, publickly to complain of the Abuse. And indeed, they were constrain'd to find out some means to prevent it, in the Third General Council of *Lateran*, by forbidding Appeals that were enter'd before the Sentence was pronounced, and by ordaining that the Appellants should be oblig'd to prosecute them within a limited Time.

Of the Authority of the Pope.

The Discipline of the Church was likewise weaken'd by the frequent use of Dispensations, which were granted at *Rome*, with so much facility, that that Abuse is esteem'd by *St. Bernard* as one of the most notorious Disorders that ever happen'd in the Church. The Popes had a very great share in the Collating of Bishopricks: For although the Bishops were then chosen by the Clergy, and ordain'd by the Metropolitan; nevertheless the Decision of the Differences that arose about the Validity of the Election, being of necessity referr'd to the Consistory of *Rome*, the Popes had an absolute Power to favour whom they should think fit; and if the Metropolitan refus'd to ordain him; whose Election was approv'd by them, they were in a Capacity to ordain him themselves. Sometimes they sent a Legate to assist on their behalf in the Election, where certain Persons were recommended to the Electors, or to the Patrons of the Benefices, and it would be difficult to have no regard to such Recommendations. The Elections of the Popes were reserv'd solely and wholly to the Cardinals, whose Dignity was advanced to such a degree of Height, that they were not only reputed to be superior to Bishops, but also to Patriarchs and Primate. These Cardinals were then chosen indifferently out of all Nations, and *France* produced above Fifty in that Age.

The Manners of the Clergy were more regular in this Century than in the Two preceeding; inasmuch that Simonical Practices, and other Enormities were not committed by Ecclesiastical Persons, neither so frequently, nor so publickly: It was forbidden to exact any Thing for the Administration of the Sacraments, for Ordination, or for the Collation of Benefices; yet this was practis'd at *Rome*, and elsewhere, under divers Pretences. Hitherto it was strictly prohibited, that they who were in Orders should marry; nevertheless when they did so, they were not divorced from their Wives; but only were degraded, turn'd out of the Clergy, or put to Penance: 'Twas only in this Century, that these Marriages were declar'd null, and that those Persons who had contracted them were constrain'd to be divorced; at least the first Ordinance which imports such an Injunction, is that of the First General Council of *Lateran*. The Constitution which excluded the illegitimate Sons of the Priests from the Clergy, was generally receiv'd, and many were enacted to prevent the Continuance of Spiritual Livings in Families, as it were a peculiar Inheritance. The Clergy-men us'd their utmost Efforts to exempt their Persons and Estates from the Jurisdiction of the Secular Powers, and the Bishops, who as yet were wont to administer Ecclesiastical Justice personally, began to have Officials, whose Name and Functions were unknown till that time: They likewise communicated their Episcopal Authority to Deans and Curates; which Custom was forbidden by the Third General Council of *Lateran*: They excommunicated or suspended the Laicks, who usurped or retain'd the Revenues belonging to the Church, or who meddled with the disposal of Spiritual Livings: However they themselves sometimes bestow'd Altars, that is to say, Benefices on Lay-men to enjoy the Revenues of them for a time; and these sorts of Benefices were call'd *Personats*: This Custom prevail'd in like manner amongst the Eastern Churches, where the Emperors and Patriarchs granted the Revenues of certain Monasteries to Laicks. The Visitations of the Ordinaries became so very chargeable to the Curates, that there was a Necessity of regulating their Retinue. Lastly, all the Bishops were oblig'd to have in their Cathedrals a Person capable of teaching the Arts and Sciences, and Univerfities began to be form'd in the great Cities; amongst which those of *Paris* and *Bononia* were the most Famous; the former for the study of Divinity, and the other for that of the Civil Law.

The Doctrine of the Sacraments was reduced in form of a methodical System in this Age, and Observations on the Discipline of the Sacraments. Divers Questions were discuss'd on that Subject, which never were started before. We shall not at present insist on them, but only observe certain particular Points of Discipline: The Administration of Baptism, even that of Infants, was reserv'd for solemn Days; but Parents were not allow'd to assist at that of their Children, and the triple Immersion was still in use. The Custom

of publick Penance for publick Offences was not entirely abolish'd; but it was very seldom put in practice, by reason that Remission of Sins must be obtain'd by other means, more especially by Crusades and Pilgrimages. The granting of Absolution for certain Crimes began to be reserv'd to the Pope, and the Bishops: At First, the Species of a Sin in general was not reserv'd, but a particular Action which appear'd to be enormous; and afterwards the Offence of those Persons, who abus'd Clergy-men, was generally referr'd to the Pope's Cognizance. Publick Confessions at the point of Death were likewise in use; but the Benefit of Absolution, and of the Communion, was deny'd, at least in *France*, to Malefactors condemn'd to Death: Persons who were in Distress, out of a Principle of Devotion, often caus'd themselves to be laid on Asses, having their Bodies cover'd with a Hair-cloth, or cloathed in the Habit of a Monk: Voluntary Mortifications, such as the Penitential Shirt, the Hair-cloth, and the Scourging Discipline which Penitents gave themselves, or caus'd to be given by others, were very much us'd in those Times: They were wont to eat only once a Day, on the Days of Abstinence; but they began to break their Fast at the Hour of * *None* in Lent, and at Noon at another time: Fridays Fast was observ'd more regularly than that on Saturdays. The Participation of the Eucharist under both Kinds was customary during the whole Century; although in the beginning of it some took the Two Species both together, by steeping that of the Bread in that of the Wine, and in the end of the same Century, some took only one. The Term of *Transubstantiation* was then us'd by certain Writers, to express the Change of the Elements of Bread and Wine into the Body and Blood of *Jesus Christ*. Then also the Priests receiv'd Alms for their Masses, but it was forbidden to demand any; and although they offer'd the Sacrifice for certain Persons in particular, yet it was not doubted but that it was offer'd by them at the same time for all the Faithful; to which purpose see a remarkable Passage of *Arnulphus* of *Lisieux*, which we have related in the Account of the Works of that Prelate. Constitutions were published about the time, during which the Hosts might be kept; but the Ordinations, and even the Consecrations made by Schismatics, or by Hereticks, were reputed to be void, and of none effect.

* One of
the Canon-
ical
Hours.

Remarks
on the Mo-
nastick
Life.

To say somewhat in like manner concerning the Monastick State, we shall observe that the Benediction of Monks, which was first introduced in the Eastern, and afterwards in the Western Churches, became as it were necessary, and that an express Profession was enjoy'd, which till then was never requir'd. This Benediction was usually given by a Bishop, or by an Abbot; nevertheless a simple Monk might also perform the Ceremony, and it was not forbidden to be reiterated: When a Monk was made Abbot, he receiv'd the Benediction from his Diocesan; yet such Benediction was not judg'd absolutely necessary. It appears that it was customary in those Times, both in the *Levant*, and in the Western Countries, that the Monasteries should receive Money or Goods of those Persons, who were to be admitted into them; but that it was prohibited to exact any Thing on that account. The *Cistercian* Order, which was small and poor in the beginning, soon became so Numerous and Rich, that it gave some cause of Jealousy to that of *Cluny*, and to all the other Black Friars. There arose several Contests betwixt them, as well by reason of the Difference of their Customs, as upon account of Temporal Interests, and more especially, because the *Cistercian* Monks receiv'd those of the Order of *Cluny*, who were desirous to pass over to them: It likewise fell out sometimes, that the *Cistercians* retir'd to *Cluny*, and were there entertain'd; but they procur'd a Dispensation from the Pope for that purpose, and it does not appear, that those of *Cluny*, who went to *Cisteaux*, observ'd the same Formality. This Custom of passing thus from an Order of a moderate, to another of a more austere Discipline, began to be introduced in the Twelfth Century. The greatest part of the Monasteries obtain'd Exemptions of the Popes to withdraw themselves from the Bishop's jurisdiction; an Abuse that was condemn'd by St. Bernard, and which the Prelates were afterwards oblig'd to restrain in the Third General Council of *Lateran*. Some considerable Abbots were permitted by the Pope to wear the Episcopal Ornaments; viz. the Mitre, the *Dalmatick*, the Gloves, the Sandals, and even the Crozier: Although those who were of a more moderate Temper disliked this Custom; nevertheless it became so frequent, that many Abbots usurp'd that Right, without any Licence from the Pope; and it was necessary that the Third General Council of *Lateran* should forbid it them, as well as the simple Monks, who were not in Orders, the wearing of Maniples. Monks were likewise prohibited, in the First General Council of *Lateran*, to administer the Sacraments, and to exercise any of the Functions of Curates; but this Prohibition did not hinder, but that many were taken out of Monasteries to be made Bishops and Cardinals. It was also very Customary for Bishops to retire in the end of their Life into Monasteries, and having spent the remainder of their Days in pious Exercises, to die in those Places of retreat. The Order of *Grandmont* was founded in the beginning of the Century, by *Stephen Muret*; this Society being compos'd of Hermits dwelling in little Cells, which were separated and shut up within the same Inclosure: The Rule which he enjoy'd them to follow, was very judiciously compos'd, and approv'd of by the Popes, *Urban III.* and *Clement III.* It is also affirm'd, That the Order of the *Carmelites* began to be established in the Year 1121. by certain Hermits of Mount *Carmel*, whom the Patriarch of *Antioch* got together to form a Religious Society: They were Lay-men, who were wont to say the Office of the Virgin *Mary*, and were oblig'd to no other Vow but that of Obedience.

Regular
Canons.

The Regular Canons were employ'd in administering the Sacraments, and in exercising the Functions of Curates, when they were authoriz'd to that purpose, by their Bishops: But some Prelates made a Scruple to admit them to such Employments, and the Regular Canons themselves were not very willing to be taken off from their Solitary Life. At that time there arose a
kind

kind of Contrast between them, and the Monks, about the Preeminence and Dignity of their Stations : The Order of Regular Canons was augmented by a new Congregation, of which St. *Norbert* was the Founder, *A. D.* 1120. They were call'd *Canonici Tunicati*, by reason of their Habit, whereas those who bore the Name of St. *Augustin* were styled *Superpelliceati*.

With these Regular Canons may be join'd the Military Orders, which became very numerous in that Century, and were under the same Conduct and Rule : The most Ancient were those of St. *John* of *Jerusalem*, or the *Knights Hospitallers*, instituted in the beginning of the Century, to entertain the Pilgrims who were travelling to that City. The Second, are the *Knights Templars*, who had their Institution in the Year 1118. and whose Office it was to provide for the Safety of the Pilgrims, by encountering those who disturb'd them in their Journey. The *Knights* of the *Teutonic* Order, who profess'd to perform both these Employments, were established some time after. Lastly, in imitation of these Orders, those of St. *James*, and of *Calatrava*, were instituted in *Spain*, for the Pilgrimages of St. *James* in *Galicia*, and some others, in other Countries.

F I N I S.

CHRO

CHRONOLOGICAL

T A B L E S,

And other Necessary

Indexes and Tables.

1100	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
	<i>Paschal II.</i>	<i>Henry IV. Emperor.</i>	<i>Alexis Comnenus.</i>	<i>Hugh, Abbot of Flavigny, who was expelled by his Monks, is restor'd to his Abbey by the Council of Valence.</i>	<i>A Council at Valence held in the Month of September.</i>	<i>St. Bruno. Leo Cardinal Deacon.</i>
	<i>I.</i>	<i>XLIV.</i>	<i>XX.</i>		<i>A Council at Poitiers assembled on the Octave of St. Martin, in which Philip I. King of France is excommunicated.</i>	<i>Robert Monk of St. Remy. Domnizon. Ives of Chartres.</i>
	<i>The Death of Guibers the Antipope. Albert & Aetella, chosen Antipope in his Place, is taken at the end of Four Months by Pope Paschal's Party, and shut up in a Monastery.</i>	<i>Philip I. K. of France, in the 40th Year of his Reign.</i>			<i>Etampes in which Philip Bishop of Troyes is cited.</i>	<i>Marbodius Bishop of Rennes. Bruno Bishop of Segni.</i>
	<i>William Rufus King of England, and Robert his Brother, Duke of Normandy.</i>	<i>William is kill'd in hunting, and Henry the youngest of the Three Brothers succeeds him in the Kingdom of England.</i>			<i>A Council at Anse, in which tis debated concerning the Pilgrimage to the Holy Land.</i>	
	<i>Theodoricus, afterwards made Antipope by the Inhabitants of la Cava, quitted that Dignity 3 Months after, to become a Hermit.</i>					
	<i>Maginulphus, who succeeded him, under the Name of Sylvester IV. died a little after.</i>					
1101	<i>II</i>	<i>XLV.</i>	<i>XXI.</i>	<i>Leo of Marsi, Bishop of Sessa, is made Cardinal Bishop of Ostia.</i>		<i>Leo of Marsi Cardinal Bishop of Ostia.</i>
	<i>The Death of Conrad, Son of the Emperor Henry.</i>			<i>St. Bruno dies on the 6th of October, and Lauduinus succeeds him in the Priory of La Grande Chartreuse.</i>		<i>Geffrey Abbot of Vendome. Hildebert Bishop of Mans.</i>

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.	
1102	III.	XLVI.	XXII.	The Pope abolishes the Bishoprick of Lavello, and confirms the Rights of the Church of Melfi.	A Council at Rome in which the Emperor Henry IV. is Excommunicated. A Council at London.	Baudry Bishop of Noyon. Sigebert a Monk of Gemblours.
		Lewes the Gros, made King of France in his Father's life-time, assumes the Administration of the Government. The Emperor Henry obliges himself by a Vow to take a Journey to Jerusalem.				
1103	IV.	XLVII.	XXIII.	Gauterius is made Bishop of Maguelone in Languedoc.		
		Robert Duke of Normandy is depriv'd of his Dukedom, and taken Prisoner by his Brother Henry, who causes his Eyes to be put out: He dies in Prison.				
1104	V.	XLVIII.	XXIV.	Godfrey Abbot of Nogent is chosen Bishop of Amiens in the Council of Troyes, and Guibert succeeds him in that Abby. The Privileges of the Church, of St. Peter of Troyes, and the Abbey of Molefine are confirm'd in the same Council.	A Council at Troyes held the 27th of March, where Hubert Bishop of Senlis being accus'd of Simony, clears himself by Oath. A council at Beaugency July the 30th concerning the Divorce of King Philip from Bertrade.	Rainoldus of Semur, Archbishop of Lyons. Guibert, Abbot of Nogent.
1105	VI.	XLIX.	XXV.	Henry V. banishes Erlong Bishop of Wurzburg, and Substitutes Robert in his Place. Henry IV. being again Excommunicated an the Council of Mentz, is forced, at Ingelheim to Abdicate the Empire, and on his Knees to implore Absolution of Bishop Albanus the Pope's Legat, who denies it him, and refers him to the Pope. His Son Henry is Proclaim'd, and Crown'd King of Germany in the same Council. Henry IV. being re-tir'd to Liege, causes a	An Assembly at Northausen, May the 29th. A Council at Paris, November the 2d where King Philip and Bertrade are Divorc'd after having solemnly sworn to live separately. A Council at Mentz held in the end of the Year against the Emperor Henry IV.	Philippus Solitarius a Greek Monk Composes his Dioptron or Rule of a Christian Life. Odo Bishop of Cambray.
		Henry 5th having Revolted against his Father, is Receiv'd and Proclaim'd King by the Saxons. He seizes a Reconciatation with his Father, whom he afterwards causes to be Imprison'd in the Castle of Bingen, and thence to be convey'd to Ingelheim; where he				

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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makes his escape, and retires to *Liege*.

Declaration there to be published, to which his Son returns an Answer.

Odo Abbot of *St. Mar- tin* at *Tournay* is made Bishop of *Cambray*, but afterwards Expell'd his Bishoprick, for refusing to admit the Emperor's Investiture.

1106

VII.

I.

XXVI.

The Pope comes into *France* to implore the King's Protection against the Emperor.

Henry V. succeeds his Father *Henry IV.* who died at *Liege*, August 7.

The Inhabitants at *Liege* to obtain Pardon of the new Emperor, are oblig'd to dig out the dead Body of *Henry IV.* which is transported to *Spire*, and laid in a Stone Coffin without the Church.

The Decrees against the Investitures are renew'd in the Council of *Guastalla*.

The Pope takes away from the Metropolitan See of *Ravenna* the Suffragan Diocesses of *Emilia*, in the same Council as a punishment for their Defection.

Gillebert or *Gilbert* firnam'd *Crispin*, is Install'd Abbot of *Westminster* in this Year.

Petrus Alphonsus a Spanish Jew is Converted to the Christian Religion; Baptiz'd at *Huesca*; and held at the Font by *Alphonsus* King of *Spain*.

A Council at *Guastalla* Octob. 19. under *Paschal II.* in which are regulated Matters relating to the Churches of *Germany* and *Lombardy* that were engag'd in the Schism.

Gilbert Crispin, Abbot of *Westminster*.
Petrus Alphonsus a Converted Jew.

1107

VIII.

II.

XXVII.

The Death of *Edgar K.* of *Scotland*.

The Deputies of the Assembly of *Mentz* enter into Conference with the Pope at *Châlons* about the Affair of the Investitures, but nothing is concluded therein.

The Emperor sends an Envoy to the Council of *Troyes*, which allows him a Years space to be in a capacity to plead his own Cause in Person at *Rome* in a General Council.

An Assembly at *Mentz* held in the beginning of the Year about the Investitures.

A Council at *Troyes* in *Champagne* held by Pope *Paschal* on the Festival of the *Ascension*, concerning the Investitures and against *Simony*.

Stephen Abbot of *St. James* at *Liege*.

The Death of *Manasses*, Archbishop of *Rheims*.

1108

IX.

III.

XXIX.

The Death of *Philip K.* of *Fr.* on July 26.

Lewes the Gros's his Son Crown'd at *Orleans* 5 days after.

Rodolphus is chosen Abbot of *St. Trudo* after the Death of *Thierry*.

Anselm Dean of *Laon*.
William de Champeaux.

Stephen Harding, Abbot of *Chichester*.

1109

A Chronological Table.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1109	X	IV.	XXIX.			The Death of St. Hugh Abbot of Cluny. April 30th. The Death of Rainoldus of Semur, Archbishop of Lyons.
1110	XI.	V. Henry V. comes into Italy. He is crowned King of Lombardy at Milan, by the Archbishop of Chyrolan.	XXX.	The Heretick Henry, who began to Dogmatize in Provence with Peter de Bruis, and passed from thence to Languis; arrives this Year at Mans, where he divulges his Errors for some time, and whence he is at last Expell'd by Bishop Hildebert. Guigue de Castre succeeds John in the Priory of la Grande Chartreuse.	An Assembly at Ratisbon held in the beginning of the Year, in which the Emperor declares that he is resolv'd to go to Rome, there to receive the Imperial Crown, and to accommodate the Difference between him and the Pope. A Council in Ireland held by Gilbert Bishop of Limerick the Pope's Legate, to regulate the Limits of the Bishopricks of that Kingdom.	Anscherus, Abbot of St. Riquier, writes this Year the Life and Miracles of St. Angilbert. Theofredus Abbot of Epternach. Thibaud or Theobald, a Clerk of Etampes. Radulphus Ardens.
1111	XII.	VI. Henry after having made a Treaty with the Pope, concerning the Investitures, which is sign'd and sworn to, and Hostages given on both sides, enters Rome February 11th and at last obliges the Pope to grant him the Investitures, and to Crown him Emperor on April 13. The Emperor returns to Germany, and being arriv'd at Spire in the Month of August, causes the Body of Hen-	XXXI.	Bruno Bishop of Segni and Abbot of Mount Cassin is Depriv'd of his Abbey by the Pope, who gives it another, because this Bishop took the liberty to speak too freely concerning the Investitures, and against the Pope's Proceedings. Leo of Marfi, Cardinal Bishop of Ostia escapes by flight out of Rome after the taking of Paschal II. and traverses all Italy, to incite the People to take up Arms in Favour of the Pope. Franco is made Abbot of Afflighem.	An Assembly of Cardinals at Rome, which disannuls all the Pope's late Proceedings, renews and confirms the Decrees of his Predecessors against the Investitures. A Council at Jerusalem, in which Conon Cardinal Bishop of Palestrino and the Pope's Legate in the Levant, Excommunicates the Emperor Henry.	Nicetas Seidus. Hariiuphus a Monk of St. Riquier. Hugh Abot of Flavigny. Odo a Benedictin Monk of Asti. Raimond d'Agiles. Turgot a Monk of Durham.

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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ry IV. his Father, to be there interr'd with a Magnificent Funeral Pomp, according to the permission which he had obtain'd of the Pope, upon the Testimony that was produc'd, that he dy'd in a State of Repentance.

1112 XIII. VII. XXXII.

A Council at Lateran which annuls the Pope's Treaty with the Emperor relating to the Investitures.

John Pyke.
Walter Archdeacon of Oxford.
Euthymius Zygabenus a Greek Monk.

A Council at Vienna held September 16. by Guy Archbishop of that City and the Pope's Legat, in which the Privilege of the Investitures is abrogated, and the Emperor Excommunicated.

Philippus Solitarius.
The Death of Baudry Bishop of Noyon and Terrouanne, who was advanc'd to the Episcopal Dignity, A. D. 1097

1113 XIV. VIII. XXXIII.

St. Bernard retires to Cisteaux, with 30 of his Companions, there to embrace the Monastic Life.

The Death of Odo Bishop of Cambrai at Downay, whither he had retir'd.

The Foundation of the Abbey de la Ferté the first Daughter of Cisteaux in the Diocess of Châlons.

The Death of Sigebert Monk of Gemblours.

William de Champeaux is Ordain'd Bishop of Châlons.

1114 XV. IX. XXXIV.

The Church of Amiens sends Deputies to the Council of Beauvais, to re-demand Godfrey their Bishop, who had retir'd to La Grande Chartreuse.

Udasculchus a Monk.
Florentius Bravio, a Monk of Westminster.

This Bishop writes a Letter to that Council, in which he declares, that he had resign'd his Bishoprick.

Ernulphus or Arnulphus Bishop of Rochester.

The Death of Gillebert or Gilbert, Ab. of West. in this Year or the next.

The

A Chronological Table.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
				The Foundation of Abbey of Pontigny in the Diocess of Auxerre. Baudry, Abbot of Bourgneil is made Bishop of Dol. Ernulpbus or Arnulpbus is translated from Burk Abbey to the Bishoprick of Rochester. Stephen install'd Bishop of Autun, the preceeding Year quits his Bishoprick to become Monk in the Abbey of Cluny.	A Council at Beauvais, December 6th in which Conon the Pope's Legate Excommunicates the Emperor.	
1115	XVI.	X.	XXXV.	The Council of Rheims obliges Godfrey to return to his Bishoprick of Amiens. The Contest that arose between the Chapter of St. John and that of St. Stephen at Besançon for the Metropolitan Right, is decided in favour of the former, in the Council of Tornus. Bernard chosen Bishop of St. Davids in England, is ordain'd at Westminster. The Foundation of the Abbeyes of Clairvaux and Morimond in the Diocess of Langres. St. Bernard install'd Abbot of Clairvaux, by William de Champeaux Bishop of Châlons; the Episcopal See of Langres, to which this right of Infatiment belong'd, being vacant. Peter, afterwards Library-Keeper of Mount Cassin, is put at the Age of Five Years into into that Monastery.	A Council at Soissons held Jan. 6th which enjoyns the Carthusian Monks to send back Godfrey to his Bishoprick of Amiens. A Council at Rheims March 27. A Council at Colen held on the second Festival of Easter. A Council at Châlons, July the 12th. In these three Councils call'd by Conon the Pope's Legate, and in another held at Colen in the Christmass Holy-days the Emperor Henry is again Excommunicated. A Council at Tornus.	Yves Bishop of Chartres died December 23.
1116	XVII.	XI.	XXXVI.	The Contest between Chrysolanus and Jordanes for the Archbishoprick of Milan, is determin'd in favour of the latter in the Council of Lateran.	A Council at Lateran March the 6th which revokes the Privilege of the Investitures granted to the Emperor Henry, and renews the Decrees of the Popes against those Investitures.	Gauterius Bishop of Maguelona.

A Chronological Table.

	Popes.	Western Empe- rors and Kings.	Eastern Emperors.	Eccelesiastical Affairs.	Councils.	Eccelesiastical Writers.
1117	XVIII. The Pope at the approach of the Emperor's Army leaves Rome, goes to Mount Cassin, and passes from thence into Apulia to seek for Suc- cour.	XII. Henry re- turns to Rome with an Army, causes himself to be Crown'd again by Mau- rice Burdin, Archbishop of Braga. He retires afterwards in- to Tuscany.	XXXVII	The Pope confirms the Institution of the Order of Fontevault.		
1118	Paschal re- turns to Rome, with's Forces. He dies there Jan. 18. GE- LASIUS II. is Elected in his place six days after. Cincius of Franchipani being offended at this Electi- on, takes Ge- lasius Prisoner, but he is soon rescu'd by the Romans. Gelasius be- ing sollicit to confirm the Privilege of Investitures, and refusing to proceed in that Affair, is oblig'd upon the Emperor's approach to provide for his own safe- ty at Cajeta, where he cau- ses himself to be Consecrat- ed. The Empe- ror residing at Rome, causes Maurice Bur- din Archbi- shop of Braga to be Pro- claim'd under the Name of Gregory VIII. Gelasius pas- ses into France, and retires to Cluny.	XIII.	XXXVIII. The Death of Alexis Comnenus. JOHN C O M- NENUS his Son Succeeds him,	The Institution of the Order of Knights Tem- plars, the first of whom were Hugh de Paganis, and Geoffrey de St. Alde- mar.		

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1119 I. Gelafius dies at Cluny, Jan. 29. after having appointed for his Successor Guy, Cardinal, Archbishop of Vienna, who is chosen at Cluny, Feb. 1. and Consecrated October 14th under the Name of CALIXTUS II	XIV.	I.	William de Champeaux, Bishop of Châlons and Pontius, Abbot of Cluny, are sent by Pope Calixtus to the Emperor Henry, he Commences the Negotiation about the Investitures. The Emperor sends 'em back with fair words. The Pope deputed to him again two Cardinals to put an end to that Negotiation. They agree upon the same things in Writing, with the Emperor, who promises to give the Pope a Meeting at Mouzon to consummate this Affair. Calixtus, after the opening of the Council of Rheims, being arrived at Mouzon, cannot come to any Agreement with the Emperor. He returns to the Council, where he condemns the Investitures, and solemnly Excommunicates the Emperor Henry, the Anti-Pope Burdin and their Adherents. Turstin chosen Archbishop of York, in 1115. but Radulphus Archbishop of Canterbury having refus'd to Ordain him, till he had acknowledged the Primacy of the Church of Canterbury, at last receives Episcopal Ordination from the Pope's Hands in the Council of Rheims.	An Assembly at Triburria to accommodate Matters relating to the Investitures. A Council at Thoulouse, held Jun. 6. in the Presence of Pope Calixtus, in which the new Hereticks are condemn'd. A Council held Octob. 21. at Rheims against the Investitures.	Stephen Harding, Abbot of Cisteraux publishes his Charter of Charity, or the Institutes of the Cistercian Order. Petrus Chrysolanus dedicates to the Emperor Comnenus his Discourse concerning the Procession of the Holy Ghost. The Birth of Thomas Becket, Archbishop of Canterbury. The Death of Florentius Bravo, Monk of Winchester.
1120 II. Calixtus passes into Italy, and enters Rome, as it were in Triumph. Maurice Burdin, who is driven out from thence, retires to Savoy.	XV.	II.	The Institution of the Order of Premontré by St. Norbert. Stephen the Nephew of Calixtus, succeeds Poppo in the Bishoprick of Metz, is Consecrated at Rome by that Pope, and Created Cardinal. William is made Abbot of St. Thierry in the place of Geoffrey, translated to the Abbey of St. Medard at Soissons. Ulrichus, Monk of St. Blasius in the Black Forest, is promoted this Year to the Bishoprick of Constance.		Eustrathius Archbishop of Nice. Stephen Bishop of Autun. Nicephorus Bryennius. Joannes Zonaras Honoratus of Autun. Nicolas, Monk of Soissons. Elnorus a Monk of Canterbury.

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1121	III. <i>Burdin</i> is taken at <i>Sutri</i> , and confin'd in the Monastery of <i>Cava</i> , where he spends the rest of his Life-time in a kind of forc'd Penance.	XVI. <i>Saxony</i> Revolts against the Emperor.	III. <i>Bruno</i> Bishop of <i>Spire</i> and <i>Arnoldus</i> Abbot of <i>Fulda</i> , are deputed to <i>Rome</i> by the Assembly of <i>Wurtzburg</i> , there to Negotiate an Accommodation between the Pope and the Emperor. The Foundation of the Abbey of <i>Foigny</i> , in the Diocess of <i>Laon</i> . The Heretick <i>Tanchelmus</i> , or <i>Tanchelinus</i> Dogmatizes in <i>Flanders</i> . The Institution of the Order of <i>Carmelites</i> by a Patriarch of <i>Antioch</i> , who having gather'd together certain Hermits of <i>Mount Carmel</i> , enjoyn'd 'em to lead a Monastick Life.	An Assembly at <i>Wurtzburg</i> , that appeales the Commotions of the Empire. A Council at <i>Soissons</i> which obliges <i>Petrus Abaelardus</i> to burn his Book of the <i>Trinity</i> .	The Death of <i>William de Champeaux</i> Bishop of <i>Châlons</i> , in the end of January. <i>Thomas</i> a Monk of <i>Ely</i> . <i>St. Norbert</i> . <i>Guigue</i> Prior of <i>La Grande Chartreuse</i> . <i>Geffrey</i> Bishop of <i>Chartres</i> .
1122	IV.	XVII.	IV. The Pope confirms the Right of the Cathedral adjudg'd to the Church of <i>St. John</i> at <i>Besançon</i> , by the Council of <i>Tornus</i> . The Deputies of the Assembly of <i>Wurtzburg</i> , having agreed upon at <i>Rome</i> , certain Conditions of an Accommodation between the Holy See and the Empire, The Pope sends into <i>Germany</i> , <i>Lambert</i> Cardinal Bishop of <i>Ostia</i> , and two other Cardinals, who conclude with the Emperor a Treaty concerning the Investitures; which put an end to a Quarrel of above 50 Years continuance. <i>Albero</i> Primate of the Church of <i>Mets</i> , and Brother to <i>Godfrey</i> Duke of <i>Louvain</i> , succeeds <i>Frederick</i> Bishop of <i>Liege</i> . <i>Adam</i> Abbot of <i>St. Denis</i> being deceased, <i>Suger</i> , who was at <i>Rome</i> , is chosen in his place, and Consecrated in the following Year.		<i>Gilbert</i> Bishop of <i>Limerick</i> . <i>Franco</i> Abbot of <i>Asfligheim</i> . <i>Peter</i> , Library-Keeper of <i>Mount Cassino</i> . <i>Ulricus</i> , bishop of <i>Constantz</i> . <i>Baudry</i> , Bishop of <i>Dole</i> .
1123	V.	XVIII.	V. <i>Petrus Mauritius</i> , Sirmam'd the Venerable, is made Abbot of <i>Cluny</i> , on the Festival of the Assumption of the Virgin Mary. and the Emperor relating the Investitures.	The I. General Council of <i>Lateran</i> , held in the Month of <i>March</i> , confirms the Treaty between the Pope and the Affair of	The Death of <i>Marbodius</i> Bishop of <i>Remmes</i> . The Death of <i>Bruno</i> Bishop of <i>Segni</i> .

A Chronological Table.

Popes.	Western Empe- rors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical
1124 VI. Calixtus II. dies December 13th After his Death the Car- dinals chuse Theobald Cardinal of St. Anastasia, and are ready to proclaim him under the Name of Ce- lestin II. but the People dis- liking this E- lection, pro- claim Lambert Cardinal Bi- shop of Ostia, who assumes the Name of HONORUS II. and who is afterwards admitted by the Cardinals and peaceably enjoys the Pa- pal Dignity.	XIX. VI.	Stephen is Ordain'd Bishop of Paris, and Rainaud, or Rainoldus, Archbishop of Rheims.	The Death of Ernulphus or Arnulphus Bi- shop Rochester. The Death of Guibert Bi- shop of Nogent Som Conuey		
1125 I. The Empe- ror Henry V. dies at Utrecht May 23. with- out Male Is- sue. LOTHA- RIUS, Duke of Saxony, is elected King of Germany, proclaim'd and crown'd at Mentz, August 30th. Conrad and Frederick, Nephews of the Emperor Henry V. who endeavour to get possession of the Empire, and make War with Lo- tharius, are Excommuni- cated by the Pope.	VII. The Pope approves the Institution of the Order of Premontré. Matthew, Prior of St. Martin in the Fields, is ordain'd Bishop and Cardinal by Pope Ho- norius II. and sent Le- gate into France. Hildebert, Bishop of Mans, is install'd Arch- bishop of Tours in the place of Gilbert. The Heretick Tan- chelinus or Tanchelmus spreads his Doctrine in Flanders.	A Council at London held Sep- tember 9th. for the Reformation of the Manners of the Clergy.			

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1126	II.	II.	VIII.		
			Otho of Frisinghen embraces the Monastick Life in the Abbey of Morimond. Albericus the Fellow-Disciple of Petrus Abaelardus, and an able Divine, being chosen Bishop of Châlons after the Death of Ebalus, St. Bernard entreats the Pope to confirm that Election. The Heretick Peter de Bruys divulges his Opinions in Provence and Languedoc. St. Norbert is sent for to Antwerp to confute the Heretick Tanchelmus.		
1127	III.	III.	IX.		
	The Pope declares War against Roger Duke of Sicily, who presum'd to enjoy the Duchies of Casabria and Apulia without any dependance upon the See of Rome.		St. Norbert is made Archbishop of Magdeburg. The Bishops of the Province of Sens having suspended the Dominions of King Lewes the Gros from Divine Service, by reason of the Persecutions rais'd by him against Stephen Bishop of Paris; that Prince has recourse to Pope Honorius, and prevails with him to take off the Suspension. St. Bernard congratulates the Abbot Suger, upon his introducing a Reformation into the Abbey of St. Denis. The Foundation of the Abbey of Igny in the Diocess of Rheims.	A Synod at Nantes against incestuous Mariages, and Successions to Benefices among Kinsfolks, as also, about the Fiscal Right relating to Wrecks. A Council at London, held in the Month of May, in which are renew'd the most part of the Ordinances of the Council of London, A. 1125.	St. Bernard composes his Treatise of the Duties of Bishops, which he dedicates to Henry Archbishop of Sens, and at the same time makes a Discourse to the Clergy of Paris, call'd, Of Conversion.
1128	IV.	IV.	X.		
	The Pope Excommunicates Roger Duke of Sicily.		The Death of Albero Bishop of Liege, January the 1st. Stephen Abbot of St. John at Chartres is made Patriarch of Jerusalem. Drogo or Dreux, Prior of St. Nicaise of Rheims, is constituted first Abbot of St. John at Laon by Bartholomew de Foigny, Bishop of that City. Peter, Library-Keeper of Mount Cassin is expell'd that Monastery by the envy of his Companions, and retires to the Emperor, who Constitutes him his Secretary and Chaplain, and employs him in several Negotiations.	A Council at Troyes held Jan. 13. which confirms the Institution of the Order of the Knights Templars, and prescribes 'em a Rule and a Form of a White Habit, upon which Pope Eugenius III. afterwards ordain'd that a red Cross should be worn.	St. Bernard composes this Year, his Treatise of Grace and Free Will. Drogo or Dreux.

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1129 V. <i>Lewes the Gros, King of France, causes his Son Philip to be crown'd, April the 14th.</i>		XI.	The Pope sends Legate to Denmark Gregory de Crescentia, Cardinal of Theodorus.	A Council at Châlons, held Feb. 2. in which Henry Bishop of Verdun resigns his Bishoprick according to St. Bernard's advice, and Ursio Abbot of St. Denis at Rheims is substituted in his place.	The Death of Gauterius Bishop of Maguelone.
1130 The Death of Honorius II. Feb. 14. INNOCENT II. is chosen the same day. The Schism of Peter de Leon, who assumes the Name of Anacletus. Innocent is acknowledg'd in the Assembly of Etampes and goes into France. I.	VI. <i>Lewes the Gros, King of France, magnificently entertains Pope Innocent at Orleans. Henry I. K. of England, receives him in the like manner, and owns his Authority.</i>	XII.	St. Bernard speaks earnestly in favour of Pope Innocent in the Council of Etampes, and his judgment is follow'd by the Council. Hugh, a Native of Amiens, and Abbot of Redding in England, is made Archbishop of Roan.	A Council at Etampes, which acknowledges Innocent as lawful Pope.	Eckard Abbot of Orangen Hugh, Monk of Fleury. Isaac an Armenian Bp writes against the Errors of the Armenians. Anselm Abbot of Gemblours. Ordericus Vitalis. Anselm Bishop of Havelberg. Hervaeus Monk of Dol. Hugh de Foliet. Stephen Bishop of Paris. Rainier Monk of St. Laurence at Liege. Gualbert Monk of Marchiennes. Pandulphus of Pisa. Fabritius Tuscus Abbot of Abendon. Auſtus Abbot of Valombre.
1131 II. <i>An Interview between Pope Innocent and the Emperor Lotharius at Liege. The Pope visits the Abbeys of Cluny and Clairvaux, at his return from Liege.</i>	VII. <i>Philip the Son of Lewes the Gros, is kill'd by accident, and his Brother Lewes the Younger, fir-nam'd the Godly, is crown'd by the Pope in the Council of Rheims Octob. 25th.</i>	XIII.	The Emperor proposes the re-establishment of the Investitures in his Interview with the Pope at Liege, but St. Bernard opposes it, and persuades that Prince to insist no longer upon that Demand. St. Bernard refuses the Bishoprick of Châlons, and causes Geoffrey Abbot of St. Medard at Soissons to be chosen Bishop of that Diocese.	An Assembly at Liege, March the 21th. A Council at Rheims, held in the Month of October, where the Anti-pope Anacletus is Excommunicated.	In this Year St Bernard composes his Treatise of Injunctions and Dispensations. Albericus, Canon of Aix. Foucher a Monk of Chartres. Gauterius the Chancellor. Annas Cennenus.

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
			The Pope grants a Privilege to the Abbey of Mème.		Michael Glycas.
			St. Bernard invites to Clairvaux Gueric, Canon of Tournay.		The Death of Baudry Bishop of Dol.
1132	III. The Pope returns to Italy.	VIII.	XIV. The Death of St. Hugh, Bishop of Grenoble. St. Bernard accompanies Innocent II. to Italy, and by the way, reconciles the Inhabitants of Genoua and Pisa, and obliges 'em to declare for the Pope. Albero, who had succeeded another Albero in the Dignity of Primate of Metz, when the latter was made Bishop of Liege, is chosen Archbishop of Triers.		Tustlin Archbishop of York.
			A Contest between the Abbey of Cluny and that of Cîteaux, on occasion of a Privilege granted by Pope Innocent, which exempted the Monks of Cîteaux from paying Tithes to the Abbey of Cluny.		The Death of Hildebert Archbishop of Tours.
			Differences between Stephen Bishop of Paris, and an Arch-Deacon of his Diocess, who had unadvisedly Suspended his Arch-Deaconry from Divine Service, with Stephen de Garlande his Adversary, which is the Subject of the Letters written by that Bishop.		
1133	IV. Lotharius re-establishes Pope Innocent in the See of Rome, but this Prince is no sooner departed thence to return to Germany, but the Anti-pope Anacletus constrains Innocent to retire a second time to Pisa.	IX. Lotharius is crown'd Emperor at Rome by Pope Innocent.	XV. The Pope ratifies the Immunities and Donations made to the Church of Pistoia in Tuscany: He likewise confirms the Right of Superiority of the Archbishop of Hamburg over the Bishops of Denmark, Sweden and Norway.	A Council at Joaze, which Excommunicates the Assassins of Thomas, Prior of St. Victor at Paris, and of Archembaldus, Sub-Dean of Orleans, and all those that entertain'd 'em.	
	Roger Duke of Sicily, upon the Solicitation of Anacletus, who had		Thomas, Prior of St. Victor, is kill'd near Gournay by the Relations of Theobald Arch-Deacon of Paris, as he was returning with Stephen Bishop of Paris from the the Abbey of Chelles, where they they went to reform some Abuses. This Bishop Pronounces a Sentence	The Pope confirms this Sentence, and adds in a Letter, that Divine Service should cease to be celebrated in all those places where these Assassins were	

A Chronological Table.

Popes. Western Emperors and Kings. Eastern Emperors. Ecclesiastical Affairs. Councils. Ecclesiastical Writers.

given him the Title of King, in vain endeavours to withdraw the Inhabitants of Pisa from their Obedience to the Pope.

of Excommunication against those Murderers, and retires to Clairvaux. Archembald, Sub-Dean of Orleans is likewise Assassinated at the instigation of John Arch-Deacon of St. Croix of the same City.

present, and that those Ecclesiastical Persons that were abettors to these Murders, should be depriv'd of their Benefices.

Robert Pullus, who had pass'd from France to England, in the Year 1130. and had since obtain'd the Arch-Deaconry of Rochester re-establishes the University of Oxford.

1134

V.

X.

XVI.

A Treaty of Peace concluded between Lotharius and Conrad, by the Mediation of St. Bernard.

St. Bernard, after the breaking up of the Council of Pisa, is sent to Milan, to reconcile the Milanese with the Church of Rome.

A Council at Pisa, held by the Pope against the Anti-pope Anacletus.

Hugh of St. Victor.

The Death of St. Norbert, Founder of the Order of Premonstré.

The Death of Stephen Harding, Abbot of Cisteraux.

He is accompanied with 2 Cardinal Legates, Guy Bishop of Pisa, and Matthew Bishop of Albano, as also with Geoffrey Bishop of Chartres.

1135

VI.

XI.

XVII.

Roger Duke of Sicily takes possession of Benevento and Capua that belong'd to the See of Rome.

Henry I. King of England dies without Male Issue, by reason that his Three Sons were drown'd A. 1120. Stephen Count of Boulogne, the Son of Adela his Sister, seizes on the Kingdom of England, and disputes Normandy with Matilda or Maud the Daughter of that Prince, and Wife of Geoffrey Plantagenet, Count of Anjou.

St. Bernard returning from Italy to France, is sent into Guyenne with the Legate of the Holy See, where he obliges the Duke of that Province, to own Pope Innocent II. and to re-establish the Bishops of Poitiers and Limoges, whom he had expell'd.

St. Bernard composes this Year his Treatise of the Commendation of the new Militia, Dedicated to Hugh, Grand Master of the Knights Templars.

Alexander Bishop of Liege is depos'd and Alberic IV. of that Name, Primate of the Church of Metz, substituted in his place.

Odo, Abbot of Remy at Rheims, writes his Letter concerning a Miracle of St. Thomas the Apostle.

William, Abbot of St. Thierry, leaves his Abbey and becomes a Monk in that of Segni of the Cistercian Order.

Rupert, Abbot of Dux, dies March 31.

1136

VII.

XII.

XVIII.

Helias, Abbot of St. Sulpitius of Bourges is chosen Bishop of Orleans, and Consecrated in the Month of April in the Year following.

Geoffrey the Gros, Monk of Tiron.

Rodolphus Abbot of St. Tron.

William Abbot of St. Thierry or Theodoric.

Drogo or Dreux, Abbot of St. John at Laon,

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A Chronological Table.

Papae.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
			is sent for to Rome by Pope Innocent, who Creates him Cardinal, and Bishop of Ostia. Odo, Abbot of St. Remigius at Rheims, gives the Revenues of the House of Mont-Dieu to the Carthusians.		Peter the Venerable Abbot of Cluny.
1137	VIII.	XIII.	XIX.		
	The Death of Lewes VI. fir-nam'd the Gros, King of France, August 1. Lewes the Young succeeds him.	The Death of the Emperor Lotharius, Decemb. 3.	St. Bernard is recall'd to Italy by the Pope, who afterwards sends him to Roger Duke of Sicily, to oblige him to abandon the Anti-pope Anacletus's Party. This Saint enters into Conference with Peter Cardinal of Pisa, who was about to maintain the Anti-pope's Cause, and persuades him to change his Opinion and Party.		The Death of Guigue, Prior of the LaGrande Charreufe.
1138	IX.	XIV.	XX.		
The Death of the Anti-pope Anacletus. The Schismatics Substitute in his place Gregory Cardinal, who takes the Name of Victor, but this last soon abdicates the Pontificate, and puts an end to the Schism.	The Death of the Emperor Lotharius, Decemb. 3. The King of France gives Normandy to Eustache the Son of Stephen King of England.	William, Bishop of Langres dying this Year, a Contest arises for that Bishoprick: Peter Archbishop of Lyons, and Hugh Son of the Duke of Burgundy, cause a Monk of Cluny to be chosen Bishop of that Diocess: But the Chapter of Langres opposes this Election, and appeals to the See of Rome. However the Monk does not forbear to cause himself to be ordain'd by the Archbishop of Lyons, and the Bishops of Autun and Mascon. The Pope condemns this Ordination, and requires 'em to proceed to a new Election conformably to the Advice of St. Bernard: Godfrey, Prior of Clairvaux, and the Kinsman of this Saint is Elected Bishop of Langres, the Year next ensuing.	A Council at London, held Decemb. 13th in which 'tis debated about means to conclude a Treaty of Peace between the Kings of France and England.	Gueric, Abbot of Igny.	The Death of Drogo or Dreux, Cardinal Bishop of Ostia.
			Theobald, Abbot of Bec, is chosen Archbishop of Canterbury in the Council of London. Ottho the Son of Leopold Marquess of Austria, is made Bishop of Frisinghen. Ulric, Bishop of Constance, leaves his Bishoprick and returns to the Monastery of Saint Blaise.		

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Guerric is constituted Abbot of *Igni* this Year, in the place of *Humbert*, who had retir'd from thence.

Arnold of *Brescia* divulges his Opinions in *Italy*.

Philip, Bishop of *Taranto*, a favourer of the Anti-pope *Anacletus* is depos'd upon that account in the General Council of *Lateran*.

William, Abbot of *St. Thierry* sends to *Geffrey* Bishop of *Chartres*, Legate of the Holy See, and to *St. Bernard* 13 Propositions which he had taken out of the Theological Writings of *Petrus Abaelardus*.

Alberic Elect'd to the Bishoprick of *Châlons* in 1126, but not having been Ordain'd nor put in Possession of that Bishoprick, is advanc'd to the Archbishoprick of *Bourges*.

St. Malachy, Primate of *Ireland*, takes a Journey to *Rome*.

Gillebert or *Gilbert*, Legate of the See of *Rome*, in *Ireland*, resigns his Office into the Pope's Hands.

The Death of *St. Otho*, the Apostle of *Pomerania*.

The Death of *Rai-noldus*, Archbishop of *Rheims*, Jan. 13. *Samson* is chosen in his place.

The Death of *Peter*, Archbishop of *Lyons*, who has for his Successor *Falco*, Dean of that Church.

The II. General Council at *Lateran*, held in the Month of *April* against the Followers of the Anti-pope *Anacletus*, and *Arnold* of *Brescia*, who is expell'd *Italy*.

A Council at *Sens* begun on the Octave of the Feast of *Pentecost*, in which *St. Bernard* confutes the Errors of *Petrus Abaelardus*, who appeals to the See of *Rome*, but afterwards desists from that Appeal by the

St. Bernard writes his Sermons 65 and 66 against the Hereticks of *Colen*. He likewise writes to the Canons of *Lyons*, his famous Letter concerning the Festival of the Conception of the *Virgin Mary*, which

1139 X. Pope *Innocent* waging War with *Roger* Duke of *Sicily*, who seiz'd upon the Dutchy of *Apulia*, is taken Prisoner by that Prince, and oblig'd by an Agreement to confirm the Donation that *Honorius II.* had made to him of the Kingdom of *Sicily*, the Dutchy of *Apulia* and the Principality of *Capua*, with the Title of King.

I. CONRAD, Duke of *Franconia*, is proclaim'd King of *Germany*.

Geffrey Count of *Anjou*, recovers part of *Normandy*.

XXI.

1140

XI.

II.

XXII.

St. Bernard sends to *Italy* some of his Monks to inhabit the Monastery of *St. Anastasius*, newly re-built, and *Bernard* afterward Pope under the Name of *Eugenius III.* is made Abbot of it.

Turstin, Archbishop of *York* being dead, this Metropolitan See is contended for between *William* the Nephew of

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King Stephen, and Henry of Murdach, Abbot of Fontaines; William causes himself to be Consecrated by Henry Bishop of Winchester, but the Pope denies him the Pall, and grants it to Henry, confirming his Election. However the King did not acknowledge Henry till three Years after.

Geffrey de Loroux Archbishop of Bourdeaux, incurs the displeasure of King Lewes the Young, for having ordain'd Grimoard Bishop of Poitiers Canonically Elected.

The Pope confirms the Sentence of the Council of Sens against Petrus Abaelardus.

Hereticks discover'd in the Diocess of Colen this Year.

The Church of Rheims having remain'd near two Years destitute of an Archbishop, and St. Bernard having refus'd to accept of this Dignity, Samson Provost of the Church of Chartres, is ordain'd Archbishop of that Diocess in the end of the Year.

Advice of Peter the Venerable, Abbot of Cluny, into whose Monastery he had retir'd.

those Canons had lately introduced.

Petrus Abaelardus about the same time composes his Apology.

Philip a Monk of Clairvaux.

Samson Archbishop of Rheims

Robert Pullus.

William of Malmesbury.

Hugo Metellus.

Thomas de Maurigny.

Bernard a Monk of Cluny.

Uigerus Bishop of Angers.

Antonius Mellissus.

Wafelinus Monachus.

The Death of Turstin Archbishop of York.

The Death of Ulric Bishop of Constance.

1141

XII.

III.

XXIII.

The King of France maintains a cruel War against Thobald Count of Champagne, for having detain'd the Archbishop of Bourges in his Territories.

Albericus Archbishop of Bourges being dead, Peter de la Châtre is chosen in his place, and Consecrated by the Pope. but the King of France refusing to admit him, his Kingdom is suspended from Divine Service by the Pope, who afterwards takes off the Suspension, the King having acknowledg'd this Archbishop.

Arnold Arch-Deacon of Sees, is chosen Bishop of Lisieux.

Gillebert de la Porée is ordain'd Bishop of Poitiers.

1142

XIII.

IV.

XXIV.

The Death of Fulk King of Jerusalem.

Cardinal Yves, who was sometime a Regular Canon of St. Victor at Paris, is sent to France by the Pope, there to pronounce a Sentence of

Hugh of St. Victor dies, February 11.

The Death of Petrus Abaelardus.

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Melisinda his Wife obtains the Administration of the Government during the Minority of her Son.

Excommunication against *Radulphus* Count of *Vermandois*, who had divorc'd *Petronilla*, the Sister of the Count de *Champagne* his Wife, in order to Marry the Duke of *Aquitaine's* Daughter.

The Bishops *Bartholomew* of *Laon*, *Simon* of *Noyon*, and *Peter* of *Senlis*, the promoters of this Divorce, are suspended *ab Officio*.

Bernard, who of Prior of *Portes* had been made Bishop of *Belley*, leaves that Bishoprick to return to his Monastery.

1143

The Death of Pope *Innocent*, September 24th.

CELESTIN II. is substituted in his place the same Day.

I.

V.

The Death of *John Comnenus* in the Month of April.

M A NUEL COMNENUS succeeds him.

I.

Two Bishop of *Frascati* is sent into England in Quality of the Pope's Legate.

The Death of *John* Bishop of *Sées*, who has for his Successor, *Girard* a Regular Canon: The latter cannot peaceably enjoy this Bishoprick, by reason that he endeavour'd to introduce into his Church, Secular Canons in the place of the Regular, who were in possession of it.

The Death of *William* of *Somerſet* a Monk of *Malmſbury*.

1144

I.

The Death of *Celestin II.* March 8th.

LUCIUS II. is chosen in his place a few days after.

He makes a Truce with *Roger* King of *Sicily*, and implores the Assistance of the Emperor *Conrad* against the People of *Rome*, who had revolted from him, and proceeded to the Election of one *Patriar-*

VI.

A Treaty of Peace concluded between the K. of *France* and the Count of *Campagne* by the Mediation of *St. Bernard*.

II.

Pope *Lucius* confirms the Primacy of the Church of *Toledo* above all the others of *Spain*.

He grants a Privilege to the Abbey of *Cluny*, and renders the Monastery of *St. Sabas* subject to that Abbey.

Robert Pullus, who had been invited to *Rome*, by Pope *Innocent II.* is made Cardinal and Chancellor of the Church of *Rome* by *Lucius II.*

Hugh Abbot of *Ponringy*, succeeds *Henry* in the Archbishoprick of *Sens*.

Amedeus Abbot of *Haute-Combe* is ordain'd Bishop of *Lausanna*.

Amedeus Bishop of *Lausanna*.

Potho a Monk of *Prom*.

Henry Bishop of *Troyes*.

Herman Abbot of *St. Martin* at *Tournay*.

Archardus a Monk of *Clairvaux*.

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	Papes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1145	II. <i>Lucius</i> dies February 25th. EUGENIUS III. is chosen in his place, and Consecrated March 4. I.	VII.	III.	Pope <i>Eugenius</i> exhorts the Christians to the Crusade, confirms the Privileges granted upon that account, by <i>Urban II.</i> and orders <i>St. Bernard</i> to Preach up the Crusade throughout all Christendom. <i>Thierry</i> Abbot of <i>St. Eloy</i> at <i>Noyon</i>, is Consecrated Bishop of <i>Amiens</i> by <i>Samson</i> Archbishop of <i>Rheims</i>. <i>St. John</i> Bishop of <i>Valence</i> being dead, <i>Oribe</i> Prior of <i>La Chaise-Dieu</i> is Elected in his place.		
1146	II. The Heretic <i>Arnold</i> of <i>Brescia</i> returning to <i>Italy</i>, causes the Inhabitants of <i>Rome</i> to revolt against the Pope, who is forced to retire into <i>France</i>.	VIII. <i>Lewes</i> the Young, King of <i>France</i> , causes himself to be crown'd at <i>Bourges</i> on the Festival of <i>Christmas</i> , before he undertakes his Voyage to the <i>Holy Land</i> .	IV.	The Pope re-establishes the Bishoprick of <i>Tournay</i>, which for above 500 Years had been United to that of <i>Noyon</i>, and constitutes <i>Anselm</i> Abbot of <i>St. Vincent</i> of <i>Laon</i>, Bishop of that Diocese. <i>Helias</i> Bishop of <i>Orleans</i> resigns his Bishoprick according to the Advice of <i>St. Bernard</i>. <i>Serlo</i> a Monk of <i>Cerisy</i> is chosen Abbot of <i>Savigny</i>. It was the Custom of the Kings of <i>France</i> to cause themselves to be crown'd on the principal Festivals of the Year, and conformably to this Custom, <i>Samson</i> Archbishop of <i>Rheims</i> having perform'd the Ceremony of the Coronation of King <i>Lewes</i> at <i>Bourges</i>, to the prejudice of the Archbishop of that City (<i>Peter de la Châtre</i>.) who alledg'd that this Right apparently belong'd to him in his own Church; He is depriv'd of the Use of the <i>Pall</i> by Pope <i>Eugenius</i>, to whom the Archbishop of <i>Bourges</i> had made his Complaint. A certain Monk nam'd <i>Radulphus</i>, Preaches to the Allies engag'd in the Crusade, that before their departure for the <i>Holy Land</i>, they ought	A Council at <i>Chartres</i> held the third Sunday after <i>Easter</i>, in which <i>St. Bernard</i> is chosen Chief of the Crusade for the Expedition at the <i>Holy Land</i>.	<i>Nicolas</i> a Monk of <i>Chairoaux</i>. <i>Simeon</i> of <i>Durham</i>. <i>Gauterius</i> of <i>Mauritania</i> Bishop of <i>Laon</i>. <i>Volbero</i> Abbot of <i>St. Pantaleon</i> at <i>Colen</i>.

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to destroy all the Jews, as being greater Enemies to Jesus Christ than the Mahometans. St. Bernard Preaches up the Crusade, but Admonishes the Christians of France and Bavaria, not to suffer the Jews to be put to death, nor so much as to be persecuted.

1147

III. The Pope being arriv'd in France, is magnificently entertain'd at Paris by the King.

IX. The Emperor Conrad marches into the Levant with an Army for the relief of the Holy Land.

The King allows him to march with another Army upon the same design.

V. The Examination of the Doctrine of Gillebert de la Porrée Bishop of Poitiers is begun in the Pope's Presence in the Councils of Auxerre and Paris, and the Determination of that Affair is refer'd to a Council appointed to be held at Rheims the next Year. Ordo Bishop of Frisingen accompanies the Emperor Conrad in his Expedition to the Holy Land.

Arnold Bishop of Lisieux, in like manner accompanies the King of France into the Levant.

Suger, Abbot of St. Denis, and Regent of the Kingdom, establishes Regular Canons in the Abbey of St. Germain in the place of the Monks that resided there.

St. Bernard takes a Journey to Guienne with Albericus Cardinal Bishop of Ostia, the Pope's Legate, and Geoffrey Bishop of Chartres: He there impugns the Errors of the Heretick Henry, and confutes 'em by his Preaching and a great number of Miracles. This Heretick endeavouring to make his escape, is seiz'd, and convey'd, laden with Fetters, to Thoulouse, and deliver'd into the Bishop's Custody.

The Abbey of Baume is chang'd into a Priory by the Pope, by reason of the contempt that the Monks of that Abbey had shewn of the Authority of the See of

A Council at Etampes, held on Septuagesima-Sunday concerning the Expedition of the Holy Land, and the Regency of the Kingdom of France, which is given to Suger, Abbot of St. Denis.

A Council at Auxerre held in the beginning of the Year.

A Council at Paris, held on the Festival of Easter.

The Death of Wafelinus Momalius, Prior of St. Laurence at Liege.

Rome; nevertheless this Title is restor'd

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1148	IV. The Pope after having held several Councils in France, returns to Italy.	X.	VI. Lucas Chrysobergius, according to some Writers, is advanc'd this Year to the Patriarchate of Constantinople; but as others will have it, not till An. 1155. Bon de l'Etoile, a Visionary Heretick is brought before Pope Eugenius in the Council at Rheims, who condemns him to close Confinement, so that he dies in Prison a little while after. Gillebert de la Porrée, being convicted by St. Bernard, in that Council, retracts his Errors. The Pope performs the Ceremony of the Dedication of the Church of Toul: He writes to St. Hildegarda, Abbess of Mount St. Roberts, commending her Spirit of Prophecy. St. Malachy, who undertook a second Journey to Rome, in order to obtain the Pall, of the Pope, dies by the way, at Clairvaux, November the 2d.	A Council at Rheims, held in the Month of March against Gillebert de la Porrée, Bishop of Poitiers. A Council at Triers, held in the presence of Pope Eugenius, which approves the writings of St. Hildegarda.	
1149	V. The King of France returning from the Holy Land, invests Henry the Son of Matilda, Countess of Anjou, with the Duchy of Normandy.	XI.	VII. Henry, the Brother of the King of France, and Monk of Clairvaux, is made Bishop of Beauvais. Gilbert Foliot, Abbot of Leicesters in England, is ordain'd Bishop of Hereford.		St. Bernard writes his first Book Of Consideration. The Death of Amedeus, Bishop of Lausanne.
1150	VI. Eugenius after his return to Italy, having sustain'd many shocks, at last makes himself Master of St. Peter's Church.	XII. Lewes the Young, King of France, divorces his Wife Eleonor, the Daughter of William Duke of Guienne, whom he had marry'd in 1137.	VIII. Hugh, Abbot of Trois-Fontaines in Champagne, is created Cardinal Bishop of Ostia. Henry and Roland Monks of Clairvaux, are likewise made Cardinals at the same Promotion. Philip, Arch-Deacon of Paris, the Son of King Lewes the Gross, is chosen Bishop of that City; but he resigns this Bishoprick to Peter Lombard, fir-nam'd Master of the Sentences. Godeschalvus, Abbot of St. Martin suc-	St. Bernard writes his second Book Of Consideration, and sends it to Pope Eugenius. Arsenius, a Monk of Mount Athos, makes his Collection of the Canons. Orso, Bishop of Frisinghen. Serlo, Abbot of Savigny. Lucius, Abbot of St. Cornelius.	

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			ceeds <i>Aloisius</i> in the Bishoprick of <i>Arras</i> . <i>Philip</i> , who had been depos'd from the Bi- shoprick of <i>Taranto</i> . <i>A.</i> 1139. and who had af- terward retir'd to <i>Clair- vaux</i> , there to take the habit of a Monk, is made Prior of the same Monastery by <i>St. Ber- nard</i> . <i>John</i> , a Monk of the Ile of <i>Oxia</i> , is advanc'd to the Patriarchate of <i>nioch</i> this Year. <i>Peter de Celles</i> , is made Abbot of <i>Celles</i> in the same Year.		<i>Bartholomew de Foigny</i> , Bishop of <i>Laon</i> . <i>Peter Lombard</i> , Bishop of <i>Paris</i> . <i>Falco</i> . <i>Henry</i> , Arch- Deacon of <i>Hunt- ington</i> . <i>Hugh</i> , Cardi- nal Bishop of <i>Ostia</i> . <i>Constantinus Manasses</i> . <i>Constantinus Harmenopolus</i> . <i>Robert Pullus</i> , Cardinal, dies this Year. The Death of <i>William</i> , Abbot of <i>St. Thierry</i> in the same Year.
VII.	XIII.	IX.	The Pope confirms the Rights and Privi- leges of the Church of <i>Colen</i> . <i>Jourdain des Ursins</i> , Cardinal, is sent Legate into <i>Germany</i> . <i>St. Ber- nard</i> wrote his 190th Letter against this Pre- late. <i>Geffrey Arthur</i> , Arch- Deacon of <i>St. Asaph</i> , is ordinain'd Bishop of the same Church. <i>Bartholomew</i> , Bishop of <i>Laon</i> after having govern'd his Church 38 Years, retires to the Ab- bey of <i>Foigny</i> , and there turns Monk. <i>Gauterius</i> , Abbot of <i>St. Martin</i> at <i>Laon</i> , succeeds him in that Bishoprick, but he leaves it three Years af- ter, and becomes a Monk at <i>Premontre</i> . <i>Turoltus</i> is chosen Abbot of <i>Trois-Fontaines</i> in the room of <i>Hugh</i> , made Cardinal in the preceding Year. The Death of <i>Hugh</i> , who of Abbot of <i>Pon- tigny</i> had been ordain'd Bishop of <i>Auxerre</i> : Whereupon many Con- tents arise about the Suc- cession to that Bishop- rick.	A Council at <i>Beaugency</i> , held on the Festival of <i>Easter</i> , which approves the Di- vorce between the King of <i>France</i> and his Wife <i>Eleonor</i> , by reason of their being too near of kin.	<i>Gratian</i> com- pleats his Col- lection of Ca- nons. <i>John</i> , Patri- arch of <i>Antioch</i> . <i>Germanus</i> , Pa- triarch of <i>Con- stantinople</i> . <i>Andronicus Camaterius</i> . <i>George</i> , Arch- bishop of <i>Corfu</i> . <i>Lucas Chryso- bergius</i> , Patri- arch of <i>Constan- tinople</i> . <i>Robert</i> , Arch- Deacon of <i>Of- trevant</i> . <i>Theobaldus</i> , a Monk of <i>St. Pe- ter</i> at <i>Beze</i> . <i>Gauterius</i> , Ca- non of <i>Terrou- ane</i> . <i>Herbert</i> a Monk. <i>Haimo</i> , Arch- Deacon of <i>Châ- lons</i> . <i>Herman</i> a converted Jew of <i>Colen</i> . <i>Nicetas Con- stantinopolitanus</i> <i>Teulfus</i> , a Monk of <i>Mo- rigny</i> .

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1152	VIII.		X.		
	The Death of Conrad. FREDERICK I. succeeds him. I. Stephen, K. of England, being deceas'd, the Kingdom returns to Henry II. Duke of Normandy.		Odo, Abbot of St. Cornelius at Compeigne, is chosen Abbot of St. Denis in the place of Suger. The Pope orders the Bishop of Saintes to permit a new Church to be built at Rochel. He confirms the Primacy of Toledo, and enjoins the Bishops of Spain to acknowledge it. He likewise ratifies the Constitutions and Privileges of the Cistercian Order.		The Death of Suger, Abbot of St. Denis, January 15. St. Bernard finishes his other Books, Of Consideration. John, Monk of Marmoutier. Alexander, Abbot in Sicily. Radulphus Niger, Monk of St. Germer. St. Elizabeth, Abbess of Schoonau. St. Aelred, Abbot of Reverbry.
1153	IX.	II.	XI.		
	Eugenius dies, July 8th at Tivoli. ANASTASIUS IV. is chosen in his place two days after. I.		Pope Eugenius grants by a Bull to the Canons of St. Peter at Rome, the fourth part of all the Offerings that were made in that Church. Alanus, a Native of Burg de Reninghen near Tpres in Flanders, and Abbot of Larivoir, is ordain'd Bishop of Auxerre. Henry Archbishop of York being dead this Year, William his Competitor, who had been Chosen and Consecrated Archbishop of that Church in 1140. but before whom Henry was preferr'd by Pope Innocent, takes a Journey to Rome, where he obtains of Pope Anastasius, the confirmation of his Archiepiscopal Dignity, and the Pall. However he does not long enjoy this Archbishoprick, dying in the next Year. The Cardinals Bernard and Gregory, the Pope's Legates in Germany, depose Henry, Archbishop of Metz. Robert, Abbot of Dunnes, succeeds St. Bernard in the Abbey of Clairvaux.		The Death of St. Bernard, August 20th.
1154	II.	III.	XII.		
	Anastasius dies Decemb. 4th having for his Successor ADRIAN IV.	The Death of Stephen, K. of England, and the beginning of the	Gauterius of Mauritania is ordain'd Bishop of Laon, in the place of another Gauterius, the Successor of Bartholomew of Foigny.		The Death of Gillebert de la Porrée Bishop of Poiriers.

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Reign of Henry II. his Successor according to the truest Opinion.

Pope *Anastasius* confirms the Statutes of the Regular Canons of St. *John* at *Lateran*; takes into the Protection of the See of *Rome*, the Order of the Knights of St. *John* of *Jerusalem*; and ratifies their Privileges.

1155

I.

Arnold of *Brescia* excites Commotions in *Rome* against Pope *Adrian*, who suspends the City from Divine Service, till the *Romans* should expel that Heretick and his Followers: These last are forc'd to escape by flight to *Orvicol* in *Toscany*, where they are well receiv'd by the People: But some time after, *Arnold* of *Brescia* is taken Prisoner and deliver'd up to the Prefect of *Rome*, who causes him to be burnt, and his Ashes to be cast into the River *Tiber*, lest the People shou'd shew any honour to his Relicks.

The Pope pronounces *Anathema* against *William* King of *Sicily*, who had refus'd to receive his Letters, because he did not give him the Title of King, and had taken possession of some Territories belonging to the Patrimony of the Church of *Rome*.

IV.

Frederick is crown'd Emperor at *Rome* by the Pope.

XIII.

The Contest that arose An. 1132. between the Abbey of *Cluny* and that of *Cisteaux*, as to the Affair of Tithes, is at last terminated by an Accommodation.

Basil of *Acri* Archbishop of *Thessalonica*, returns an Answer to the Letter which was writ to him by Pope *Adrian*, to induce him to be reconcil'd to the *Latin* Church.

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1156	II. The Pope concludes a Treaty of Peace with William, King of Sicily, and grants him the Title of King of both Sicilies.	V. The Emperor being offended at the Letter which the Pope had writ to him, drives the two Legates, who brought it, out of his Dominions, forbids all his Subjects to take any Journeys to Rome, and sets Guards upon the Frontiers to hinder the passage of those that shou'd attempt to enter.	XIV	A Difference arising between Adrian IV. and Frederick, concerning the Terms of a Letter writ by this Pope to the Emperor, which imported that Adrian had conferr'd upon that Prince the notable Favour of the Imperial Crown. The Pope is oblig'd to give another Explication of the Terms of his Letter, to afford satisfaction to the Emperor; but takes an occasion to complain that Frederick had prefix'd his own Name before that of the Pope in one of his Letters; that he exacted Fealty and Homage of the Bishops; that he refus'd to receive his Legates; and that he prohibited his Subjects to go to Rome. Otto, Bishop of Frisinghen, quits his Bishoprick, and retires to the Abbey of Morimond, where he liv'd a Monk before his advancement to the Episcopal Dignity, and dies there in the Month of September, in the same Year. Philip, formerly Bishop of Taranto, and afterwards Prior of Clairvaux, is constituted Abbot of Aumône of the Cistercian Order.		Hugh of Poitiers, a Monk of Vezelay, begins to write his History of that Monastery. The Death of Peter the Venerable, Abbot of Cluny, on Christmas-day.
1157	III.	VI.	XV.			The Death of Luke, Abbot of St. Cornelius,
1158	IV.	VII.	XVI.	Thomas Becket is made Lord Chancellor of England by King Henry II. The Reformation of the Regular Canons of St. Victor at Paris is established in the Monastery of St. Everte at Orleans, by Roger its first Abbot.		
1159	V The Death of Adrian. The greatest part of the Cardinals	VIII. The Emperor being present at the Siege of Cremona, the two	XVII.			

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chuse ALEXANDER III. Othavian is Elected Anti-pope by others and maintain'd by the Emperor. He takes the Name of *Victor* III.

Competitors for the Papal Dignity present themselves before him to be supported. He appoints 'em to come to *Pavia*, there to be judg'd by a Council.

1160

I.

IX.

XVIII.

Alexander, who refus'd to appear in the Council of *Pavia* having been inform'd of what was there transacted against him, excommunicates the Emperor *Frederick*.

Thirty Persons, the Followers of *Arnold* of *Brescia*, call'd *Publicans*, having taken a resolution to pass into *England*, to divulge their Doctrine, are there seiz'd on, publickly whipt, stigmatiz'd with a hot Iron on their Foreheads, harass'd, and at last starv'd to death with hunger and cold.

Arnold, Bishop of *Lisieux*, is sent Legate into *England*.

A Council at *Pavia* held in the Month of *February*, which declares the Election of *Alexander* to be void, and Excommunicates him with his Adherents; but confirms that of *Victor*.

A Council at *Oxford*, in which the *Publicans* or *Vaudois* are convicted and condemn'd.

Hugh, a Monk of *Cluny*.

Hugh Archbishop of *Roan*.

Michael of *Thessalonica*, condemn'd for the Heresy of the *Bogomiles*, retracts his Errors and makes a Confession of his Faith.

Philip, Bishop of *Taranto*.

Odo de Deuil. *Gilbert*, Abbot of *Hoiland*.

1161

II.

X.

XIX.

Lewes the Young, King of *France*, marries *Adella*, or *Alix*, Daughter of *Theobald*, Count of *Champagne*, who died in 1152.

Alanus abdicates his Bishoprick at *Auxerre*, and retires to *Clairvaux*.

The Kings of *Denmark*, *Norway*, *Hungary*, and *Bohemia*, as also six Archbishops, twenty Bishops and many Abbots write (as 'tis reported) Letters by way of excuse, to the Assembly at *Lodi*, by which they own *Victor* as lawful Pope.

The Death of *Theobald*, Archbishop of *Canterbury*.

He has for his Successor in that Archbishoprick, *Thomas Becket*, Chancellor of *England*, who is Consecrated on *Whit-Sunday*.

Dr. Gilbert Foliot is translated from the Bishoprick of *Hereford* to that of *London*.

An Assembly at *New-Market*, in the Month of *July*, in which the Election of *Alexander* III. is declar'd Legitimate, and that of *Victor* Illegal.

An Assembly at *Beauvais* at the same time, which passes a like Judgment with that of *New-Market*, in favour of Pope *Alexander*.

An Assembly of the Prelates of *England* and *France*, in which both Kings assisted, where were present the Legates of *Alexander* and *Victor*, and Deputies from the Emperor *Frederick*.

Alexander is there own'd as lawful Pope, and *Victor* Excommunicated with his Adherents.

Peter de Roy, a Monk of *Clairvaux*.

Enervinus, Provost of *Stemfeld*.

Ecbert, Abbot of *St. Florin*.

Bonacursius. *Ebrard de Bethune*.

Michael of *Thessalonica*.

Odo, a Regular Canon.

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An Assembly at Lodi, held June 20. in the presence of the Emperor Frederick, which confirms what was transacted in that of Pavia the preceding Year, in favour of Victor.

1162

III.

XI.

XX.

The Pope who had fled for Refuge to the Territories of William K. of Sicily, waiting for a favourable opportunity to pass into France, arrives there at last on the Festival of Easter, and is receiv'd by the Kings of France and England, who go before him upon the River Loire as far as Torcy, land to meet him, and conduct him on the Road, each holding one of the Reins of his Horse's Bridle.

An interview between the King of France and the Emperor at Avignon, where the Anti-pope Victor is present; and where the Emperor is incens'd against the King, by reason that Alexander was not come according as he had engag'd, to bring him, and having the strongest Party, designs to take him Prisoner; but the King is deliver'd from this trouble, by the Army that the King of England had caus'd to march that way.

John de Bellemains is ordain'd Bishop of Poitiers.

Peter, Abbot of Celles, is translated to the Abbey of St. Remigius at Rheims.

Geffrey, Abbot of Igny succeeds Fastredus in the Abbey of Clairvaux.

A Conference at Avignon, which was propos'd by the Emperor to put an end to the Schism, but was broke off by reason that Pope Alexander refus'd to appear.

Hugh of Poitiers, a Monk of Verelay.

Albert, Abbot of Hildesheim.

John of Hexam, Provost of Hagulstade.

Fastredus, Abbot of Clairvaux.

1163

IV.

XII.

XXI.

Henry, the Brother of the King of France, is translated from the Bishoprick of Beauvais, to the Archbishoprick of Rheims.

John, Dean of Orleans, is assassinated by a certain Lord, from whom he endeavour'd to recover some Goods belonging to the Chapter of Orleans, which he had Usurp'd.

The beginning of the Contests between Henry II. King of England, and Thomas Becket, Archbishop of Canterbury.

A Council at Tours, held in the Pope's Presence, May 28. against the Anti-pope Victor, and his Adherents, and against the Hereticks of this Age.

An Assembly at Westminster, in which Thomas, Archbishop of Canterbury incurs the Displeasure of the King of England, by

Arnold, Bishop of Lisieux, pronounces his Discourse concerning the Unity and Liberty of the Church in the Council at Tours.

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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refusing to observe the Customs of the Kingdom, without any Limitation.

A Council at Sens concerning the Murder of John, Dean of the Church of Orleans.

1164

V.

XIII.

XXII.

The Death of the Antipope Victor, at Lucca.

His Adherents and Followers proceed to the choice of Guy of Crema, who assumes the Name of Paschal III.

Thomas Becket, Archbishop of Canterbury, repents of what he did in the Assembly at Clarendon, and abstains from celebrating Divine Service, till the Pope who then resided at Sens, had given him Absolution for that Offence.

The King of England sends to the Pope to desire, that the Archbishop of York may be made Legate of the Holy See in England; and that the Customs of this Kingdom may be confirm'd by its Authority, and observ'd by the Bishops of England.

The Pope only grants the Office of Legate to the Archbishop of York with this restriction, that the same Legate shou'd have no Jurisdiction over the Person of the Archbishop of Canterbury, and that the Bishops shou'd continue to obey him as their Primate.

Thomas Becket retires to France after the Sessions of the Assembly at Clarendon, which requir'd him to resign his Archbishoprick: He is very favourably receiv'd by the French King and the Pope, who orders him to keep his Station of Archbishop.

William of Champagne the fourth of the Brothers of Adella Queen of France, is chosen Bishop of Chartres after the Death of Robert.

Maurice de Sully succeeds Peter Lombard in the Bishoprick of Paris.

Richard of St. Victor

is constituted Prior of that Monastery.

An Assembly at Clarendon, held in the Month of January, in which Thomas, Archbishop of Canterbury, and the other Prelates of England are

compell'd to confirm certain Customs of the Kingdom, and to oblige themselves by Oath to observe 'em without restriction.

An Assembly at Northampton against Thomas, Archbishop of Canterbury.

Richard of St. Victor.

Hugh, Monk of St. Saviour at Lodeve.

Laurence a Monk of Liege. St Hildegarda, Abbess.

The Death of Peter Lombard, Bishop of Paris.

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils,	Ecclesiastical Writers.
1165	VI. <i>Alexander</i> returns to Italy, and makes his publick entry into Rome, in the Month of November.	XIV. The Nativity of ^o <i>Philip Augustus</i> , King of France.	XXIII. <i>Stephen</i> , who was sometime Bishop of Tournay, becomes a Regular Canon in the Monastery of St. Evert at Orleans.		<i>Philip de Harveng</i> , Abbot of Bonne Esperance. <i>Alanus</i> Bishop of Auxerre. <i>John</i> of Salisbury. <i>Arnold</i> , Bishop of Lisieux. <i>Adamus</i> Scotus. <i>Geffrey Arthur</i> , Bishop of St. Asaph. The Death of St. <i>Elizabeth</i> , Abbess of Sebnaw.
1166	VII.	XV. The Emperor <i>Frederick</i> marches into Italy with an Army, to put the Anti-pope <i>Paschal</i> in Possession of the See of Rome.	XXIV. <i>Alexis Aristenes Oeconomus</i> , or Steward of the Church of Constantinople, cites in the Synod of that City the 37th Canon of the Council in Trullo against <i>Nicephorus</i> , Patriarch of Jerusalem. The Deputies of the King of England having assisted at the Assembly of <i>Wurtzburg</i> , repair to Rome, there to demand satisfaction as to the Affair of <i>Thomas</i> , Archbishop of Canterbury. The Pope returns an Answer to the King their Master with so much Resolution, that this Prince is oblig'd to disown what these Deputies had done in the Assembly of <i>Wurtzburg</i> . <i>Thomas Becket</i> , Archbishop of Canterbury, is Constituted Legate of the Holy See in England, and in that Character condemns and abrogates the Customs that were Publish'd at Clarendon; Excommunicates all those that shou'd observe, or cause 'em to be observ'd; and threatens the King of England with an Anathema.	A Synod of Constantinople, held by <i>Lucas Chrysobergius</i> , Patriarch of that City. An Assembly at <i>Wurtzburg</i> , held on the Festival of <i>Whitsuntide</i> , in which the Emperor obliges by Oath the greater part of the Lords and Prelats of whom it was compos'd, to acknowledge no other Pope but <i>Paschal</i> . The Deputies of the King of England, who was at variance with Pope <i>Alexander</i> , by reason of the Differences between him and <i>Thomas</i> , Archbishop of Canterbury, take the same Oath.	<i>Peter</i> of Celles. <i>Gilbert Foliot</i> . The Death of St. <i>Alfred</i> , Abbot of <i>Reverby</i> .
1167	VIII.	XVI. The Emperor defeats the Romans in a Batel, makes himself Master of part of the City of	XXV. <i>John</i> of Oxford, deputed to Rome by the King of England, obtains a promise of the Pope, that he wou'd send two Legates to determine the Affair of the Archbishop of Can-		<i>Hugh</i> of Poitiers Monk of <i>Verzelay</i> , compleats his History of the Monastery. <i>Michael Anichisalus</i> , Patriarch.

A Chronological Table.

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Rome, and of St. Peter's Church : But the Diseases that rage in his Army afterwards, oblige him to retire speedily to Lombardy.

terbury, and causes the Authority of the Archbishop to be suspended till the arrival of those two Legates.

Michael Anbialis is advanc'd to the Patriarchal See of Constantinople.

William of Tyre is made Arch-Deacon of that Church.

Peter of Blois repairs to Sicily, where he's chosen to be Tutor, and afterward Secretary to William II. King of Sicily.

Geffrey, Prior of Vigoris is ordain'd Priest by Giraldus Bishop of Cahors.

of Constantinople.

The Death of Lucas Chrysobergius, Patriarch of Constantinople.

The Death of Wolbero, Abbot of St. Pantaleon at Colem.

1168

IX.

The Italians animated by the Sentence of the Council of Lateran, revolt against the Emperor, own Pope Alexander, and expel the Schismatical Bishops.

XVII.

XXVI.

William of Champagne is translated from the Bishoprick of Chartres, to the Archbishoprick of Sens.

Thomas, Archbishop of Canterbury, refuses to admit as Judges of the Controversy between him and the King of England, the Pope's Legates in the Assembly at Gisors, and pleads his own Cause so resolutely, that it breaks up, without concluding any thing. He obtains of the Pope sometime after, the revocation of those two Legates.

A Council at Lateran, in which Pope Alexander pronounces a Sentence of Deposition against the Emperor Frederick.

An Assembly at Gisors, in the Month of November.

The Death of Odo de Deuil, Abbot of St. Corneliu, at Compeigne.

1169

X.

Pope Alexander who had retir'd to Benevento, returns thence in the end of the Year.

The Romans refuse to admit him, but on condition that he shou'd order the Walls of Frascati to be demolish'd, which he had fortify'd.

The Pope does it accordingly, but the Romans

XVIII.

The Emperor is defeated by the Milanese, and escapes with much a-do to Germany.

An Interview between the Kings of England and France at St. Denis, about the Affair of Thomas, Archbishop of Canterbury, where they come to no Agreement.

The King of England

XXVII.

The fruitless Negotiations of two other Legates of the See of Rome concerning an accommodation of the Differences between the King of England and the Archbishop of Canterbury.

The King of England being dissatisfy'd with the proceedings of these two last Legates, desires two others to be sent, which suit is granted; but they have no better success in their Negotiation than the former.

The Pope revokes the Suspension of the Authority of the Archbishop of Canterbury.

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
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having broke their word, he causes *Frascati* to be re-fortify'd, and returns to *Benetum*.
 causes his Son Henry to be Crown'd by the Archbishop of York, to the prejudice of the Archbishop of Canterbury, to whom this Right belonged.

He Suspendes the Archbishop of York and the Bishops who assisted at the Coronation of the King of England, ab Officio, &c.

1170

XI.
 The Anti-pope *Paschal* dies.
 His Partisans Substitute *John*, Abbot of *Serina* in his place under the Name of *Calixtus*.
III.

XIX.
 An Interview between the Kings of England and France at *St. German en Laye*, who conclude a Mutual Treaty of Peace.

XXVIII.
Manuel Comnenus, caules a Proposal to be made to the Pope for the re-union of the Greek and Latin Churches, in case he won'd cause him to be Crown'd Emperor of the West; but the Pope replies, that the Matter being of too great difficulty, he cou'd not grant his request.

Theorianus is sent to Armenia by the Emperor *Manuel Comnenus*, to endeavour to procure a re-union between that and the Greek Church. He finds means to gain the Patriarch of the Armenians.

The Interview between the two Kings at *St. Germain en Laye*, where were present the Legates of the Pope, and *Thomas*, Archbishop of Canterbury, produce no effect, as to the reconciliation of this Prelate with his Prince.

Rogerou, Archbishop of Roan and *Bernard* Bishop of Nevers, are sent, by the Pope to the King of England, with Orders to suspend the whole Kingdom from Divine Service, if he refus'd to be reconcil'd to the Archbishop of Canterbury, and to restore Peace to the Church. This Prince yields to their Remonstrances and even entreats 'em to promote the Accommodation, which is at last terminated this Year.

Theobald, the Kinsman of *William* of Champagne; Archbishop of Sens, is ordain'd Bishop of Amiens.

The Archbishop of York, and the Bishops of London and Salisbury, whom *Thomas Becket* had Excommunicated, create him new Troubles in England, and he is no sooner arriv'd at Canterbury, but he is Assassinated in his Church.

Henry, Archbishop of Rheims writes to the Pope and Cardinals, in favour of *Dreux* or *Drogo*, Chancellor of the Church of Noyon.

Peter of Poitiers, Chancellor of the Church of Paris, composes his Book of Sentences.

Robert of Melun, Bishop of Hereford.

Alexis Aristenes.

Simeon Logotheta.

John of Cornwall.

Gerochus, Provost of *Reichersperg*.

Peter de Riga, Canon of Rheims.

A Chronological Table.

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on the Festival of Christ-
mas.

Ponsius the fifth, Abbot of Clairvaux, is made Bishop of Clermont in Auvergne.

The Birth of St. Dominick.

1171

XII.

XX.

XXIX.

The King dispatches an Envoy to Rome to clear himself of the Murder of Thomas Becket, Archbishop of Canterbury. The Pope sends two Legates, to oblige him to make satisfaction to the Church, and in the mean while Excommunicates the Murderers. The King meekly submits to the Penance impos'd on him by the Legates; dis-annuls the Customs publish'd at Clarendon; and at last receives Absolution at the Door of the Church.

Richard succeeds Thomas in the Archbishoprick of Canterbury.

The Assassins of Thomas, Archbishop of Canterbury come to Rome to get Absolution; where the Pope enjoyns 'em to take a Journey to Jerusalem in the Habit of Pilgrims: One of 'em perishes by the way, and the two others spend the remainder of their Lives in doing Penance, being shut up in a place call'd Monte-Nigro.

1172

XIII.

XXI.

XXX.

Garinus or Warinus is constituted the fifth Abbot of St. Victor at Paris.

Henry II. King of England, is absolv'd in the Council of Avranches.

A Council at Lombez, in which the Heretick Oliverius and his Followers call'd *Bons Hommes*, or *Good Men* are convicted and condemn'd.

A Council at Cassel in Ireland held in the Month of October.

A Council at Avranches.

The Death of Gilbert, Abbot of Hoiand.

A Chronological Table.

	Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1173	XIV.	XXII. The Young King of England Rebels against his Father, who is oblig'd to repair to the Tomb of Thomas, Archbishop of Canterbury, to implore his Assistance.	XXXI.	The Canonization of Thomas, Archbishop of Canterbury.		Richard of St. Victor dies March 10.
1174	XV.	XXIII.	XXXII.	The Canonization of St. Bernard, Jan. 18. William, Arch-Deacon of Tyre, is advanced in the Month of May, to the Dignity of Archbishop of that Church.		
1175	XVI.	XXIV. The Emperor makes War in Italy.	XXXIII.	The Pope approves the Institution of the Order of the Knights of St. James in Spain, and of that of the Monks of the Abbey of St. Savicour at Messina. Nivelon de Cherisy, is made Bishop of Soissons. Geoffrey Arthur, Bishop of St. Asaph, who had quitted his Bishoprick, by reason of some Disturbances that happen'd in Wales, and had retir'd to King Henry's Court, who gave him the Abbey of Abington, is sollicit in the Council of London, to return to his Bishoprick; but upon his refusal, other Incumbents are provided both for his Bishoprick and Abbey, and he remains destitute of a Benefice. Geoffrey, who was translated from the Abbey of Igny to that of Clairvaux, going into Italy, is there made Abbot of Fossanova, and some Years after, of Hautecombe.	A Council at London, held on the Sunday before the Festival of the Ascension, in which were present the two Henrys, Kings of England.	Geoffrey, Abbot of Clairvaux. William, Archbishop of Tyre.
1176	XVII.	XXV. The Emperor's Army is entirely defeated by the Milanese Forces, and that Prince is oblig'd to send Ambassadors to Pope Alexander, to sue for Peace.	XXXIV.	The Pope approves the Institution and the Constitution of the Carthusian Order.		

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1177 XVIII. An Interview between Pope Alexander and the Emperor Frederick at Venice, in the Month of July, where the Peace of the Church is establish'd. By virtue of this Treaty, William, King of Sicily obtains a Truce of fifteen Years with the Emperor, and the Lombards one of seven.	XXVI.	XXXV.	William of Champane, the Brother-in-law of the King of France, is translated from the Archbishoprick of Sens, to that of Rheims, and made Cardinal. Stephen of Tournay, is translated from the Abbey of St. Evre at Orleans, to that of St. Genevieve at Paris, after the Death of the Abbot Anbert. The Pope sends a Legate to a King of the Indies, commonly call'd Prester John.	A Council at Venice held by the Pope September 16. in which the Peace is confirm'd, and the Anathema renew'd against those that were not return'd to the Bosom of the Church.	
1178 XIX. The Pope is re-call'd from Anagnia to Rome, by the Clergy, Senate, and People of that City. The Antipope Calixtus obtains Pardon upon his Prostration at the Pope's Feet.	XXVII.	XXXVI.	Escilus; Archbishop of Lunden, Primate and Legate of the See of Rome in Denmark and Sweden, and Regent of both Kingdoms, quits all these Dignities, to turn Monk at Clairvaux, where he dies four Years after. Absalon succeeds him in the Archbishoprick of Lunden. Saxo Grammaticus, Provost of Roschild, is sent to Paris by Absalon Archbishop of Lunden, to bring Monks of St. Genevieve into Denmark. A great number of Dissenters from the Church of Rome are discover'd at Thoulouse, who being branded with the odious Name of Hereticks, are Excommunicated and Banish'd by the Pope's Legate, with the assistance of some Bishops; and who retire to the Country of Albigeois, where Roger, Count of Ally, receives 'em favourably, and makes use of 'em to detain the Bishop of his City Prisoner, since that time these People were call'd Albigeneser, or Albigeois.		
The Pope confirms the Rights and Privileges of the Archbishop of Colen.					

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1179 XX.	XXVIII. <i>Lewes, the Young King of France causes his Son Philip to be Anointed and Crown'd at Rheims.</i>	XXXVII.	<i>William, Archbishop of Tyre assists in the Council of Lateran, and draws up the Acts.</i> <i>The Albigeois, or People of Alby, are Condemn'd and Excommunicated in the General Council of Lateran, which declares that they were call'd Cathari, Parians and Publicans, and that they had many other Names.</i> <i>Laborant is made Cardinal</i> <i>John of Salisbury ordain'd Bishop of Chartres.</i>	A III. General Council at Latran, begun March 2.	
1180 XXI.	XXIX. <i>The Death of Lewes, the Young King of France, on the 10th or 20th Day of September.</i> <i>His Son Philip Augustus succeeds him.</i>	XXXIII. <i>Manuel Comnenus dies Octob. 6th.</i> ALEXIS COMNENUS succeeds him.	<i>Arnold, Bishop of Lisieux, having incur'd the displeasure of the King of England, retires to the Monastery of St. Victor at Paris.</i> <i>Peter, Abbot of Cîteaux is ordain'd Bishop of Arras.</i>		<i>John the Hermit writes this Year the Life of St. Bernard.</i> <i>Thierry or Theodoricus, a Monk, in like manner composes his History in the same Year.</i> <i>Richard, Prior of Hagulstade.</i> <i>Stephen, Bishop of Tournay.</i> <i>The Death of St. Hildegarda, Abbess of Monks.</i> <i>St. Roberts.</i> <i>The Death of Philip de Harveng, Abbot of Bonne Esperance.</i> <i>The Death of Adamus Scotus a Regular Canon.</i> <i>The Death of Nicolas, a Monk of Clairvaux in the same Year.</i>
1181 XXII.	<i>Alexander III. dies on the 27th day of August, or on the 21. of September.</i> LUCIUS III. is chosen to supply his place.	XXX. I.	<i>Henry, Bishop of Alby, having in quality of the Pope's Legate, levy'd certain Troops, marches into Gasconne, to expel thence the People call'd Publicans, who were Masters of a great number of Castles: They make a shew, to avoid the Storm, of abjuring their Opinions, but the Bishop being gone, they live as before.</i>		<i>The Death of Alanus at Clairvaux.</i>
	<i>John de Bellemains is translated from the Bishoprick of Poitiers to the Archbishoprick of Narbonne, and afterwards to that of Lyons.</i> <i>Baldwin of Deponssaire, Abbot of Ferden, is ordain'd Bishop of Winchester.</i>				

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1182	I.	XXXI.	II.		Peter de Celles, Abbot of St. Remigius, at Rheims install'd Bishop of Chartres in the place of John of Salisbury. Cardinal Laborant writes his Collection of Canons. The Death of John of of Salisbury, Bishop of Chartres. The Death of Arnold, Bishop of Lisieux, August 31.
1183	II.	XXXII.	I.		
	Henry, the Youngest of the three Sons of the King of England, dies.	ANDRONICUS COMNENUS causes Alexius to be put to Death, and usurps the Imperial Throne.	Above seven thousand Albigeois are destroy'd in Berri, by the Inhabitants of the Country.		
1184	III.	XXXIII.	II.		A Council at Verona, held in the presence of the Pope and the Emperor Frederick, concerning the Execution of the Treaty of Peace concluded at Venice.
1185	IV.	XXXIV.	III.		
	Lucius III. dies at Verona, Novemb. 25.	ISAAC ANGELOS kills Andronicus, and takes Possession of the Empire.	Contests arise between Pope Urban and the Emperor Frederick concerning certain Lands left by the Princess Matilda to the Church of Rome; about the Goods of Bishops after their Decease, to which the Emperor laid claim as his Right, and about the Taxes that were levy'd for the maintenance of Abbesses. Baldwin of Devonshire is translated from the Bishoprick of Winchester to the Archbishoprick of Canterbury after the Death of Richard the Successor of Thomas Becket.		Baldwin Archbishop of Canterbury. Joannes Phocas, a Greek Monk, goes in Pilgrimage to the Holy Land, and at his return writes a Relation of what he had seen and observ'd. Petrus Comestor. Peter of Blois. Sylvester Girald, Bishop of St. David.
	URBAN III. succeeds him.				

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1186	I. The Pope being offended at a Letter sent by the Assembly of <i>Geinlenhausen</i> , resolves to Excommunicate the Emperor, but the Inhabitants of <i>Verona</i> entreat him not to publish this Excommunication in their City.	XXXV. Henry, the Son of the Emperor <i>Frederick</i> , marries <i>Constance</i> , the Daughter of <i>Roger</i> , King of <i>Sicily</i> .	I. The Pope sends the <i>Pall</i> to <i>Baldwin</i> , Archbishop of <i>Conterbury</i> . <i>St. Hugh</i> , Prior of the <i>Carthusian</i> Order is made Bishop of <i>Lincoln</i> .	An Assembly at <i>Geinlenhausen</i> , in which a Resolution is taken to write to the Pope concerning the Rights claim'd by the Emperor.	<i>Godfrey of Vi-</i> <i>terbio</i> compleats his Universal History, and Dedicates it to the Pope. <i>Hermengard.</i> <i>John the Hermit.</i> <i>Bernard</i> , Abbot of <i>Fontcaud.</i> <i>Joannes Cin-</i> <i>namus.</i>
1187	II. The Pope departing from <i>Verona</i> with a design to Excommunicate the Emperor, dies <i>October 17.</i> before he could effect it. GREGORY VIII. succeeds him the next day, but dies two Months after, <i>December 16.</i>	XXXVI. The Nativity of <i>Lewis</i> VIII. King of <i>France</i> , the Father of <i>St. Lewis</i> , <i>September 5th.</i>	II. The City of <i>Jerusalem</i> is taken from the Christians <i>October 2.</i> by <i>Saladin</i> King of <i>Syria</i> and <i>Egypt</i> . Thus at the end of 88 Years, ends the Kingdom of <i>Jerusalem</i> .	A Circular Letter of Pope <i>Gregory</i> to all the Faithful, exhorting them to the relief of the Holy Land. A Fast appointed by this Pope during five Years, on all the <i>Fridays</i> from <i>Advent</i> till <i>Christmas</i> , with abstaining from <i>Flesh</i> on <i>Wednesdays</i> and <i>Saturdays</i> . <i>Robert de Bar</i> succeeds <i>Peter de Celles</i> in the Bishoprick of <i>Chartres</i> .	<i>Theorianus.</i> <i>Hugo Ethe-</i> <i>rianus.</i> <i>Robertus Pau-</i> <i>lulus.</i> <i>Gervase</i> , a Priest of <i>Chichester</i> . <i>Odo</i> , Abbot of <i>Bel-</i> <i>borant</i> . <i>Cardinal La-</i> <i>geffrey</i> , Prior of <i>Vigeois</i> . <i>Thierry</i> or <i>Theodoric</i> , a Monk. <i>Joannes Bur-</i> <i>gundus.</i> The Death of <i>Peter de Celles</i> , Bishop of <i>Chartres</i> , on the 17. day of <i>February</i> .
1188	I. After a Vacancy of 20. days, CLEMENT III. is Elected in the place of <i>Gregory VIII.</i> <i>January 6.</i>	XXXVII.	III. <i>Philip Augustus</i> , King of <i>France</i> , imposes a Tax in his Kingdom for his Voyage to the <i>Levant</i> , which is call'd by the Name of <i>Saladin's Tithes</i> .		
1189	II. Henry II. King of <i>England</i> dies, and <i>Richard</i> his Son succeeds him. The Kings of <i>England</i> and <i>France</i> set forward in their Journey to the Holy Land. The Queen Mother, and her Brother <i>William</i> of <i>Champagne</i> , Cardinal Archbishop of <i>Rheims</i> obtain the Government of <i>France</i> during the King's absence. <i>William</i> , the Good King of <i>Sicily</i> , dies without Issue. <i>Constance</i> his Aunt, the Wife of <i>Henry</i> the Son of the Emperor, lays claim to the Succession, but <i>Tancred</i> , the Natural Brother of the Princefs, gets possession of the Kingdom.	XXXVIII. Henry II. King of <i>England</i> dies, and <i>Richard</i> his Son succeeds him. The Kings of <i>England</i> and <i>France</i> set forward in their Journey to the Holy Land.	IV. <i>William</i> , Bishop of <i>Ely</i> , and Legate of the See of <i>Rome</i> , in <i>England</i> , is made Regent of the Kingdom during the absence of King <i>Richard</i> , who is about to undertake an Expedition to the Holy Land.		

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1190	III.	XXXIX.	V.		Neophytus. John Bishop of Lydda. The Death of Richard, Prior of Hagulstadt.
		The Death of the Emperor Frederick in the Levant. His Son Henry IV. succeeds him. The Kings of England and France arrive in the Month of August at Messina, and reside there above six Months.			
1191	I.	I.	VI.		
Clement III. dies April 10. and CELESTIN III. is substituted in his place.	Henry is Crown'd Emperor by Pope Celestin, and his Wife Constance Empress. Richard, K. of England, takes possession of the Kingdom of Cyprus, carries off a rich Booty from thence, and gives this Kingdom to Guy of Lusignan, in exchange for that of Jerusalem, which Richard hop'd ere long to wrest out of the Hands of the Infidels.		Evrad d'Avesnes, Bishop of Tournay dying, Peter, Chanter of the Church of Paris, is chosen in his place, but William, Archbishop of Rheims opposes this Election, and causes Stephen, Abbot of St. Genevieve at Paris, to be Electd the next Year. The taking of the City of Acre by the Christians from the Infidels in the Levant. Pope Celestin orders the Bishops of England to Excommunicate all those that shou'd refuse to obey the Bishop of Ely, Regent of the Kingdom.		
1192	II.	II.	VII.		
The Pope Excommunicates the Emperor, because he detains Prisoner Richard, King of England,	Richard K. of England is taken Prisoner in returning from the Holy Land, by Leopold Duke of Austria, and deliver'd up to the Emperor Henry, who confines him 14 Months. During his Imprisonment, John his Brother, surnam'd Without Land, gets Possession of the Kingdom of England.		The Pope confirms the Rights and Privileges of the Churches and Kingdom of Scotland. The Canonization of St. Ubald, Bishop of Eugubio. Stephen of Tournay, causes his Nephew to be chosen in his place Abbot of St. Genevieve. at Paris.		Baldwin of Devonshire, Archbishop of Canterbury, dies in the Levant this Year or in the following.

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1193	III. Philip, King of France, Marries <i>Batilda</i> according to some Authors, or <i>Isemburga</i> (as others will have it) the Sister of <i>Canutus</i> King of Denmark, but is Divorced from her some time after, under pretence of being too near a kin.	VIII.	George Xiphylin is chosen Patriarch of Constantinople.		<i>Demetrius Tornicius</i> writes this Year his Treatise of the Procession of the Holy Ghost.
1194	IV. Richard, K. of England being released out of Prison, resumes the Government of his Kingdom.	IV.	IX. The Pope appoints the Bishop of Lincoln to take Cognisance of the Misdemeanors and Crimes committed by <i>Geffrey</i> , Archbishop of York. <i>Michael de Corbeil</i> , Dean of the Church of Paris, who had been chosen Patriarch of Jerusalem, is made Archbishop of Sens.		The Death of <i>Joannes Burgundus</i> , or <i>John Burguignon</i> , Magistrate of Pisa.
1195	V.	V.	X. <i>Isaacus Angelus</i> , is depos'd, and ALEXIS ANGELOS is plac'd on the Imperial Throne. I.	The Pope Constitutes <i>Hubert</i> Archbishop of Canterbury his Legate in England, and enjoins the Bishops of this Kingdom to submit to his Authority. He grants a Commission to <i>Simon</i> , Dean of the Church of York, to govern that Church; and Summons <i>Geffrey</i> , who was Archbishop of it, to appear at Rome to clear himself there, of the Crimes laid to his Charge. A Synod at York, held in the Month of June. A Council at Montpellier in the Month of December.	<i>Gauterius</i> a Regular Canon of St. Victor. <i>Thierry</i> or <i>Theodoric</i> , Abbot. <i>Ogerus</i> , Abbot of Lucedia and of Mount St. Michael. <i>Robert de Torigny</i> . <i>Orho de St. Blaise</i> . <i>John Brompton</i> , Abbot of Jorval. <i>Lupus Protospatus</i> . <i>Alulphus</i> , Monk of St. Martin at Tournay. <i>Isaac</i> , Abbot of L'Eroile.
1196	VI. The Emperor Henry marches into Italy with a numerous Army, and makes himself Master of Sicily,	VI.	II. <i>Eustach</i> is ordain'd Bishop of Ely in England in the place of <i>William</i> . <i>Odo de Sully</i> succeeds <i>Maurice</i> in the Bishoprick of Paris.		<i>Henry</i> , Abbot of Clairvaux. The Death of <i>Maurice de Sully</i> Bishop of Paris: September 3. <i>Gilbert</i> of Sempringham.

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
	which be- long'd to his Dominions in right of his Wife. He treats the <i>Sicilians</i> so cruel- ly, that this Princess Com- miserating their Misfor- tunes, con- strains her Husband by force, to grant 'em a Peace upon reasona- ble Terms.				<i>Peter</i> , Abbot of <i>Clairvaux</i> . <i>Garnerius</i> , Abbot of <i>Clair- vaux</i> . <i>Nicolas</i> , a Canon of <i>Liege</i> . <i>Sibrandus</i> , Abbot of <i>Ma- rieGARDE</i> .
VII.	VII.	III.	The Archbishop of <i>Messina</i> , going to con- sult the Pope about the deceas'd Emperor who dy'd Excommunicated ; cannot obtain a License for the Interring of that Prince in Consecrated Ground, but with the consent of <i>Richard</i> , King of <i>England</i> , and after having restor'd the sum of Money that was ex- acted for his Ran- som.		<i>Bertrand</i> , Ab- bot of <i>la Chaise- Dieu</i> . <i>Radulphus</i> <i>Tortarius</i> . <i>Christian</i> , a Monk of <i>Clair- vaux</i> . <i>Gauterius</i> of <i>Chatillon</i> . <i>Thomas</i> , a Monk of <i>Chi- chester</i> . <i>Garnerius</i> , a Monk of <i>St. Vi- ctor</i> . The Death of <i>Peter</i> , Comestor, Dean of <i>St. Pe- ter</i> at <i>Troyes</i> . <i>Robert</i> of <i>Flamesbury</i> . <i>Bartholomew</i> , Bishop of <i>Ox- ford</i> .
			<i>Fourdain du Hommel</i> , is ordain'd Bishop of <i>Lisieux</i> . Under his Government, the Build- ing of the Cathedral of <i>Lisieux</i> was finish'd, and that Church was much enrich'd by the Liberality of this Bi- shop.		
VIII.	VIII.	IV.	Pope <i>Innocent</i> reduces <i>Dol</i> and the other Bi- shopricks of <i>Bretagne</i> under the Jurisdiction of the Archbishoprick of <i>Tours</i> .	A Council at <i>Sens</i> which de- poses the Abbot of <i>St. Martin</i> at <i>Nevers</i> , suspends the Dean of that Church of the City, who were accus'd of the Herefie of the <i>Publicans</i> , and remits 'em both to the Judgment of the See of <i>Rome</i> .	<i>Odo de Chilton</i> . <i>John</i> , a <i>Car- thusian</i> of des <i>Portes</i> . <i>Stephen de</i> <i>Chaulm</i> , a <i>Carthusian</i> Monk.
<i>Celestin</i> III. dies Jan. 8. INNOCENT III. succeeds him. I.	<i>Philip Au- gustus</i> , King of <i>France</i> is Excommunicated, Decemb. 6th by the Pope's Legate <i>Peter</i> of <i>Capua</i> , and his Kingdom suspended from Divine Ser- vice, because he refus'd to retake his Wife <i>Batilda</i> whom he had put away, and to quit <i>Mary</i>				

the Daughter of the Duke of *Aquitaine*, whom he had Marry'd; nevertheless the Publication of this Sentence is deferr'd till after the Festival of *Christmas*.

A Chronological Table.

Popes.	Western Emperors and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1199	II.	IX.	V.		
	The Death of Richard, King of England. John, fir-nam'd Without Land, takes Possession of his Dominions to the prejudice of Arthur, Duke of Bretagne, the Son of Geffrey, the elder Brother of the said John.		The King of France is freed from the Sentence of Excommunication which the Pope's Legate had publish'd against him; by quitting the Daughter of the Duke of Aquitaine and retaking his former Wife. However he forbears not to put her away again some time after.		William le Petit, a Regular Canon of Newbridge. Gervase, a Monk of Cantebury. Gonthier, a Monk of St. Amand. Theodorus Balsamon. Oliver of Colen. Radulphus de Diceto. Gautier de Vincsauf. Richard, Abbot of Mount Cassin. Elias of Coxie Saxo Grammaticus. Joannes Camaterus. Zacharias Chrysopolitanus. Roger de Hoveden. The Death of George Xiphylin, Patriarch of Constantinople.

A CHRONOLOGICAL TABLE OF THE Ecclesiastical Writers IN THE TWELFTH CENTURY.

S. BRUNO.

Founder of the *Carthusian Order*; flourish'd at *Rheims* in the Year 1075. retir'd to *La Grande Chartreuse*, or the *Great Charter-House* in 1086, went to *Italy* in 1090. died in 1101.

LEO.

Cardinal Deacon, flourish'd under the Pontificate of *Urban II.* in the end of the preceeding Century.

PETRUS THEUTBODUS,

Flourish'd in the end of the XI. Century, and in the beginning of the XII.

A Nameless Italian AUTHOR,

Flourish'd in the end of the preceeding Century.

ROBERT,

A Monk of *St. Remigius* at *Rheims*, flourish'd in the end of the preceeding Century.

DOMNIZON,

A Priest, liv'd in the end of the XI. Century, and in the beginning of the XII.

RAINAUD, or RAINOLDUS,

Of *Senur*, Archbishop of *Lyons*, born in the Year 1024. translated from the Abbey of *Vezelay* to the Archbishoprick of *Lyons* after 1104. dy'd in 1109.

BAUDRY,

Bishop of *Noyon* and *Terouanne*, ordain'd Bishop *A. D.* 1097. dy'd in 1112.

SIGEBERT,

A Monk of *Gembloirs*, flourish'd in the end of the preceeding Century, and in the beginning of the present XII. dy'd in 1113.

ODO,

Bishop of *Cambray*, translated from the Abbey of *St. Martin* at *Tournay*, to that See, *A. D.* 1105. dy'd in 1113.

YVES.

Bishop of *Chartres*, made Abbot of the Regular Canons of *St. Quentin* at *Beauvais*, *A. D.* 1078. made Bishop in 1092. dy'd in 1115.

GISLEBERT, or GILBERT CRISPIN,

Abbot of *Westminster*, made *A. D.* 1106. dy'd in 1114. or 1115.

LEO of Marfi.

Cardinal Bishop of *Ostia*, made *A. D.* 1101. dy'd a little after in 1115.

PETRUS ALPHONSUS,

A *Spanish Jew*, converted *A. D.* 1106.

STEPHEN,

Abbot of *St. James* at *Liege*, flourish'd in the beginning of this Century, about *A. D.* 1107.

PASCAAL II.

Pope, advanced to that Dignity, *A. D.* 1099. dy'd in 1118.

ANSELM,

Dean of the Church of *Laon*, flourish'd in the beginning of this Century.

ANSCHERUS,

Abbot of *St. Riquier*, flourish'd in the beginning of this present XII. Century.

THEOFREDUS,

Abbot of *Epternack*, flourish'd about the same time.

THEOBALDUS.

A Clerk of the Church of *Etampes*, flourish'd and was Professor in the Divinity-Schools of *Caen* and *Oxford* at the same time.

RADULPHUS, or RAOUL L'ARDENT.

Liv'd about the same time.

NICETAS SEIDUS,

Flourish'd at the same time.

A Chronological Table

HARIULPHUS,
A Monk of *St. Riquier*, flourish'd at the same time.

HUGH,
Abbot of *Flavigny*, liv'd about the same time.

ODO,
A *Benedictin* Monk of *Ast*, flourish'd at the same time.

RAIMOND D'AGILES,
A Canon of *Puy*, flourish'd at the same time.

TURGOT,
A Monk of *Durham*, flourish'd about the same time.

JOHN PYKE,
An *English* Writer, flourish'd about the same time.

WALTER,
Arch-Deacon of *Oxford*, liv'd about the same time.

EUTHYMIUS ZYGABENUS,
A *Greek* Monk, flourish'd about the same time.

PHILIPPUS SOLITARIUS,
A *Greek* Monk, liv'd about the same time.

UDASCHALCUS,
A Monk, flourish'd under Pope *Paschal II.* in the beginning of this Century,

GELASIUS II.
Pope, chosen *A. D.* 1118. dy'd in 1119.

FLORENTIUS BRAVO,
A Monk of *Winchester*, flourish'd at the same time, dy'd in 1119.

WILLIAM de CHAMPEAUX,
Bishop of *Châlons*, flourish'd in the beginning of this Century, in the Divinity-Schools at *Paris*, ordain'd Bishop *A. D.* 1113. dy'd in 1121.

MARBODUS,
Bishop of *Rennes*, flourish'd in the end of the preceeding Century, made Bishop *A. D.* 1096. dy'd in 1123.

BRUNO,
Bishop of *Signi*, flourish'd in the beginning of Century, dy'd in 1123.

CALIXTUS II.
Pope, chosen *A. D.* 1119. dy'd in 1124.

GUIBERT,
Abbot of *Nogent Sous Coucy*, elected *A. D.* 1104. dy'd in 1124.

ERNULPHUS or ARNULPHUS,
Bishop of *Rocheſter*, ordain'd *A. D.* 1114. dy'd in 1124.

GAUTERIUS,
Bishop of *Maguelone*, made *A. D.* 1103. dy'd in 1129.

GEFFREY,
Abbot of *Vendôme*, chosen *A. D.* 1093. took ſe-
veral Voyages into *Italy*, dy'd in 1129.

HONORIUS II.
Pope, elected *A. D.* 1124. dy'd in 1130.

HILDEBERT,
Bishop of *Mans*, and afterwards Archbishop of *Tours*, made *A. D.* 1098. translated to *Tours* in 1125. dy'd in 1132.

STEPHEN HARDING,
Abbot of *Ciſteaux*, made *A. D.* 1108. dy'd in 1134.

PETRUS GROSOLANUS, or CHRYSOLANUS,
Flourish'd *A. D.* 1129.

EUSTRATIUS,
Archbishop of *Nice*, flourish'd *A. D.* 1120.

STEPHEN,
Bishop of *Aurum*, made *A. D.* 1113. left his Bi-
shoprick in 1129. to retire to *Cluny*, dy'd in 1130.

NICEPHORUS BRYENNIUS,
Of *Macedonia*, flourish'd *A. D.* 1120.

JOANNES ZONARAS,
Secretary of State to the Emperor of *Conſtanti-
nople*, flourish'd *A. D.* 1120.

HONORIUS SOLITARIUS,
Profeſſor of Scholaſtical Divinity of the Church
of *Aurum*, flourish'd *A. D.* 1120.

NICOLAS,
A Monk of *Soiſſons*, flourish'd *A. D.* 1120.

ELNOTHUS,
A Monk of *Canterbury*, flourish'd *A. D.* 1120.

THOMAS,
A Monk of *Ely*, liv'd at the ſame time.

St. NORBERT,
Founder of the Order of *Prémontré*, retir'd to
that Monastery *A. D.* 1120. dy'd in 1134.

RUPERT,
Abbot of *Duyſ*, flourish'd in the beginning of
this Century, dy'd in 1135.

GUIGUE,
Prior of *La Grande Chartereuſe*, choſen *A. D.*
1113, dy'd in 1137.

DROGO, or DREUX,
Cardinal Biſhop of *Oſtia*, translated from the Dig-
nity of Prior of *St. Nicafius* at *Rheims*, to that
of Abbot of *St. John* at *Laon* *A. D.* 1128.
and to that of Cardinal, in 1136.

PETER of LEON,
Anti-pope, under the Name of *ANACLETUS*,
choſen *A. D.* 1130. dy'd in 1138.

GEFFREY,
Bishop of *Chartres*, choſen *A. D.* 1115. dy'd
in 1138.

GEFFREY the Groſs,
A Monk of *Tiron*, wrote *A. D.* 1135.

PETER,
Library-Keeper of *Mounſ-Caffin*, turn'd Monk
A. D.

of Ecclesiastical Writers.

A. D. 1115 in the Abbey of Mount-Cassin, and was expell'd in 1128.

RODULPHUS,

Abbot of St. Troude, chosen *A. D.* 1108. dy'd in 1140.

GILLEBERT, or GILBERT,
Bishop of Limerick, ordain'd before the Year 1110. dy'd in 1140.

FRANCO,

Abbot of Afflighem, made *A. D.* 1111. dy'd in 1140.

TURSTIN,

Archbishop of York, chosen *A. D.* 1115. ordain'd in 1119. dy'd in 1140.

ULRICUS,

Bishop of Constance, made *A. D.* 1120. quitted his Bishoprick in 1138. dy'd in 1140.

BAUDRY,

Bishop of Dol, made *A. D.* 1114. dy'd in 1141.

INNOCENT II.

Pope, elected *A. D.* 1130. dy'd in 1143.

CELESTIN II.

Pope, elected *A. D.* 1143. dy'd in 1144.

LUCIUS II.

Pope, chosen *A. D.* 1144. dy'd in 1145.

ECKARD,

Abbot of Urangen, flourish'd 1130.

HUGH,

A Monk of Fleury, liv'd *A. D.* 1130.

ANSELM,

Abbot of Gemblours, flourish'd *A. D.* 1130.

ORDERICUS VITALIS,

A Monk of St. Evrou, born *A. D.* 1075. flourish'd in 1130. dy'd in 1142.

ANSELM,

Bishop of Havelberg, flourish'd after the Year 1130.

HERVEUS,

A Monk of Bourg de Dol, flourish'd *A. D.* 1130.

HUGH de FOLIETH,

A Monk of Corbie, flourish'd *A. D.* 1130.

STEPHEN,

Bishop of Paris, made *A. D.* 1127.

RAINERIUS,

A Monk of St. Lawrence at Liege, flourish'd *A. D.* 1130.

GUALBERT,

A Monk of Marchiennes, flourish'd *A. D.* 1130.

PANDULPHUS of Pisa,

Flourish'd *A. D.* 1130.

FABRITIUS TUSCUS,

Abbot of Abington, flourish'd *A. D.* 1130.

AUCTUS,

Abbot of the Order of Valombre, flourish'd *A. D.* 1130.

ALBERTUS or ALBERICUS,
A Canon of Aix, flourish'd *A. D.* 1130.

FOUCHER,

A Monk of Chartres, flourish'd *A. D.* 1130.

GAUTERIUS,

The Chancellor, flourish'd *A. D.* 1130.

ANNA COMNENA,

The Daughter of Alexis Comnenus, flourish'd *A. D.* 1130.

ISAACK,

An Armenian Bishop, flourish'd *A. D.* 1130.

MICHAEL GLYCAS,

A Sicilian, flourish'd *A. D.* 1130.

ODO,

Abbot of St. Remigius at Rheims, wrote about the Year 1135.

HUGH, of St. Victor,

Born *A. D.* 1098. flourish'd in 1130.

PETRUS ABAELARDUS,

Flourish'd in the beginning of this Century, in the University of Paris, was condemn'd in the Council of Soissons in 1121. and in that of Sens in 1140. dy'd in 1142.

WASELINUS MOMALIUS,

Prior of St. Lawrence at Liege, flourish'd *A. D.* 1140. dy'd in 1147.

AMEDEUS,

Bishop of Lausanne, and Abbot of Hautecomb, was made Bishop of that See *A. D.* 1144. dy'd in 1149.

St. BERNARD,

Abbot of Clairvaux born *A. D.* 1091. retir'd to Cîteaux in 1113. made Abbot in 1115. assisted in the Councils of Troyes and Châlons in 1128, and 1129. He maintain'd the Cause of Pope Innocent II. with great resolution in 1130. and 1131. He accompany'd him to Rome, in 1132. assisted there in a Council, and was sent to Milan in 1134. He return'd to France, and was sent by the King to the Duke of Guienne in 1135. He was re-call'd into Italy by the Pope in 1137. He confuted Abaelardus in the Council of Sens in 1140. He was sent for into Aquitaine against the Heretick Henry and his Followers in 1147. He convicted Gillebert de la Porree in a Council held at Rheims in 1148. He dy'd in 1153.

WILLIAM,

Abbot of St. Thierry, or Theodoric, made *A. D.* 1120, retir'd to Signi in 1135. dy'd in 1150.

ARNOLD,

Abbot of Bonneval, chosen in 1151. dy'd in 1154.

PETER, the Venerable,

Abbot of Cluny, born in 1093. made in 1123. dy'd in 1156.

GUERRIC,

Abbot of Igny, came to Clairvaux *A. D.* 1131. was made Abbot in 1138.

PHILIP

A Chronological Table

PHILIP,

A Monk of *Clairvaux*, flourish'd *A. D.* 1140.

SAMPSON,

Archbishop of *Rheims*, advanc'd to that Dignity in 1140.

ROBERT PULLUS,

Cardinal, flourish'd in the Divinity-Schools of *Paris A. D.* 1120. re-establish'd the University of *Oxford*, in 1133. was made Cardinal in 1144. and dy'd in 1150.

WILLIAM of Somerset

A Monk of *Malmesbury*, flourish'd *A. D.* 1130. dy'd in 1153.

SUGER,

Abbot of *St. Denis*, chosen *A. D.* 1122. dy'd in 1153.

GILLEBERT DE LA PORREE,

Bishop of *Poitiers*, chosen *A. D.* 1141. His Opinions condemn'd in an Assembly held at *Auxerre* in 1147. and in the Council of *Rheims*, in 1148.

HUGO METELLUS,

A Regular Canon of *St. Leon*, at *Toul*, flourish'd *A. D.* 1140.

THOMAS,

Abbot of *Maurigny*, flourish'd *A. D.* 1140.

BERNARD,

A Monk of *Cluny*, flourish'd *A. D.* 1140.

ULGER,

Bishop of *Angers*, flourish'd *A. D.* 1140.

ANTONIUS MELISSUS,

A *Grecian* Monk, flourish'd in this Century, but 'tis not certainly known in what Year, although some reckon it to be in 1140.

HERMAN,

Abbot of *St. Martin* at *Tournay*, flourish'd *A. D.* 1140.

SIFREDUS, EBBO, THIMON and HERBORDUS,

Flourish'd *A. D.* 1140.

ARCHARDUS,

A Monk of *Clairvaux*. flourish'd *A. D.* 1140.

HENRY,

Bishop of *Troyes*, flourish'd *A. D.* 1140.

EUGENIUS III.

Pope, made *A. D.* 1144. dy'd in 1153.

ANASTASIUS IV.

Pope, chosen *A. D.* 1153. dy'd in 1154.

OTHO,

Bishop of *Frisingen*, made *A. D.* 1138. retir'd to the Abbey of *Morimond* in 1156. and dy'd in the same Year.

POTHO,

A Monk of *Prom*, flourish'd *A. D.* 1145.

SERLON,

Abbot of *Savigny*, made in 1146. dy'd in 1156.

HUGH.

A Monk of *Cluny*, flourish'd *A. D.* 1160.

PHILIP,

Bishop of *Tarentum* or *Tarento*, made *A. D.* 1130. depos'd in 1139. retir'd to *Clairvaux*, where he was chosen Prior in 1150. and Abbot of *Aumône* in 1156. dy'd in 1160.

HUGH,

Archbishop of *Roan*, made *A. D.* 1130. dy'd in 1164.

NICOLAS,

A Monk of *Clairvaux*, and *St. Bernard's* Secretary, left his own Monastery of *Monstier-Randy* to meet that Saint at *Clairvaux*, *A. D.* 1146. departed thence in 1151. and return'd to *Monstier-Randy* in 1160. dy'd in 1180.

SIMEON of Durham,

Flourish'd *A. D.* 1130.

BARTHOLOMEW of Foigny,

Bishop of *Laon*, made *A. D.* 1113. founded the Abbey of *Foigny A. D.* 1121. was suspended in 1142. abdicated his Bishoprick a little after, and retir'd in 1151. to *Foigny*, where he became a Monk.

GAUTERIUS of Mawritania,

Bishop of *Laon*, ordain'd *A. D.* 1154.

WOLBERO,

Abbot of *St. Pantaleon* at *Colen*, flourish'd *A. D.* 1150.

LUKE,

Abbot of *St. Cornelius*. flourish'd *A. D.* 1150. dy'd in 1157.

GRATIANUS,

A Monk of *St. Felix* at *Boulogne*, flourish'd *A. D.* 1150.

PETER LOMBARD.

Bishop of *Paris*, flourish'd after 1120, ordain'd Bishop in 1150. dy'd in 1164.

FALCO,

A Magistrate of *Benevento*, flourish'd *A. D.* 1150.

HENRY,

Arch-Deacon of *Huntington*, flourish'd *A. D.* 1150.

Two nameless AUTHORS,

Epitomizers of *Foucher*, flourish'd *A. D.* 1150.

HUGH,

Cardinal Bishop of *Ostia*, flourish'd *A. D.* 1150.

CONSTANTINUS MANASSES,

Flourish'd *A. D.* 1150.

CONSTANTINUS HARMENOPULUS,

A Judge of *Thessalonica*, flourish'd *A. D.* 1150.

JOHN,

Patriarch of *Antioch*, flourish'd *A. D.* 1150.

GERMANUS,

Patriarch of *Constantinople*, flourish'd *A. D.* 1150.

ARSENIUS,

A Monk of *Mount Athos*, flourish'd *A. D.* 1150.

ANDRONICUS CAMATERUS,

Flourish'd *A. D.* 1150.

GEORGE,

of Ecclesiastical Witerrs.

GEORGE,
Archbishop of *Corfu*, flourish'd *A. D.* 1150. dy'd
in 1167.

LUCAS CHRYSOBERGIUS,
Patriarch of *Constantinople*, made *A. D.* 1140. or
1155.

ROBERT,
Arch-Deacon of *Ostrevant*, flourish'd in the mid-
dle of this Century.

A nameless **AUTHOR**,
Of the Life of *St. Ludger*, flourish'd in the mid-
dle of the same Century.

THEOBALD,
A Monk of *St. Peter at Beze*, liv'd in the middle
of the same Century.

GAUTERIUS,
A Canon of *Terouane*, flourish'd in the middle of
the same Century.

HERBERT,
A Monk, flourish'd *A. D.* 1150.

HAIMO,
Arch-Deacon of *Châlons*, flourish'd *A. D.* 1150.

HERMAN,
A converted *Jew* of *Colet*, flourish'd in the middle
of this Century.

NICETAS of *Constantinople*,
Flourish'd *A. D.* 1150.

BASIL of *Acris*,
Archbishop of *Theſſalonica*, flourish'd *A. D.* 1150.

TEULPHUS,
A Monk of *Maurigny*, flourish'd *A. D.* 1150.

JOHN,
A Monk of *Marmoutier*, flourish'd about the mid-
dle of this Century.

ALEXANDER,
An Abbot in *Sicily*, flourish'd after the Year 1164.

ADRIAN IV.
Pope, made *A. D.* 1154. dy'd in 1159.

ALEXANDER, III.
Pope, chosen *A. D.* 1159. dy'd in 1181.

LUCIUS III.
Pope, elected *A. D.* 1181. dy'd in 1185.

URBAN III.
Pope, advanc'd to that Dignity *A. D.* 1185, dy'd
in 1188.

GREGORY VIII.
Pope, obtain'd the See of *Rome* *A. D.* 1188. and
dy'd in the same Year.

RADULPHUS NIGER,
A Monk of *St. Germer*, flourish'd *A. D.* 1157.

St. ELIZABETH,
Abbeſs of *Schonaw*, born *A. D.* 1129. flourish'd
in 1155. dy'd in 1165.

St. AELRED or **ETHELRED**,
Abbot of *Reverby*, flourish'd *A. D.* 1150. dy'd in
1166.

OTHO of *Deuil*,
Abbot of *St. Cornelius*, flourish'd *A. D.* 1160.
dy'd in 1168.

THOMAS BECKET,
Archbishop of *Canterbury*, born *A. D.* 1119. made
in 1161. was affaffinated in 1170.

GILBERT,
Abbot of *Hoiland*, flourish'd after the Year 1150.
dy'd in 1172.

RICHARD of *St. Victor*,
Flourish'd *A. D.* 1160. dy'd in 1173.

PETER de *Roye*,
A Monk of *Clairvaux*, flourish'd *A. D.* 1160.

ENERVINUS,
Provost of *Stemfeld*, flourish'd *A. D.* 1160.

ECBERT,
Abbot of *St. Florin*, flourish'd *A. D.* 1160.

BONACURTIUS, *Mediolanensis*,
Flourish'd *A. D.* 1160.

EBRARD of *Bethune*,
Flourish'd *A. D.* 1160.

MICHAEL of *Theſſalonica*,
Defender of the Church of *Constantinople*, flou-
rish'd *A. D.* 1160.

ODO,
A Regular Canon of *St. Auguſtin*, flourish'd *A. D.*
1160.

HUGH of *Poitiers*,
A Monk of *Vezeley*, flourish'd *A. D.* 1160.

ADELBERT or **ALBERT**,
Abbot of *Heldeſheim*, flourish'd *A. D.* 1160.

JOHN of *Hexam*,
Provost of *Hugulſtadt*, flourish'd *A. D.* 1160.

FASTREDUS,
Abbot of *Clairvaux*, flourish'd *A. D.* 1161.

HUGH,
A Monk of *St. Saviour at Lodeve*, flourish'd *A. D.*
1161.

LAURENTIUS,
A Monk of *Liege*, flourish'd after the Year 1150.
dy'd in 1179.

St. HILDEGARDA,
Abbeſs of *Mouns. St. Robert*, born *A. D.* 1098.
was in great repute in 1150. dy'd in 1180.

PHILIP de *HARVENG*,
Abbot of *St. Bonne-Eſperance*, flourish'd after the
Year 1150. dy'd in 1180.

ADAMUS SCOTUS,
A Regular Canon, Flourish'd *A. D.* 1160. dy'd
in 1180.

A Chronological Table

JEFFREY ARTHUR,
Bishop of *St. Asaph*, chosen Bishop *A. D.* 1151.
dy'd in 1180.

ALANUS,
Bishop of *Auxerre*, of Abbot of *Larivoy*, was advanced to that Dignity *A. D.* 1153. retir'd to *Clairvaux* in 1161. dy'd in 1181.

JOHN of *Salisbury*,
Bishop of *Chartres*, flourish'd after the Year 1160.
was ordain'd Bishop in 1179. dy'd in 1182.

ARNULPHUS or **ARNOLDUS,**
Bishop of *Lisieux*, made *A. D.* 1141. accompany'd
Lewes the young, King of *France*, in his Expedition to the *Holy Land*, in 1147. was sent
Legate into *England* in 1160. retir'd to the Monastery of *St. Victor* in 1180. dy'd in 1182.

PETER of *Celles*,
Bishop of *Chartres*, elected Abbot in 1150. translated to the Abbey of *St. Remigius* at *Rheims*,
in 1162. ordain'd Bishop in 1182. dy'd in 1187.

NICOLAS,
A Monk of *St. Alban*, flourish'd *A. D.* 1160.

GILBERT FOLIOT,
Bishop of *London*, made Bishop of *Hereford*, *A. D.* 1149. and translated thence to *London* in 1161.
dy'd in 1187.

MICHAEL ANCHIALUS,
Patriarch of *Constantinople*, advanced to that Dignity *A. D.* 1167.

ROBERT of *Melun*,
Bishop of *Hereford*, flourish'd *A. D.* 1170.

ALEXIS ARISTENES.
Oeconomus or Steward of the Church of *Constantinople*, flourish'd *A. D.* 1170.

SIMEON LOGOTHEA,
Flourish'd *A. D.* 1170.

JOHN of *Cornwall*,
Flourish'd *A. D.* 1170.

GEROCHUS,
Provost of *Rheichersperg*, and a nameless Author,
Dean of the same Church, flourish'd *A. D.* 1170.

PETER of *Riga*,
A Canon of *Rheims*, flourish'd *A. D.* 1170.

HENRY,
Archbishop of *Rheims*, flourish'd *A. D.* 1170.

GEFFREY,
Abbot of *Clairvaux*, a Disciple of *St. Bernard*,
made Abbot of *igny*, and afterwards Abbot of
Clairvaux, *A. D.* 1162. and of *Hautecombe* in
1175. dy'd in the end of this Century.

WILLIAM,
Archbishop of *Tyre*, ordain'd *A. D.* 1174. dy'd
in 1190.

RICHARD,
Prior of *Hagultade*, flourish'd *A. D.* 1180. dy'd
in 1190.

CLEMENT III.
Pope, chosen *A. D.* 1188. dy'd in 1191.

BALDWIN,
Archbishop of *Canterbury*, first made Abbot of
Winchester, and afterwards Archbishop, *A. D.* 1185.
dy'd in 1192.

ERMENGARDUS or **ERMENGALDUS.**
Flourish'd *A. D.* 1186.

JOHN,
A Hermit, flourish'd *A. D.* 1180.

BERNARD,
Abbot of *Fontcaud* flourish'd *A. D.* 1180.

JOANNES CINNAMUS,
The Grammarian, flourish'd *A. D.* 1180.

THEORIANUS,
Flourish'd *A. D.* 1180.

HUGO ETHERIANUS,
Flourish'd *A. D.* 1180.

ROBERTUS PAULULUS,
A Priest of *Amiens*, flourish'd *A. D.* 1180.

GERVASE,
A Priest of *Chichester*, flourish'd *A. D.* 1180.

ODO,
Abbot of *Bel*, liv'd *A. D.* 1180.

LABORANT,
Cardinal, flourish'd *A. D.* 1180.

GEFFREY,
Prior of *Vigeois*, flourish'd *A. D.* 1180.

THIERRY or **THEODORIC,**
A Monk, flourish'd *A. D.* 1180.

JOANNES BURGUNDUS,
A Magistrate of *Pisa*, flourish'd after the Year
1150. dy'd in 1194.

MAURICE DE SULLY,
Bishop of *Paris*, made *A. D.* 1164. dy'd in 1196.

CELESTIN III.
Pope, chosen *A. D.* 1191. dy'd in 1198.

PETRUS COMESTOR,
Dean of *St. Peter* at *Troyes*, flourish'd in the end
of this Century, dy'd *A. D.* 1198.

JOANNES PHOCAS,
A Greek Monk, flourish'd *A. D.* 1190.

NEOPHYTUS,
A Grecian Monk, flourish'd *A. D.* 1190.

A nameless **AUTHOR,**
Of the Expedition of the *Danes* to the *Holy Land*,
flourish'd *A. D.* 1190.

DEMETRUS TORNICIUS,
Wrote about the Year 1193.

JOHN,
Bishop of *Lydda*, flourish'd *A. D.* 1194.

GAUTERIUS,

of Ecclesiastical Writers.

GAUTERIUS.

A Regular Canon of *St. Victor*, flourish'd in the end of the Century.

THIERRY or THEODORIC,

An Abbot, flourish'd at the same time.

OGERUS,

Abbot of *Luccia*, flourish'd at the same time.

GODFREY of Viterbo,

Flourish'd in the end of the Century.

ROBERT of Torigny,

Abbot of *Mount St. Michael*, flourish'd at the same time.

OTHO of St. BLAIS,

Flourish'd at the same time.

JOHN BROMPTON,

Abbot of *Jorval*, flourish'd at the same time.

LUPUS PROTOSPATUS,

Flourish'd about the end of the Century.

ALULPHUS,

A Monk of *St. Martin* at *Tournay*, flourish'd in the end of the Century.

ISAAC,

Abbot of *L'Etoile*, flourish'd in the end of the Century.

HENRY,

Abbot of *Clairvaux*, flourish'd in the end of the Century.

PETER,

Abbot of *Clairvaux*, flourish'd at the same time.

GARNERIUS,

Abbot of *Clairvaux*, flourish'd in the end of the Century.

GILBERT of Sempringham,

Flourish'd at the same time.

NICOLAS,

A Canon of *Liege*, flourish'd at the same time.

SIBRANDUS,

Abbot of *Mariegard* in *Friseland*, flourish'd at the same time.

BERTRAND,

Abbot of *La Chaise-Dieu*, flourish'd at the same time.

RADULPHUS TORTARIUS,

Flourish'd in the end of the Century.

A nameless AUTHOR,

Of the History of *Jerusalem*, flourish'd in the end of the Century.

CHRISTIAN,

A Monk of *Clairvaux*, flourish'd at the same time.

GAUTERIUS of Chastillon,

Flourish'd at the same time.

THOMAS,

A Monk of *Cisteaux*, flourish'd at the same time.

GARNERIUS of St. Victor,

Flourish'd in the end of the Century.

ROBERT of Flamesbury,

Flourish'd in the end of the Century.

BARTHOLOMEW,

Bishop of *Oxford*, flourish'd in the end of the Century.

ODO DE CHIRTON,

Flourish'd in the end of the Century.

JOHN,

A *Carthusian* Monk of *des Portes*, flourish'd in the end of the Century.

STEPHEN DE CHAULMET,

A *Carthusian* of *des Portes*, liv'd at the same time.

WILLAM LE PETIT,

A Regular Canon of *Neutbrige*, or *Neuburg*, flourish'd at the same time, dy'd in 1208.

GERVASE,

A Monk of *Canterbury*, flourish'd in the end of the Century.

GONThERIUS,

A Monk of *St. Amand*, flourish'd in the end of the Century.

OLIVER of Colen,

Flourish'd in the end of the Century.

RADULPHUS DE DICETO,

Dean of *St. Pauls* at *London*, flourish'd in the end of the Century.

Geffrey or GAUTERIUS

DE VINESAUF,

Flourish'd under the Popedom of *Innocent III.* in the very end of the Century.

GEORGE XIPYLIN,

Patriarch of *Constantinople*, advanc'd to that Dignity *A. D.* 1193. dy'd in 1199.

PETER of Poitiers,

Chancellor of the Church of *Paris*, flourish'd *A. D.* 1170. dy'd in 1200.

PETER of Blois,

Arch Deacon of *Bath*, went to *Sicily* *A. D.* 1167. return'd to *France* a little while after, pass'd into *England*, and flourish'd there till the end of the Century.

SYLVESTER GIRALDUS,

Bishop of *St. Davids*, flourish'd *A. D.* 1170. dy'd in the beginning of the following Century.

RICHARD,

Abbot of *Mount-Cassin*, flourish'd in the end of this Century, dy'd in the beginning of the following.

STEPHEN,

Bishop of *Tournay*, became a Regular Canon *A. D.* 1165. was chosen Abbot of *St. Genevieve* in 1177. and Bishop of *Tournay* in 1192.

THEODORUS BALSAMON,

Patriarch of *Antioch*, flourish'd from the Year 1180. to 1203.

ELIAS

A Chronological Table, &c.

ELIAS of *Coxie*,
Abbot of *Dunes*, flourish'd in the end of the Cen-
tury, dy'd in 1203.

SAXO GRAMMATICUS,
Provost of *Roschild*, flourish'd at the same time,
dy'd in 1204.

JOANNES CAMATERUS,
Patriarch of *Constantinople*, advanc'd to that Dig-
nity *A. D.* 1199, dy'd in 1206.

ZACHARIAS,
Bishop of *Chrysopolis*, is suppos'd to have liv'd in
the XII. Century.

ROGER DE HOVEDEN,
A Professor of *Oxford*, flourish'd in the beginning
of the following Century.

JAMES DE VITRY,
Cardinal, flourish'd in the end of the Century,
dy'd in *A. D.* 1194.

A TABLE OF THE WORKS OF THE Ecclesiastical Writers IN THE TWELFTH CENTURY.

S. BRUNO, *Founder of the Carthusian Order.*

His Genuine Works still extant.

TWO Letters.

Spurious Works.

All the other Works that are attributed to him, and which really belong to *Bruno*, Bishop of *Segni*.

LEO, *Cardinal Deacon.*

Manuscript Works.

Letters.

PETRUS THEUTBODUS,

A Genuine Work.

The History of the *Crusade*.

A nameless Italian Author.

His Genuine Works still extant.

Four Books of the History of the *Crusade*.

ROBERT *a Monk of St. Remigius at Rheims.*

A Genuine Work.

The History of the *Crusade*.

DOMNIZON, *a Priest.*

A Genuine Work.

The Life of the Princess *Mahilda*.

RAINOLDUS of *Semur*, *Archbishop of Lyons.*

A Genuine Work.

The Life of *St. Hugh*, Abbot of *Cluny*.

BAUDRY, *Bishop of Noyon and Terouanne.*

A Genuine Work.

A Chronicle of the Churches of *Cambray* and *Arras*.

SIGEBERT, *a Monk of Gemblours.*

Genuine Works.

A Continuation of *St. Jerom's Chronicle*.

A Treatise of Ecclesiastical Writers.

A Letter written in the Name of the Clergy of *Liege* and *Cambray*.

The Lives of *St. Sigebert*, *St. Guibert*, and *St. Maclou*.

Works lost.

The Life of *St. Therry*, or *Theodoricus*.

The History of the Passion of *St. Lucy*, and her Defence, with a Sermon in Commendation of this Saint.

The Passion of the *Theban Martyrs* in Verse.

And Apology for the Masses of *Marry'd Priests*.

An Answer to the Inhabitants of *Trier*, concerning the four *Ember-Weeks*.

The Book of *Ecclesiastes*, in Heroick Verse.

A Treatise of the Reformation of the Cycles.

A Table of the Works

ODO, Bishop of Cambray.

His Genuine Works which we now have.

- A Commentary on the Canon of the Mass.
- Three Books of Original Sin.
- A Treatise in form of a Dialogue against a Jew, concerning the necessity of the Incarnation and Grace of Jesus Christ.
- A Tract concerning the sin of Blasphemy against the Holy Ghost.
- A Tract explaining the Harmony of the Four Evangelists.
- A Sermon on the Parable in the Gospel of the unjust Steward.

YVES or YVO Bishop of Chartres.

Genuine Works.

- Two Hundred and Eighty Nine Letters.
- A Treatise call'd *Pannormia*.
- Another call'd the *Decree*.

Supposititious Works.

- Two Chronicles.

GISLEBERT, or GILBERT CRISPIN. Abbot of Westminster.

A Genuine Work still extant.

- A Conference with a Jew concerning Religion.

Manuscript Works.

- A Homily on the Book of Canticles.
- A Discourse upon St. Jerom's Preface to the Bible.
- A Treatise of Sins.

LEO of Marſi, Cardinal Bishop of Ostia.

A Genuine Work.

- A Chronicle of Mount-Cassin.

PETRUS ALPHONSUS, - a Spanish Jew converted.

A Genuine Work.

- A Dialogue concerning the Truth of the Christian Religion.

STEPHEN Abbot of St. James at Liege.

A Genuine Work.

- The Life of St. Modoaldus.

PASCHAL II. Pope.

Genuine Works still in our Possession.

- Letters.
- Fragments of some other Letters.

Works lost.

- Commentaries on the Books of the Holy Scripture, and several other Treatises.

ANSCHERUS, Abbot of St. Riquier.

A Genuine Work.

- An Account of the Life and Miracles of St. Wilbrod.

THEOBALDUS, a Clerk of the Church of Etampes.

Genuine Works.

- Five Letters.

RADULPHUS or ARDENS.

Genuine Works.

- Several Sermons.

NICETAS SEIDUS.

A Manuscript Work.

- A Treatise against the Latins, concerning the Primacy of the Church of Rome, of which there are some Fragments in *Attatius*.

HARIULPHUS, a Monk of St. Riquier.

Genuine Works still extant.

- A Chronicle of St. Riquier.
- The Life of St. Arnold.
- A Relation of the Miracles of St. Riquier.
- The Life of St. Maldegilifius.

HUGH, Abbot of Flavigny.

A Genuine Work.

- A Chronicle of Verdun.

ODO, a Benedictin Monk of Aft.

A Genuine Work.

- A Commentary on the Book of Psalms.

RAIMOND D'AGILES, a Canon of Puy.

A Genuine Work.

- The History of the Crusade.

TURGOT, a Monk of Durham.

A Genuine Work.

- The History of the Church of Durham, to the Year 1096.

JOHN PYKE, an English Writer.

- The History of the English, Saxon, and Danish Kings that have Reign'd in England.

WALTER, Arch-Deacon of Oxford.

- A Translation of Geffrey of Monmouth's History of England.

EUTHYMIUS ZYGABENUS, a Greek Monk.

Genuine Works.

- Panoplia Dogmatica*, or a Treatise of the Orthodox Faith.

- Commentaries on the Book of Psalms, Canticles, and the Gospels.

PHILIPPUS SOLITARIUS, a Greek Monk.

A Genuine Work.

- Dioptron*; or the Rule of the Christian Life.

UDASCHALCUS, a Monk.

A Genuine Work.

- A Relation of the Controversy between Herman, Bishop of Augsburg, and Egino Abbot of St. Ulrich.

GELASTUS II. Pope.

Genuine Works.

- Seven Letters.

FLORENTUS

of the Ecclesiastical Writers.

FLORENTUS BRAVO, a Monk of Winchester.
Genuine Works still extant.

A Chronicle.
A Genealogy of the Kings of England.

WILLIAM DE CHAMPEAUX, Bishop of Châlons.
Works lost.

A Book of Sentences.
Several other Treatises.

MARBODUS, Bishop of Rennes.
Genuine Works.

Divers Poems.
Six Letters.

BRUNO, Bishop of Segni.
Genuine Works,

Commentaries on the Pentateuch, Books of Job, Psalms, Canticles, and Apocalypse.

145 Sermons.

A Treatise on the Song of Zacharias.

A Treatise of the Incarnation and Burial of Jesus Christ.

A Tract concerning the use of unleavened Bread, against the Greeks.

The Life of Pope Leo IX.

A Treatise of the Corruption of the Age,

The Life of St. Peter of Anagnina.

Six Books of Moral Discourses attributed to St. Bruno.

Two Letters.

A Treatise of the Sacraments, or Ceremonies of the Church.

CALIXTUS II. Pope.

Genuine Works still extant.

Thirty Six Letters.

Spurious Works.

Four Sermons on St. James.

GUIBERT, Abbot of Nogent sous Coucy.
Genuine Works.

A Treatise of Preaching.

Ten Books of Moral Commentaries on the Book of Genesis.

Tropologia, or an Explication of the Prophecies of Hefea and Amos, and on the Lamentations of Jeremiah.

A Treatise against the Jews.

A Treatise of the Real Presence of the Body of JESUS CHRIST in the Eucharist.

A Treatise of the Encomiums of the Virgin Mary.

A Treatise of Virginity.

Three Books of the Relicks of Saints.

The History of the Crusades, under the Title of *Gesta Dei per Francos.*

The Life of Guibert by himself.

A Sermon on the last Verse of the 7th Chapter of the Wisdom of Solomon.

Works lost.

Sentences taken out of the Gospels.

Commentaries on the other lesser Prophets, Manuscripts.

ERNULPHUS or **ARNULPHUS**, Bishop of Rochester.

Genuine Works still extant.

Two Letters.

GAUTERIUS, Bishop of Maguelone.

A Genuine Work.

An Epistle, serving instead of a Preface to Liebert's Commentary on the Book of Psalms, published by him.

GEFFREY, Abbot of Vendôme.

Genuine Works.

Five Letters

A Treatise of the Body and Blood of JESUS CHRIST.

A Treatise of Elections against the Investitures.

Two other Treatises against the Investitures.

A Treatise of Dispensations.

A Discourse on the Qualities of the Church.

Explications of the Ark of the Testimony.

A Treatise of the Sacraments of Baptism, Confirmation, Extreme Unction of the Sick, and the Lord's Supper.

A Treatise of the Reiteration of the Sacraments.

A Treatise to prove that Bishops ought not to exact any thing for Blessings and Consecrations.

A Rule for the Confessions of Monks.

A Discourse on the Three Virtues of Pastors.

A Dialogue between God and the Sinner.

Four Hymns.

Eleven Sermons.

HONORIUS II. Pope.

Genuine Works still extant.

Eleven Letters.

BAUDRY, Bishop of Dol.

Genuine Works.

The History of the Crusade.

A Memoire concerning the Monastery of Fecamp.

The Life of St. Hugh, Archbishop of Rouen.

Other Lives of the Saints.

HILDEBERT, Bishop of Mans, and afterwards Archbishop of Tours.

Genuine Works.

Eighty Three Letters.

Nine other Letters published by F. Dachery.

Two Discourses on the Nativity of our Lord.

A Paraphrase in Verse on the Canon of the Mass.

Two Sermons.

A Synodical Discourse.

The Life of Hugh Abbot of Cluny.

The Epitaph of Berengarius.

A Letter to Reginoldus.

A Preface to the Life of St. Radegonda.

A Work lost.

A Treatise of Virginity.

STEPHEN HARDING, Abbot of Cîteaux.

Genuine Works still extant.

The Charter of Charity.

The small beginning of the Order of Cîteaux.

A Discourse on the Death of Albericus.

A Discourse Dedicated to St. Bernard.

PETRUS

A Table of the Works

**PETRUS GROSOLANUS, or CHRY-
SOLANUS.**

A Genuine Work.

A Discourse before *Alexis Comnenus*.

EUSTRATIUS, Archbishop of Nice.

Manuscript Works.

A Reply to *Chrysolanus*.

Some other Treatises.

STEPHEN, Bishop of Autun.

A Genuine Work.

A Treatise of the Prayers and Ceremonies of the
Mys.

**NICEPHORUS BRYENNIUS of
Macedonia.**

A Genuine Work still extant.

The *Byzantine History*, from the Year 1057. to
1081.

**JOANNES ZONARUS, Secretary of State
to the Emperor of Constantinople.**

Genuine Works.

Annals, or an Ecclesiastical History.

Commentaries on the Canons.

A Discourse of Impurity.

A Canon of the Virgin Mary.

A Preface to the Poems of *St. Gregory Nazianzen*.

Fifty Six Letters.

Works lost.

An Explication of the Canons for the Festival of
Easter.

Several Sermons.

A Poetical Work on the Procession of the Holy
Ghost.

**HONORIUS SOLITARIUS. Professor of
Scholaſtical Divinity in the Church of Autun.**

Genuine Works.

A Treatise of the Lights of the Church, or of
the Ecclesiastical Writers.

A List of Hereticks.

A Chronological Table of the Popes.

The Pearl of the Soul, or a Treatise of Divine
Offices divided into Four Books.

A Treatise of the Image of the World, in Three
Books.

The Philosophy of the World.

A Treatise of Prædestination and Free Will.

Questions upon the Book of *Proverbs* and *Eccle-
ſiaſtes*.

A Commentary on the Book of *Canticles*.

The Seal of the Virgin Mary.

Works lost.

An Illustration of the Church, of the Doctrine of
JESUS CHRIST, and of Eternal Life.

The Mirror of the Church.

The Scandal against the Incontinence of Priests.

An Historical Summary.

A Treatise of the *Eucharist*.

A Treatise of Eternal Life.

The Ladder of Heaven.

Extracts out of *St. Augustin's Works* in form of a
Dialogue.

A Treatise of the Pope and the Emperor.

Commentaries on the Books of *Psalms* and *Can-
ticles*.

Certain Homilies on those Gospels that were not
explain'd by *St. Gregory*.

The Key of Natural Philosophy.

The Nutriment of the Mind in the Festivals of our
Lord, and the Saints.

Several Letters.

A Spurious Work.

A Moral Commentary on the Book of *Canticles*.

NICOLAS, a Monk of Soissons.

A Genuine Work still extant.

The Life of *St. Godfrey*.

AELNOTHUS, a Monk of Canterbury.

A Genuine Work.

The History of the Life and Passion of *Canutus*
King of *Denmark*.

THOMAS, a Monk of Ely.

A Genuine Work.

An Account of the Life and Translation of *St.*
Etheldrith.

**S. NORBERT, Founder of the Order of
Premontré.**

A Genuine Work.

A Moral Discourse in form of an Exhortation.

RUPERT, Abbot of Duyts.

Genuine Works.

A Treatise of the Trinity and its Operations, di-
vided into Three Parts, and containing Com-
mentaries almost on the whole Bible.

Commentaries on the XII. lesser Prophets, and on
the Book of *Canticles*.

XIII Books of the Victory of the Word of God.

A Commentary on *St. Matthew*, of the Glory of
the Son of God.

Commentaries on the Gospel of *St. John*, and on
the *Apocalypse*.

A Treatise of the Glorification of the Trinity,
and of the Procession of the Holy Ghost.

A Treatise of the Divine Offices.

**GUIGUE, Prior of La Grande Chartreuse,
or the Great Charter-House.**

Genuine Works still extant.

Statutes of the *Carthusian Order*.

The Life of *St. Hugh*, Bishop of *Grenoble*.

Meditations.

A Treatise of the Contemplative Life, or the Lad-
der of the Cloister.

Four Letters.

Works lost.

A Treatise of Truth and Peace, kept in Manu-
script in the Charter-House, or *Carthusian Mo-
nastery* of *Colen*.

Some other Letters.

**DROGO or DREUX, Cardinal Bishop
of Ostia.**

Genuine Works.

A Sermon on the Passion of *JESUS CHRIST*.

of the Ecclesiastical Writers.

A Treatise of the Creation and Redemption of the first Man.
A Tract on the Seven Gifts of the Holy Ghost.
A Treatise of the Divine Offices.

PETER of Leon, *Anti-pope, under the Name of ANACLETUS II.*

Genuine Works.

XXXVIII Letters.

GEFFREY, *Bishop of Chartres.*

A Genuine Work still extant.

A Letter to Stephen, Bishop of Paris.

GEFFREY the Gros, *a Monk of Tiron.*

A Genuine Work.

The Life of St. Bernard, Abbot of Tiron.

PETER, *Library-Keeper of Mount Cassin.*

Genuine Works.

A Treatise of Illustrious Personages of Mount-Cassin.

The Fourth Book of the Chronicle of Mount-Cassin.

A Treatise of the Roman Letters.

Works lost.

Sermons.

Lives of the Saints.

The History of the Righteous Men of Mount-Cassin.

An Exposition of the Rule of St. Benedict.

Scholia, or Notes on the Old Testament.

Several Hymns, Letters, &c.

RODULPHUS, *Abbot of St. Tron.*

Genuine Works still in our Possession.

A Chronicle of the Abbey of St. Tron.

The Life of St. Lietbert, Bishop of Cambray.

A Letter to Libertus, a Monk of St. Ponsaleon.

A Manuscript Work.

A Treatise against Simony, of which F. Mabillon has publish'd the Arguments.

GILLEBERT, or **GILBERT**, *Bishop of Limerick.*

Genuine Works.

Two Letters.

FRANCO, *Abbot of Affingham.*

Genuine Works.

XII Books of the Grace and Mercy of God.

A Letter against the Monks, who leave their Monasteries.

A Letter to certain Nuns.

Works lost.

Sermons on the Life, &c. of the Virgin Mary.

TURSTIN, *Archbishop of York.*

Genuine Works.

A Letter to William, Archbishop of Canterbury.

The Original of the Monastery of Rippon.

ULRICUS *Bishop of Constance.*

Genuine Works still extant.

The Lives of St. Gibbard and St. Conrad.

WILLIAM of Somerset, *a Monk of Malmesbury.*

His Genuine Works.

The History of England.

The History of the Bishops of this Kingdom.

The Life of St. Adelmus.

INNOCENT II. *Pope.*

Genuine Works.

XLVIII Letters.

CELESTIN II. *Pope.*

Genuine Works.

Three Letters.

LUCIUS II. *Pope.*

Genuine Works.

Ten Letters.

ECKARDUS, *Abbot of Urangen.*

Genuine Works.

A Chronicle.

Letters and Sermons.

Works lost.

The Lanthorn of Monks.

HUGH, *a Monk of Fluéry.*

Genuine Works still extant.

A Chronicle.

Two Books of the Royal Prerogative, and the Sacerdotal Dignity.

ANSELM, *Abbot of Gemblours.*

A Genuine Work.

A Continuation of Sigebert's Chronicle.

ORDERICUS VITALIS, *a Monk of St. Evroue.*

Genuine Works.

XIII Books of Ecclesiastical History.

ANSELM, *Bishop of Havelburg.*

A Genuine Work.

A Conference between him and certain Grecians, concerning the Controversies between the Greek and Latin Churches.

HERVÆUS, *a Monk of Bourg de Dol.*

A Genuine Work.

A Commentary on the Epistles of St. Paul.

Works lost.

An Exposition of the Book of the Cœlestial Hierarchy of St. Dionysius the Areopagite.

Commentaries on the Books of Genesis, Isaiah, the Lamentations of Jeremiab, the end of the Prophecy of Ezekiel, Ecclesiastes, Judges, Ruth, Tobit, the XII lesser Prophets, and the Epistles of St. Paul.

Divers Sermons.

A Treatise of the Lessons of the Divine Offices.

A Book of the Miracles of the Virgin Mary.

An Explication of the Treatise of the Lord's Supper, attributed to St. Cyprian.

HUGH DE FOLIET, *a Monk of Corbie.*

Genuine Works still extant.

Four Books of the Cloister of the Soul.

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Four

A Table of the Works

Four other Books of the Soul.
The Book of Physick for the Soul.
Two Books of Birds.
A Treatise of the shunning of Marriage, or of
Carnal and Spiritual Nuptials.
The Mirror of a Sinner.

Doubtful Works.

A Discourse of the Flesh and Spirit.
Four Books of the Mystical Ark, and that of
Noah.

STEPHEN, *Bishop of Paris.*

Genuine Works still extant.

Several Letters.

RAINERIUS, *a Monk of St. Lawrence at
Liege.*

A Genuine Work.

A Treatise of Illustrious Men of his Abbey, and
of Liege.

GUALBERT, *a Monk of Marchiennes.*

Genuine Works.

Two Books of the Miracles of St. Riktruda.

PANDULPHUS of Pifa.

A Genuine Work.

The Life of Pope Gelasius II.

FABRICIUS TUSCUS, *Abbot of Abington.*

A Genuine Work.

The Life of St. Adelmus.

AUCTUS *Abbot of the Order of Valombre.*

Genuine Works.

The Life of St. John Gualbert.

The Life of Bernard Hubert.

An Account of the Translation of the Head of
St. James.

ALBERTUS or **ALBRICUS**, *a Canon of Aix.*

A Genuine Work still extant.

The History of the Crusade to the Year 1120.

FOUCHER, *a Monk of Chartres.*

A Genuine Work.

The History of the Crusade to the Year 1124.

GAUTIER LE CHANCELIER.

A Genuine Work.

The History of the Crusade from A. D. 1115, to
A. D. 1119.

ANNA COMNENA, *the Daughter of*

Alexis Comnenus.

A Genuine Work.

Alexias, or the History of the Reign, &c. of
Alexis Comnenus.

ISAAC, *an Armenian Bishop.*

Genuine Works.

Two Treatises against the Armenians.

MICHAEL GLYCAS, *of Sicily.*

A Genuine Work.

Annals from the Creation of the World, to the
Death of *Alexis Comnenus.*

ODO, *Abbot of St. Remigius at Rheims.*

A Genuine Work still in our Possession.

A Relation of a Miracle of St. Thomas.

HUGH of St. Victor.

Genuine Works.

Literal Notes on the *Pentateuch*, on the Books of
Judges and *Kings*, and on some of the *Psalms*.

Explications of the *Lamentations* of *Jeremiah*, and
the Prophecies of *Joel* and *Obadiah*.

Notes on the Books of St. *Dionysius*, of the *Hie-
rachy*.

The Soliloquy of the Soul.

The *Encomium* of Charity.

A Discourse on the manner of Praying.

A Discourse of the Bridegroom and the Spouse.

Four Books of the Vanity of the World.

A Hundred Sermons.

Didactic Instructions.

A Treatise of the Power and Will of God.

Tracts concerning the Incarnation of **JESUS
CHRIST.**

Miscellanies of Theological Learning.

A Dialogue between Master and Scholar.

The sum of the Sentences.

A Treatise of the Sacraments.

PETRUS ABÆLARDUS.

Genuine Works still extant.

Letters to *Helois*a and others.

An Introduction to Theology.

His Apology.

Explications on the Lord's Prayer, and on the
*Credo*s of the Apostles, and of St. *Arhanasius*.

A Reply to the Problems of *Helois*a.

A Treatise of Heresies.

A Commentary on the Epistle to the *Romans*.

Sermons.

Works lost.

Dialectica.

Notes on the Prophecy of *Ezekiel*.

A Treatise of Morality under the Title of, *Know
thy Self.*

A Book call'd *Yea and Nay.* } These two last are

A Treatise of the Work of } *Manuscripts* in the
the Creation. } Library of St. Ger-
main des Pres.

WASELINUS MOMALIUS, *Prior of St. Law-
rence at Liege.*

A Genuine Work.

A Letter to *Gauselinus*, Abbot of St. Florin.

AMEDEUS, *Bishop of Laufanna.*

Genuine Works.

Eight Sermons in Commendation of the Virgin
Mary.

of the Ecclesiastical Writers.

S. BERNARD, Abbot of Clairvaux.

Genuine Works still extant.

Four Hundred and Seventeen Letters.
Five Books of Consideration.
A Treatise of the Manners and Duties of Bishops.
A Treatise of Conversion.
A Treatise of Injunctions and Dispensations.
An Apology for William Abbot of St. Thierry.
A Commendation of the New Militia.
A Treatise of the Degrees of Humility and Pride.
A Treatise of the Love of God.
A Treatise of Grace and Free Will.
A Letter to Hugh of St. Victor.
The Life of St. Malachy.
Sermons proper for the Sundays and Festivals of the whole Year, and on other Subjects.
Sermons on the Book of Canticles.
The Arbitrator's Sentence between the Bishop and the Count of Auxerre.
The Draught of a Letter relating to the Crusade.

Spurious Works.

The 418th Letter and others following to the Number 423.
A Pious Meditation on the Knowledge of Human Nature.
A Treatise of the Building of the Inner-House.
A Treatise of Charity.
The Mystical Life.
Meditations on the Passion and Resurrection of JESUS CHRIST.
A Treatise of Virtues.
An Exposition of the Lord's Prayer.
Several Sermons, &c.

WILLIAM, Abbot of St. Thierry or Theodoric.

Genuine Works still extant.

The first Book of the Life of St. Bernard.
A Letter to the Carthusians of Mont-Dieu.
A Treatise of the Contemplation of God.
A Treatise of the Dignity of Love.
The Mirror of Faith.
The Mystery of Faith.
The Book of Meditations.
A Treatise of the Nature of the Body and Soul.
A Treatise against Abelardus.
A Book of the Works of William of Conches.
A Treatise of the Sacrament of the Altar.
An Exposition of the Book of Canticles.

ARNOLDUS, Abbot of Bonneval.

Genuine Works.

A Treatise of the Words of JESUS CHRIST on the Cross.
A Treatise of the Cardinal Works of J. C.
A Treatise of the Six Days Work.
A Discourse of the Commendation of the Virgin Mary.
Meditations.
The Second Book of the Life of St. Bernard.

Manuscript Works.

A Commentary on the 44th Psalm.
A Tract of the Seven Gifts of the Holy Ghost.

PETER the Venerable, Abbot of Cluny.

Genuine Works still extant.

Letters.

A Treatise of the Divinity of JESUS CHRIST.

A Work against the Jews.

A Treatise against the Petrobusians.

Two Books of Miracles.

A Sermon on our Saviour's Transfiguration.

Divers Poetical Tracts.

The Statutes of his Order.

Works lost.

Five Books against the Alcoran.

Three Sermons.

GUERRIC, Abbot of Igny.

Genuine Works.

Several Sermons.

PHILIP, a Monk of Clairvaux.

A Genuine Work.

A Letter to Sampson, Archbishop of Rheims.

SAMPSON, Archbishop of Rheims.

Genuine Works.

Letters to Pope Innocent II.

A Charter in favour of the Abbey of Clairvaux.

ROBERT PULLUS, Cardinal.

A Genuine Work still extant.

A Book of Sentences.

Works lost.

A Commentary on the Book of Psalms.

A Commentary on the Revelation.

A Treatise of the Contempt of the World.

Four Books of the Speech of the Doctors.

A Book of Lessons.

Divers Sermons.

SUGER, Abbot of St. Denis.

Genuine Works.

The Life of Lewis the Great.

Several Letters.

GILLESBERT DE LA PORREE,

Bishop of Poitiers.

A Genuine Work.

HUGO METELLUS, A Regular Canon of St. Leon at Toul.

Genuine Works.

A Letter concerning the Eucharist, publish'd by F. Mabillon.

Two other Letters among those of St. Bernard.

And many other Manuscripts in the Library of the College of Clermont.

THOMAS, Abbot of Maurigny.

A Genuine Work still extant.

A Letter to St. Bernard.

BERNARD, a Monk of Cluny.

Genuine Works.

Three Books in Verse of the Contempt of the World.

ULGERUS, Bishop of Angers.

Genuine Works.

A Letter to Pope Innocent II, in favour of the Abbey of St. Mary de Roe.

A Table of the Works

A Commendation of *Marbodius*, Bishop of Rennes.

ANTONIUS MELLISSUS, a Greek Monk.

A Genuine Work.

A Collection of Common Places, or Maxims taken out of the Works of the Fathers.

HERMAN, Abbot of *St. Martin* at Tournay.

Genuine Works.

A Relation of the re-establishing of the Church of *St. Martin* at Tournay.

Three Books of the Miracles of *St. Mary* at Laon.

A Manuscript Work.

A Treatise of the Incarnation of *Jesus Christ*.

SIFREDUS, EBBO, THIMO, and **HERBORDUS**.

A Genuine Work still extant.

The Life of *St. Otha*, the Apostle of Pomerania.

ARCHARDUS, a Monk of Clairvaux.

A Genuine Work.

The Life of *St. Geseclin*.

HENRY, Bishop of Troyes.

A Genuine Work.

The Charter of Donation to the Abbey of Clairvaux.

EUGENIUS III. Pope.

Genuine Works.

Seventy Six Letters.

A Privilege in favour of the Bishops of the Province of *Bourges*.

Three Letters written to *St. Bernard*, when he resided in the Abbey of *St. Anastasius*.

ANASTASIUS IV. Pope.

Genuine Works.

Twelve Letters.

OTHO, Bishop of Frisingen.

Genuine Works.

A Chronological History divided into Eight Books.

Two Books of the Acts, &c. of *Frederick Barberossa*.

POTHO, a Monk of Prom.

Genuine Works still extant.

Five Books of the State of the House of God.

A Treatise of the Grand Palace of Wisdom.

SERLO, Abbot of Savigny.

A Manuscript Works.

A Treatise of the Lord's Prayer.

HUGH, a Monk of Cluny.

Genuine Works.

A Letter concerning the Virtues of *Hugh*, Abbot of Cluny.

The Life of the same Abbot.

PHILIP, Bishop of Tarentum or Taranto.

Genuine Works.

Twenty Five Letters.

HUGH, Archbishop of Roan.

Genuine Works.

Three Books of Instructions to his Clergy concerning the Hereticks of his time.

Two Letters.

NICOLAS, a Monk of Clairvaux, and Secretary to *St. Bernard*.

Genuine Works.

Divers Sermons.

Four Letters.

SIMEON of Durham.

Genuine Works still extant.

The History of England, copy'd out of Turgot, and continu'd to the Year 1154.

The History of the Kings of Denmark.

A Letter to *Hugh*, Dean of York.

A Relation of the Siege of Durham.

BARTHOLOMEW of Foigny, Bishop of Laon.

A Genuine Work.

An Apologetical Letter.

GAUTERIUS, of Mauritania, Bishop of Laon.

Genuine Works.

Five Letters.

WOLBERO, Abbot of *St. Pantaleon* at Colen.

A Genuine Work.

A Commentary on the Book of Canticles.

LUKE, Abbot of *St. Cornelius*.

A Genuine Work.

A Commentary on the Song of Solomon.

GRATIAN, a Monk of *St. Felix* at Bologna.

A Genuine Work still extant.

The Concord of disagreeing Canons, or the Book of Decrees, commonly call'd, *The Decretal*.

PETER LOMBARD Bishop of Paris.

Genuine Works.

A Book of Sentences.

Commentaries on the Book of *Psalms*, and on the Epistles of *St. Paul*.

FALCO, a Magistrate of Beneventum.

A Genuine Work.

A Chronicle to the Year 1140.

HENRY, Arch-Deacon of Huntingdon.

Genuine Works.

The History of England to the Year 1154.

A Treatise of Contempt of the World.

Manuscript Works.

A Letter concerning the British Kings.

A Tract about the Province of Britain.

The Lives of the Saints of England.

of the Ecclesiastical Writers.

- Two nameless AUTHORS the Epitomizers
of Foucher.
Genuine Works still extant.
- Two Abstracts of Foucher's History, viz. the
first to the Year 1106. and the second from
A. D. 1110. to 1124.
- HUGH, Cardinal Bishop of Orléans.**
A Genuine Work.
- A Letter concerning the Death of Pope Eugene
III.
- CONSTANTINUS MANASSES.**
A Genuine Work.
- A Compendious History from the Creation of the
World to the Reign of Alexis Comnenus.
- CONSTANTINUS HARMENOPULUS.**
a Judge of Thessalonica.
Genuine Works.
- A Treatise of the several Sects of Hereticks.
A Confession of Faith.
A Dictionary.
- JOHN, Patriarch of Antioch.**
A Genuine Work.
- A Treatise against the Custom of giving Mona-
steries to Lay-Men.
- GERMANUS, Patriarch of Constantinople.**
Genuine Works still extant.
- Two Homilies.
- ARSENIUS a Monk of Mount-Athos.**
A Genuine Work.
- A Collection of Canons.
- ANDRONICUS CAMATERUS.**
Manuscript Works.
- A Treatise of the Procession of the Holy Ghost.
A Conference between the Emperor Manuel and
the Patriarch of the Armenians.
A Treatise of the two Natures in Jesus Christ.
- GEORGE, Archbishop of Corfu.**
A Genuine Work.
- Monodia* in honour of the Abbot Neftarius.
Manuscript Works.
- A Treatise of Purgatory.
A Treatise of the use of leavened Bread.
- LUCAS CHRYSOBERGIUS, Patriarch
of Constantinople.**
Genuine Works.
- Thirteen Statutes relating to Discipline.
- ROBERT, Arch-Deacon of Ostrevant.**
A Genuine Work still extant.
- The Life of St. Aibert.
A nameless AUTHOR.
A Genuine Work.
- The Life of St. Ludger.
- THEOBALDUS, a Monk of St. Peter at Beze.**
A Genuine Work.
- The Acts and Miracles of St. Prudentius.
- GAUTERIUS, a Canon of Terouanne.**
A Genuine Work.
- The Life and Martyrdom of Charles the Good,
Count of Flanders.
- HERBERT, a Monk.**
A Genuine Work.
- A Letter against the Hereticks of Perigueux.
- HAIMO, Arch-Deacon of Châlons.**
Genuine Works.
- Two Letters.
- HERMAN a Converted Jew of Colen.**
A Genuine Work still extant.
- An Account of his Conversion.
- NICETAS, of Constantinople.**
A Genuine Work.
- An Apologetical Treatise for the Council of Chal-
cedon against the Armenians.
- BASIL of Acris, Archbishop of Thessalonica.**
A Genuine Work.
- A Letter to Pope Adrian.
- TEULPHUS, a Monk of Maurigny.**
A Genuine Work.
- A Chronicle of Hildersheim.
- JOHN, a Monk of Marmoutier.**
A Genuine Work.
- The History of the Acts of Geoffrey Plantagenet.
- ALEXANDER, an Abbot in Sicily.**
Genuine Works.
- Four Books of the History of the Life and Actions
of Roger King of Sicily.
- ADRIAN, IV, Pope.**
Genuine Works.
- Fourty seven Letters and a Privilege.
- ALEXANDER III. Pope.**
Genuine Works still extant.
- A Hundred and Fifty Letters, and several Collec-
tions.
- LUCIUS III. Pope.**
Genuine Works.
- Three Letters.
- URBAN III. Pope.**
Genuine Works.
- Five Letters.
- GREGORY VIII. Pope.**
Genuine Works.
- Three Letters.
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- RADULPHUS**

A Table of the Works

RADULPHUS NIGER, a Monk of St. Germer.

Genuine Works.

Twenty Books of Commentaries on the Book of *Leviticus*.

S. ELIZABETH, Abbess of Schonaw.

Genuine Works.

Three Books of Visions and Revelations.

A Book of Letters.

S. AELRED, or **ETHELRED**, Abbot of Reverb.

Genuine Works still extant.

Thirty Sermons on the 13th Chapter of the Prophecy of *Isaiah*.

The Mirrour of Charity.

A Treatise of Spiritual Amity.

Twenty Six Sermons.

A Fragment of the History of England.

The Life of St. Edward.

ODO of Deuil. Abbot of St. Cornelius.

A Genuine Work.

A Relation of the Expedition of *Lewes XII.* King of France, to the Levant.

THOMAS BECKET, Archbishop of Canterbury.

Genuine Works.

Six Books of Letters written by him, and by others to him.

GILBERT, Abbot of Hoiland.

Genuine Works.

A continuation of the Commentary of St. Bernard on the Book of *Canticles*.

Seven Ascetic Treatises.

Four Letters.

RICHARD of St. Victor.

Genuine Works.

A Collection of Questions on the Holy Scriptures, divided into ten Books, attributed to *Hugh* of St. Victor.

Critical Tracts concerning the Tabernacle, and the Temple. and the Chronology of the Books of *Kings* and *Chronicles*.

An Explication of *Ezekiel's* Description of the Temple.

Allegorical Commentaries on the Books of *Psalms* and *Canticles*.

Questions on the Epistles of St. Paul.

A Commentary on the Revelation of St. John.

Dogmatical Tracts concerning the Trinity; the Attributes appropriated to the Divine Persons; the Incarnation of *Immanuel*; the Power of Binding and Loosing; the Sin against the Holy Ghost; the Difficulties that occur in Holy Scripture; the Holy Ghost; and the difference between Mortal and Venial sins.

Several Treatises, of a Spiritual Life.

PETER DE ROY, a Monk of Clairvaux.

A Genuine Work.

A Letter to the Provost of the Church of Noyon.

ENERVINUS, Provost of Steinfeld.

A Genuine Work.

A Treatise against the Hereticks of Colen.

ECBERT, Abbot of St. Florin.

Genuine Works still extant.

XIII. Discourses against the Hereticks call'd *Cathari*.

The Life of St. Elizabeth, Abbess of Schonaw, his Sister.

Two Sermons.

BONACURSIUS of Milan.

A Genuine Work.

A Treatise against the *Cathari*, and other Hereticks of his Time.

EBRARD, of Bethune.

A Genuine Work.

A Treatise against the *Manichees* of his Time.

MICHAEL of Thessalonica, Defender of the Church of Constantinople.

A Genuine Work.

A Confession of Faith.

ODO, a Regular Canon of St. Augustin.

Genuine Works.

Seven Letters concerning the Functions and Duties of Regular Canons.

HUGH of Poitiers, a Monk of Vezelay.

A Genuine Work.

A Chronicle of the Abbey of Vezelay.

ADELBERT, or **ALBERT**, Abbot of Hildesheim.

A Genuine Work still extant.

An Account of the Restitution of his Monastery to the *Benedictins*.

JOHN of Hexam, Provost of Hagulfstadt.

A Genuine Work.

A continuation of *Simeon* of Durham's History of the Kings of Denmark, to the Year 1154.

FASTERDUS, Abbot of Clairvaux.

A Genuine Work.

A Letter to an Abbot of his Order.

HUGH, a Monk of St. Saviour at Lodeve.

A Genuine Work.

The Life of *Pontius Lazarus*.

LAURENTIUS, a Monk of Liege.

A Genuine Work.

A Chronicle of the Bishops of Verdun.

S. HILDEGARDA, Abbess of Mount St. Robert.

Genuine Works still extant.

Spiritual Letters.

Visions.

Answers to several Questions concerning the Holy Scriptures.

An Explication of St. *Benedict's* Rule, and of St. *Athanasius's* Creed.

PHILIP

of the Ecclesiastical Writers.

PHILIP DE HARVNG, *Abbot of Bonne-Esperance.*

Genuine Works.

Twenty One Letters.

A Commentary on the Book of *Canticles*.

Moral Discourses on the same Book.

A Discourse concerning *Nebuchadnezzar's* Dream ; the Fall of *Adam*, and the Damnation of *Solomon*.

Six Treatises of Dignity, Knowledge, Justice, Continency, Obedience, and the Silence of Clergy-Men.

The Lives of *St. Augustin* and *St. Amand*.

The History of the Passion of *St. Cyricius*, and *St. Julitta*.

The Passion of *St. Salvius*.

The Lives of *St. Foihanus*, *St. Giftenius*, *St. Landelinus*, *St. Ida*, and *St. Valtruda*.

The Passion of *St. Agnes* in Elegiack Verse.

Divers Poetical Pieces.

Several Epitaphs.

ADAMUS SCOTUS, *a Regular Canon.*

Genuine Works still extant.

A Commentary on *St. Augustin's* Rule.

A Treatise of the Triple Tabernacle of *Moses*.

A Tract of the three kinds of Contemplation.

Forty Seven Sermons.

GEFFREY ARTHUR, *Bishop of St. Asaph.*

A Genuine Work.

The History of Great Britain.

ALANUS, *Bishop of Auxerre.*

A Genuine Work.

The Life of *St. Bernard*.

JOHN of *Salisbury*, *Bishop of Chartres.*

Genuine Works.

A Treatise call'd *Polycraticon*, or of the Fopperies of the Courtiers.

Three Hundred and One Letters.

The Life of *Thomas Becket*, Archbishop of *Canterbury*.

A Doubtful Work.

A Commentary on the Epistles of *St. Paul*.

ARNULPHUS, or **ARNOLDUS**, *Bishop of Lisieux.*

Genuine Works still extant.

Divers Letters.

Several Poems.

A Discourse against *Peter of Leon*, Antipope.

A Sermon on the Annunciation of the Virgin *Mary*.

PETER of *Celles*, *Bishop of Chartres.*

Genuine Works.

Several Sermons.

Three Books of the *Loaves*, &c.

A Mytical and Moral Exposition of the *Tabernacle*.

A Treatise of *Conscience*.

A Treatise of the Discipline of the *Cloister*.

Nine Books of Letters.

NICOLAS, *a Monk of St. Alban.*

A Genuine Work.

A Letter on the Festival of the Conception of the Virgin *Mary*.

GILBERT FOLIOT, *Bishop of London.*

Genuine Works.

A Commentary on the Book of *Canticles*.
Seven Letters.

MICHAEL ANCHIALUS, *Patriarch of Constantinople.*

Genuine Works still extant.

Certain Synodical Statutes.

A Manuscript Work.

A Conference with the Emperour *Manuel*.

ROBERT of *Melun*, *Bishop of Hereford.*

A Manuscript Work.

A Body of Divinity.

ALEXIS ARISTENES, *Oeconomus, or Steward of the Church of Constantinople.*

A Genuine Work.

Notes on a Collection of *Canons*.

SIMEON LOGOTHETA,

A Work left.

Notes on a Collection of *Canons*.

A Manuscript Work.

A Treatise of the Creation of the World.

JOHN of *Cornwall.*

Manuscript Works.

A Discussion of Human Philosophy, and of Heresies.

A Treatise of the Sacrament of the Altar, and of the Canon of the *Mass*.

GEROCHUS, *Provost of Reichersperg, and a nameless AUTHOR, Dean of the same Church.*

Manuscript Works.

A Treatise of the Incarnation against *Folmarinus*, Provost of *Trieffenstein*.

PETER DE RIGA *Canon of Rheims.*

A Manuscript Work.

A Book call'd *Aurora*, containing the History of the Book of *Kings* and the Gospels in Verse.

HENRY, *Archbishop of Rheims.*

Genuine Works still extant.

Two Letters in favour of *Dreux*, Chancellor of the Church of *Noyon*.

GEFFREY, *Abbot of Clairvaux, the Disciple of St. Bernard.*

Genuine Works.

Declarations, or Discourses on the Words that pass'd between *JESUS CHRIST* and *St. Peter*.

The Third Book of the Life of *St. Bernard*.

A Table of the Works

A Panegyrick on St. Bernard.
 A Description of Clairvaux.
 A Letter to Cardinal d'Albano, against Gillebert
de la Porrée.
 Another Treatise against the same Author.
 A Letter to Josbert about the Lord's Prayer.
 A Letter to the Bishop of Constance.

Works lost.

A Treatise on the Book of Canticles.
 The Life of St. Peter of Tarentaise.
 Certain Sermons.

WILLIAM, Archbishop of Tyre.

A Genuine Work still extant.

The History of the Crusade to the Year 1183.

A Work lost.

The History of the Eastern Emperors, from the
 Year 614. to 1184.

RICHARD, Prior of Hagulstadt.

Genuine Works.

The History of Hagulstadt.
 The History of the Acts of King Stephen.
 The History of the War of Standardius.

CLEMENT III. Pope.

Genuine Works.

Seven Letters.

BALDWIN, Archbishop of Canterbury.

Genuine Works still extant.

Sixteen Treatises of Piety.
 A Treatise of the Recommendation of Faith.
 A Treatise of the Sacrament of the Altar.

ERMENGARDUS, or ERMENGALDUS.

A Genuine Work.

A Treatise against the Manichees, and other Heretics of his Time.

JOHN, the Hermit.

A Genuine Work.

The Life of St. Bernard.

BERNARD, Abbot of Fontcaud.

A Genuine Work.

A Treatise against the Vaudois.

JOANNES CINNAMUS, the Grammarian.

A Genuine Work.

The History of the Emperors John, and Manuel
Comnenus.

THEORIANUS.

A Genuine Work.

Conferences with the Armenians.

HUGO ETHERIANUS.

Genuine Works still extant.

A Tract in Defence of the Latins against the
Greeks.

A Treatise of the State of the Soul.

**ROBERTUS PAULULUS, a Priest of
 Amiens.**

Genuine Works.

The Books of the Offices of the Church.
 The Canon of the Mystical Offering.

GERVASE, a Priest of Chichester.

A Manuscript Work.

A Commentary on the Prophecy of Malachy.

ODO, Abbot of Bel.

A Genuine Work.

A Letter to his Brother, a Novice in the Abbey of
 Igny.

LABORANT, Cardinal.

Manuscript Works.

A Collection of Canons.

A Treatise of Justice.

Three Letters to Hugh, Archbishop of Palermo.

GEFFREY, Prior of Vigecois.

A Genuine Work.

A Chronicle of the History of France.

THIERRY, or THEODORICUS, a Monk.

A Genuine Work still extant.

The History of Norway.

**JOANNES BURGUNDUS, a Magistrate
 of Pisa.**

Genuine Works.

A Translation of St. John Damascenus's Treatise
 of the Orthodox Faith, and of Nemesius's
 Eight Books of Philosophy.

MAURICE of Sully, Bishop of Paris.

Manuscript Works.

Sermons for the Sundays of the Year.
 Instructions for Priests.

CELESTIN III. Pope.

Genuine Works.

Seventeen Letters.

**PETRUS COMESTOR, Dean of St. Peter
 at Troyes.**

Genuine Works.

A Scholastick History.

Sermons, Printed under the Name of Peter of
 Blois.

JOANNES PHOCAS, a Grecian Monk.

A Genuine Work still extant.

A Relation of a Voyage to the Holy Land.

NEOPHYTUS, a Greek Monk.

A Genuine Work.

A Relation of the Calamities of the Island of
 Cyprus.

A Nameless AUTHOR.

A Genuine Work.

The Expedition of the Danes to the Holy Land,
 A. D. 1185.

DEMETRIUS

of the Ecclesiastical Writers.

DEMETRIUS TORNICIUS.

A Manuscript Work.

A Treatise of the Proceſſion of the Holy Ghoſt.

JOHN, Biſhop of Lydda.

A Genuine Work.

A Letter to Michael, Patriarch of Jeruſalem.

GAUTERIUS, a Regular Canon of St. Victor.

A Work loſt.

A Treatiſe againſt the four Labyrinths of France.

THIERRY, or THEODORICUS, Abbot.

A Genuine Work.

The Life of St. Elizabeth, Abbeſs of Schonau.

OGERUS, Abbot of Lundia.

Genuine Works ſtill extant.

Fifteen Sermons on the Lord's Supper.

GODOFREDUS of Viterbo.

A Genuine Work.

An Universal Chronicle, call'd Pantheon.

A Manuscript Work.

A Geneology of all the Kings.

ROBERT of Torigny, Abbot of Mount St. Michael.

Genuine Works.

A Supplement and Continuation of Sigebert's Chronicle.

A Treatiſe of the Abbeys of Normandy.

An Epistle and Preface to a Commentary on the Epistles of St. Paul.

Manuscript Works loſt.

A Commentary on the Epistles of St. Paul.

The History of the Monastery of Mount St. Michael.

The History of Henry II. King of England.

OTHO of St. Blaise.

A Genuine Work.

A continuation of the Chronicle of Otho of Friſingen, to the Year 1120.

JOHN BROMTON, Abbot of Jorval.

Genuine Works ſtill in our Poſſeſſion.

A Chronicle from the Year 588. to 1198.

LUPUS PROTOSPATUS.

A Manuscript Work.

A Chronicle.

ALULPHUS, a Monk of St. Martin at Tournay.

A Manuscript Work.

The Gregorian Decretals, the Preface of which was publiſh'd by F. Mabillon.

ISAAC, Abbot of L'Etoile.

Genuine Works.

Sermons.

A Treatiſe of the Mind and Soul.

A Letter concerning the Canon of the Maſs.

HENRY, Abbot of Clairvaux.

Genuine Works.

A Treatiſe of the City of God.
Several Letters.

PETER, Abbot of Clairvaux.

Genuine Works.

Divers Letters.

GARNERIUS, Abbot of Clairvaux.

Genuine Works ſtill extant.

Certain Sermons.

GILBERT of Sempringham.

Genuine Works.

Two Books of Conſtitutions for his Order.

NICOLAS, a Canon of Liege.

A Genuine Work.

The Life of St. Lambert.

SIBRANDUS, Abbot of Mariengard in Friſeland.

A Genuine Work.

The Life of St. Frederick, Founder of that Abbey.

BERTRAND, Abbot of La Chaise-Dieu.

A Genuine Work.

The History of the Life and Miracles of Robert the firſt Founder of that Abbey.

RADULPHUS TORTARIUS.

A Genuine Work.

A Book of the Miracles of St. Benediſt.

A nameleſs AUTHOR.

A Genuine Work ſtill extant.

The History of Jeruſalem from A. D. 1177. to 1190.

CHRISTIAN, a Monk of Clairvaux.

A Manuscript Work.

A Collection of Sermons.

GAUTERIUS of Chaſtillon.

A Genuine Work.

A Book call'd Alexandreis.

Manuscript Works.

Three Books of Dialogues againſt the Jews.

THOMAS, a Monk of Citeau.

A Genuine Work.

A Commentary on the Book of Canticles.

GARNERIUS of St. Victor.

A Genuine Work.

The Gregorian Decretals.

ROBERT of Flamesbury.

A Manuscript Work.

A Penitential.

A Table of the Works, &c.

ODO of Chirton.
Manuscript Works.
 A Summary of Penance.
 Several Homilies.
 JOHN a Carthusian Monk of Portes.
Genuine Works still extant.
 Five Letters.
 STEPHEN DE CHAULMET, a Carthusian
 Monk of Portes.
A Genuine Work.
 A Letter to certain Novices.
 WILLAM LITTLE, a Regular Canon
 of Neutbrige, or Neuburg.
A Genuine Work.
 The Hist. of England from the Year 1066. to 1197.
 GERVASE, a Monk of Canterbury.
Genuine Works.
 A Chronicle from the Year 1122 to A. D. 1199.
 The Lives of the Archbishops of Canterbury.
 A Relation of the burning and rebuilding of the
 Cathedral-Church of Canterbury.
 A Representation of the Controversies between
 the Monks of Canterbury, and Baldwin their
 Archbishop.
 GONTHERIUS, a Monk of St. Amand.
Genuine Works still extant.
 A Poem call'd *Ligurinus*.
 A Treatise of Fasting and giving Alms.
 The Life of St. Cyricius and St. Julitta.
 OLIVER of Colen.
A Genuine Work still extant.
 A Relation of the taking of *Damiata*.
 RADULPHUS DE DICETO, Dean of
 St. Paul at London.
A Genuine Work.
 A Chronicle to the Year 1198.
 GILFREDUS, or GAUTERIUS
 DE VINESAUF.
A Genuine Work.
 The Itinerary of Richard, I. King of England.
 GEORGE XIPHYLIN, Patriarch of
 Constantinople.
Genuine Works.
 Certain Ecclesiastical Constitutions.
 PETER of Poitiers, Chancellor of the Church
 of Paris.
A Genuine Work still extant.
 A Book of Sentences.
Works lost.
 A Commentary on the Books of Exodus, Leviti-
 cus, and Numbers.
 Another Commentary on the Book of Psalms.
 PETER of Blois, Arch-Deacon of Bath.
Genuine Works.
 A Hyndred and Eighty Three Letters.

Sixty Five Sermons.
 Sixteen Tracts.
 SYLVESTER GIRALDUS, Bishop of
 St. David's
Genuine Works.
 The Natural History of England.
 The Topography of Ireland.
 The History of the Conquest of Ireland by Hen-
 ry II. King of England,
 The Itinerary of the Country of Wales,
 The Lives of the Saints and Letters.
 RICHARD, Abbot of Mount-Cassin.
A Genuine Work.
 A Continuation of Peter the Library-Keeper's
 History of the Illustrious Men of Mount-Cassin.
 STEPHEN, Bishop of Tournay.
Genuine Works still extant.
 CCLXXXVII Letters divided into Three Parts.
Works lost.
 A Commentary on the Decretal of Gratian.
 Several Sermons.
 THEODORUS BALSAMON, Patriarch
 of Antioch.
Genuine Works.
 Commentaries on the Canons, and the Nomoca-
 non of Photius.
 A Collection of Ecclesiastical Constitutions.
 The Resolution of divers Canonical Questions.
 Answers to the Questions of Mark, Patriarch of
 Alexandria.
 Two Letters.
 ELIAS of Coxie, Abbot of Dunes.
Genuine Works.
 Two Discourses before the Chapter of *Cisterciens*.
 SAXO GRAMMATICUS, Provoost of
 Roschild.
A Genuine Work.
 A History of Denmark to the Year 1186.
 JOANNES CAMATERUS, Patriarch of
 Constantinople.
A Genuine Work still extant.
 A Letter to Pope Innocent III.
 ZACHARIAS, Bishop of Chrysopolis.
A Genuine Work.
 A Commentary on the Concordia of Ammonius.
 ROGER DE HOVEDEN, Professor of Oxford.
A Genuine Work.
 A Continuation of Ven. Bede's History of England
 to A. D. 1202.
 JAMES DE VITRY, Cardinal.
Genuine Works.
 The History of the Levant, divided into Three
 Books.
 Two Letters of the Taking of *Damiata*.

A

TABLE

OF THE

ACTS, LETTERS, and CANONS

OF THE

COUNCILS

HELD IN THE

TWELFTH CENTURY.

Councils.	Years.	Acts. Letters. Petitions. and Canons	Councils.	Years.	Acts. Letters. Petitions. and Canons.	
A Council at E-	1100	A Synodical Letter of this Council in <i>Ives de Chartres</i> .	A Council held at	Mentz.	1105	The History of it in the Authors of that time.
Valence,	1100	Extracts of the Acts of this Council in the Historians of the time.	Gualfallo,	1106	Acts of this Council and three Regulations.	
Poitiers,	1100	Extracts of the Acts in <i>Ives de Chartres</i> , and in the Historians of that time, and Sixteen Canons.	Mentz.	1107	The History of it in the Authors of that time.	
Anse,	1100	Extracts of the Acts in <i>Hugh de Flavigny</i> .	A Council at	Troyes,	1107	Mention made of it in <i>Ives of Chartres</i> and other Authors.
Rome,	1102	Extracts of the Acts in the Authors of that time.	A Council in	Ireland.	1110	Extracts of the Acts in the Writers of that time.
Troyes,	1104	Extracts of the Acts in the Writers of that time.	An Assembly at	Ratisbon,	1110	Mention made of this Assembly in the Contemporary Authors.
Beaugency,	1104	Extracts of the Acts in <i>Ives of Chartres</i> .	A Council held at	Jerusalem,	1111	Mention made of it in the Writers of that time.
Paris.	1105	The Acts of this Council in a Letter to the Pope.	Lateran.	1112	Acts, Letters and Testimonies of the Authors of that time.	
An Assembly at	Northausen	1105	Vienna,	1112	Acts, and a Letter of <i>Guy Archbishop of Vienna</i> .	

Beauvais,

A Table of the

Councils.	Years.	Acts. Letters. Petitions. and Canons.	Councils.	Years.	Acts. Letters. Petitions. and Canons.
Beauvais,	1114	Fragments of Acts and Rules.	Sens,	1140	The History of it in the Writers of that time, with a Letter of the Bishops to Pope Innocent.
Rheims,	1115	An Extract of the Acts taken out of a Contemporary Author.	Chartres,	1146	Mention made of it in the Contemporary Authors.
Châlons,	1115	Mention made of it in the Writers of that time.	Etampes,	1147	Mention made of it in the Authors of that time.
Tornus,	1115	Mention made of this Council in the Letters of Pope Paschal II.	Paris,	1147	An Extract of the Acts in the Authors of that time.
Colen,	1115	Mention made of it in the Authors of that time.	Rheims,	1148	Extracts of the Acts in the Writers of that time. The Recantation of Gilebert de la Porée, 18 Canons.
Lateran,	1116	Acts referr'd to by the Abbot of Orsperge.	Trier,	1148	Mention made of it in the Letters of Pope Eugenius III. and in Trithemius.
Toulouse,	1119	Ten Canons.	Pavia,	1160	Acts. Letters of the Emperor Frederick and the Bishops.
Rheims,	1119	Acts and Five Canons.	Oxford,	1160	Acts referr'd to by William of Newbury.
An Assembly at Triburria,	1119	Mention made of it in the Authors of that time.	New-Mar- ket,	1161	Mention made of it in Robert's Addition to Sigebert's Chronicle.
Soissons,	1121	Mention made of it in Peterus Abaelardus, and other Authors.	Beauvais,	1161	Mention made of it in Robert of Torigny, and Arnold of Lisieux.
Lateran, I. General,	1123	Acts and 22 Canons.	A Council at Toulouse,	1161	Acts related by the Authors of that time.
London,	1125	Seventeen Decrees.	Lody,	1161	An Extract of the Acts in the Authors who flourish'd at that time.
Nantes,	1127	Acts of this Council in Hildebert of Mans.	Avignon,	1162	Mention made of it in the Contemporary Writers.
London,	1127	Twelve Canons.	A Council at Tours,	1163	Extracts of the Acts in the Writers of that time. A Sermon of Arnold, Bishop of Lisieux, and 10 Canons.
Troyes,	1128	Extracts of the Acts of this Council, with the Rule of the Knights Templars, publish'd therein.	An Assembly at Westminster,	1163	Mention made of it in the Authors of that time.
Etampes,	1130	Mention made of it in the Authors of that time.	A Council at Sens,	1163	A Complaint drawn up by Stephen of Tournay and a Letter to the King of France.
Fouarc,	1130	The History of it in the Writers of that time with the Letters of the Bishops.			
Rheims,	1131	Acts taken out of divers Authors, and 17 Canons.			
Liège,	1131	Mention made of it in the Writers of that time.			
Pisa,	1134	Mention made of it in the Contemporary Writers.			
London,	1138	Acts and 17 Canons			
Lateran Gen.	II.	Thirty Canons.			

of the Ecclesiastical Writers.

Councils.	Years.	Acts, Letters, Petitions and Canons.	Councils.	Years.	Acts, Letters, Petitions and Canons.
An Assembly at	Clarendon, 1164	Acts.	An Assembly at Venice,	1177	The History of it in the Authors of that time, particularly in the Letters of Pope Alexander III. and of the Emperor Frederick.
	Northampt. 1164	The History of it in the Authors of that time.			
	Wurtzburg. 1166	Mention made of it in the Writers who liv'd at that time.	A Council at Lateran, III. General.	1179	XXVII. Chapters.
An Assembly at Gisors,	1168	The History of it in the Contemporary Writers.	An Assembly at Geinlenhausen,	1136	Mention made of it in the Contemporary Authors.
A Council held at	Avanches, 1172	Acts related by Roger de Heveden, containing the Absolution of Henry King of England. A Letter of Albericus the Pope's Legate, and 13 Canons.	Councils held at	York, 1195	Acts of it containing XII. Canons.
	Cassel in Ireland, 1172	Eight Canons.		Montpellier, 1195	Acts which contain divers Rules.
	London, 1175	Nineteen Canons.		Sens, 1198	Extracts of the Acts.
	Lombex, 1176	Acts.			

A TABLE of the WORKS of the Ecclesiastical Writers of the Twelfth Century; disposed according to the Subjects they Treat of.

Treatises against the Jews.

ODO, Bishop of Cambrai's Dialogue against a Jew.
 Gilbert Crispin, Abböt of Westminster's Conference with a certain Jew.
 Petrus Alphonsus, a Converted Jew's Dialogue.
 Guibert, Abbot of Nogent's Treatise against the Jews.
 Peter, Sir-nam'd the Venerable of Cluny's Treatise on the same Subject.
 Herman, a Jew of Colen's Tract concerning his own Conversion.
 Peter of Blois's Treatise against the Jews.
 Euthymius Zygabenus's Panoplia, or Compleat Armour of the Orthodox Faith.
 Rupert, Abbot of Dury's Treatises concerning the Trinity, with some other Pieces by the same Author.
 Hugh of St. Victor's Treatise, call'd *Eruditio Didascalica*, or an Instructive Institution.
 --- His Treatise of the Power and Will of God.

--- His Tracts concerning the Incarnation.
 --- His Miscellanies of Theological Learning.
 --- His Dialogue between Master and Scholar.
 --- His Summary of the Sentences.
 --- His Notes on the Hierarchy attributed to St. Dionysius the Areopagite.
 Petrus Abaelardus's Introduction to the Science of Divinity.
 --- His Apology.
 --- His Explications of the Lord's Prayer, and of the Apostolical and Athanasian Creeds.
 --- His Treatise against Heresies.
 St. Bernard's Letter to Hugh of St. Victor.
 William, Abbot of St. Thierry's Treatise against Abaelardus.
 --- His Tract of the Natures of the Soul and Body.
 Peter the Venerable, Abbot of Cluny's Treatise of the Divinity of Jesus Christ.
 Robert Pullus's Book of Sentences.
 Gaugerius of Mauritania's Letters.
 Peter Lombard's Treatise of the Sentences.
 Constantine Harmenopolus's Confession of Faith.

A Table of the Works

Richard of St. Victor's Dogmatical Works.
Michael of Thessalonica's Confession of Faith.
Geffrey, Abbot of Clairvaux's Treatise and Letter
 against *Gillebert de la Porrée*.
Peter of Poitiers's Book of Sentences.

*Treatises concerning Original Sin, Grace and Pre-
 destination.*

Odo, Bishop of Cambray's three Books of Original Sin.
Honorius of Autun's Treatise of Predestination and Free Will.
St. Bernard's Treatise of Grace and Free Will.
 ---His Letter to the Canons of *Lyons* about the Festival of the Conception of the Virgin *Mary*; with those of *Nicolas*, a Monk, and of some other Authors on the same Subject.

Treatises against the Hereticks.

Isaac an Armenian Bishop's Two Treatises against the *Armenians*.
Nicolas's Treatise on the same Subject.
Theorinus's Conference with the *Armenians*.
St. Bernard's Letters against the Hereticks of his time.
Peter the Venerable, Abbot of Cluny's Treatise against the *Petrobysians*.
Hugh, Archbishop of Roan's Instructions and Letters.
Herbert, a Monk's Treatise against the Hereticks of *Perigieux*.
Enervinus's Treatise against the Hereticks of *Colen*.
Eober's Tract against the *Cathari*.
Bonacursius's Treatise against the same Hereticks.
Ebrard of Bethune's Book against the *Manichees*.
Ermengard's Treatise against the *Manichees* of his time.
Bernard, Abbot of Fontcaud's Treatise against the *Vaudois*.

Treatises against the Greeks.

Bruno of Segni's Treatise of the use of unleavened Bread.
Petrus Chrysolanus's Tract, with *Eustratius's* Answer.
Rupert, Abbot of St. Duy's Treatise of the Profession of the Holy Ghost.
Anselm, Bishop of Havelberg's Conference with the Greeks.
Basil of Acris, Archbishop of Thessalonica's Letter to *Pope Adrian*.
Hugo Etherianus's Treatise against the Greeks.
Joannes Camaterus's Letter to *Pope Innocent III.*

Works Treating of the Sacraments.

Geffrey, Abbot of Vendôme's Eighth and Ninth Tracts.
Arnold, Abbot of Bonneval's Treatise of the principal Works of *Jesus Christ*, in which the Author likewise Treats of *Baptism*, the *Eucharist*, and *Confirmation*.
Hugh, Archbishop of Roan's Treatises.

Upon the Eucharist.

Guibert, Abbot of Nogent's Treatise of the Real Presence of the Body of *Jesus Christ* in the *Eucharist*.
Ernulphus or Arnulphus, Bishop of Rochester's Letter on the same Subject.
Geffrey, Abbot of Vendôme's first Tract.
William, Abbot of Sr. Thierry's Treatise of the Sacrament of the Altar.
Hugo Metellus's Letter.
Baldwin, Archbishop of Canterbury's Treatise of the Sacrament of the Altar.

Books of Church-Discipline.

Sigebert of Gemblours's Letters written in the Name of the Clergy of *Liege and Cambray*, against *Pope Paschal II.*
Odo, Bishop of Cambray's Commentary on the *Mas.*
Ives, Bishop of Chartres's Hundred and eighty nine Letters.
 ---His *Pannormia* and Decretal.
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